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# THE *Preacher's* *Magazine*

JULY  
1961



# The Preacher's Magazine

Volume 36

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# Doctrine Is Not Deadly

By J. Kenneth Grider\*

FROM CALIFORNIA came some news not long ago. From a pastor it came, sent to the editor of America's most widely used magazine for ministers. Seems the pastor was down on theology. Plenty down on it. Said he, "My people don't want theology; they want something to live by."

Go tell the man of God something, out in the West there. Become prophet to him. Tell him that he no doubt underestimates his people. Tell him also that beliefs are just what give men something by which to live. Point out to him that the apostolic preaching bubbled with doctrine. Take him at least to the first Christian sermon, that by Peter at Pentecost. Show him that the man who stood up that day filled to the full had something to announce that was incandescent with doctrine, particularly, the doctrine of Christ. Peter the Apostle wanted men to believe on the incarnated, crucified, risen Christ.

That was the approach of the preacher closest to the Christ. With Stephen it was just about the same way. That deacon, first Christian martyr, gave them doctrine, gave them Christ, while they rocked him to his death.

Paul, too. He gave them doctrine. Follow him from synagogue to synagogue, from city to city, from start to finish, with Luke as the guide. Not elongated, human-interest incidents. Not sensational stories. He gave them doctrine, gave them Christ, gave them

Christ crucified and risen. Even at Mars' Hill, that is what he did. The Cross was foolishness to the wise Greeks at Athens, who did not see man's sinfulness. But Paul preached on, preached what had been good for simple people in other places.

It is true, of course, that doctrine can be too deep-down, too difficult. It is that kind perhaps that has given theology a bad name. But doctrine can be made plain, penetrating, pungent. It can be made simple and yet profound, appealing and yet disturbing.

It might be that the gathered congregations are much more interested in it than we think. It might be that they want something solid, something on which they can stretch themselves.

The people called Nazarenes have never been interested in theology as an end in itself. Foremost has been our purpose of holiness evangelism at home and abroad. But to the end of evangelism, to the end of solid evangelism, we have announced the Biblical doctrines, especially as they pivot about the saving, sanctifying Christ.

Tell him, then, that brother in California. Put him on the Biblical path. Explain how the apostles preached—the apostles and Luther and Wesley and Bresee.

Meanwhile, there is that dying charge by the Apostle Paul to Timothy, and to us all. Paul said, "Preach the word; . . . exhort with all long-suffering and doctrine" (II Timothy 4:2).

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## XIX. The Offering and Announcements in Worship

THESE TWO ELEMENTS of worship are placed together, not because they are basically alike, but rather because they are thought to be of lesser importance so far as the service itself is concerned. Frequently, even, they are felt to be nonessentials thrust into the worship service, or "necessary evils" without which the church could not function but which the service itself could well do without. Actually, however, if these elements would be viewed in their proper light, we would find that each in its own way can make a contribution to the service. As essential to the ongoing of the church, they can find their rightful place within the structure of the services of the church. Let us look at each in turn.

### THE OFFERING

It is a mistake to start with the premise that the offering is but a crude chunk of the mundane thrust into the heavenly atmosphere of a worship service. While it is true that some may feel that money at the heart of the worship service identifies the church as being mercenary, actually, if the offering is presented in the proper manner, it can be and should be a part of the real act of worship. Here we see the importance of the minister grasping the proper concept of what the offering is as he presents it.

We must help our people see that the giving of their money for the support of the church and for the extension of the kingdom of God is in a real way a part of all that they do as they worship God. Finance is not one thing and prayer another. It is religious to support the work of God. The gathering of the tithes and offerings is just as religious as singing hymns. We must not allow our people or even a fringe group of the chronic complainers to spoil the receiving of the offering as an act of worship. Certainly we must not feel ourselves that this is an intrusion of the secular in the midst of the religious.

We must get across the idea that in bringing our tithes and offerings we are in a real sense bringing ourselves to God in true worship. People need a tangible way to express their love and devotion to God. They are injured if they merely come and sing and pray and listen to a message. There is no possible way that they can substitute the less tangible forms of worship for the tangible offering which they bring. The Old Testament pattern has in it the inherent idea of true worship; these persons could not come to worship God without an offering of some kind. We need to recapture this principle of worship today. The offering is more than a "tax" to support the church

and pay the bills. It is in a real sense the concrete way to say to God, "I love You!"

Wrapped up in the offering is the whole principle of responsibility, and responsibility must ever be a part of our holy religion. Too many of us have found a convenient way to worship without accepting our measure of responsibility. This makes for shallow and superficial worship. The Christian who comes to the house of God with the idea fixed in his mind that he is to share as well as to receive will find that his worship takes on a new meaning. And the bringing of an offering, with foresight and purpose, to present it to God in the worship service will do as much as any other means to give that sense of "I owe something to God." Perhaps we have developed a crowd of superficial worshipers because we have tried too often to divorce giving from the "religious" elements of worship. Certainly the pastor who is successful in getting this idea across will see the worship service strengthened.

To get at this, the offering should be received in an orderly and worshipful manner. The ushers should be ready in the rear of the sanctuary (even if it is a small one) and should come to the front in a dignified and worshipful manner. The prayer for the offering, whether offered before it is received or when it is brought to the altar after it is received, should include the idea that this is an act of worship and not just a "collection" of money. When the money is received, it should be handled reverently. It should be brought to the front and left or taken to a safe place in another part of the church. It should not be deposited with the treasurer or counted within sound of the congregation while the service is going on. While all of these suggestions seem trite and

unimportant, any one of them can destroy the idea of the offering as worship.

#### THE ANNOUNCEMENTS

Any one of us could go to great lengths in relating accounts of announcements that have all but destroyed worship services in which we have been participants. And most of these would be true. Perhaps at no other point do we need to watch more closely than at this one.

As an answer to ill-fated announcements, many are advocating that we leave them out of the worship service entirely. And there are good arguments why this might be advisable. At least, if we cannot learn to place them in our services so that they attract rather than detract, we had better leave them out. Some have tried, with a measure of success, to give the announcements in a block at the beginning of the service, so that the worship service itself can proceed without interruption. Others have sought to bring the whole force of the announcements to the congregation through the printed bulletin without any (or with very little) attention given to them verbally during the service. Others have pressed merrily on, breaking into the service with every sort of announcement and feeling as he did that he "chopped in two" his worship service.

However, the solution (as much as a solution can be had) lies not as much in the mechanics of the announcements as in our attitude toward them. Here again we need to see, as with the offering, that the work of the church is a knit whole and that every phase of the church's life is important and a part of our service to Christ. The announcements, in the main, relate to the activities of the church which are to take place at some other time than a particular service. To

tell of these activities and to solicit the co-operation of the congregation with them is as much a part of our religious duty as is singing songs or saying prayers. If these activities are not of this sort, certainly they should have no publicity in a service of the church. And there is a real value in helping our people see that their Christian lives cannot be chopped up and that every legitimate activity of their lives fits with every other activity of their lives, including worship.

It is true that care should be taken with respect to the announcements. Every possible means should be used to alert the people of the church as to their responsibilities. Small groups should be notified personally of their meetings. Effort should be made to train our people to remember their meetings without endless reminders. The announcements from the pulpit should be kept short, and those which are the least relevant to the central purpose of the church should receive the least attention. However, after these general principles have been suggested, it is necessary in many instances to call to our people's attention certain items of the program of the church.

Besides getting across the idea that

the weekday activities are the "church at work," it would be good to use this time in the service as a "break" or a "breather." Psychologically it is good not to attempt to take a service from the beginning song to the closing benediction on a constant rise and with no opportunity to break the chain of thought or to break the emotional pitch. The human being is so constructed he cannot sustain a high pitch and serious concentration without leaving him tired and tense. The announcements, if handled right, can be a sort of relaxation which, instead of detracting from the service, will actually contribute to the service. What went before will be more meaningful and what comes after will register more firmly in the minds of the worshipers if they have had this chance to "catch their breath."

The offering and the announcements can be contributing factors to true worship if the minister will give them his careful and prayerful attention. Above all, we must help our people see that worship is made up of many factors. They should not be allowed to think of these important elements of Christian living as "non-religious" or "non-worshipful."

*(To be concluded)*

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## EARNESTNESS AND BOOKISHNESS

Speaking on earnestness as essential for the ministry, Joseph Parker says, "Be earnest; be natural; be as unlike a book as possible. That is about all I have to say on the science of homiletics." Speaking of George Whitefield, Dr. Parker said, "What I mean by being as unlike a book as possible, look at George Whitefield—the natural, devout, fervid and impressive preacher. I cannot find what may be termed a bookish sentence in any of his sermons. Everywhere there is the vivacity, the point, the abruptness of free and earnest speech."—Contributed by B. V. Seals.

# The Preaching of N. B. Herrell

By James McGraw\*

WHEN ISSUES come up, and they will, always take your stand on the side of the Bible, the *Manual*, and the church, and you will come out all right." This was the advice given to a group of young ministers by one who had been a leader of men for nearly half a century, a district superintendent in his church for twenty-four years, and a pastor and evangelist under whose ministry the kingdom of Christ had been advanced everywhere he had served. This was the advice N. B. Herrell gave, and it was the philosophy he lived by. He took his stand on the side of his church, its *Manual*, and on the side of his Christ, and His holy Word. And he always came out all right!

Noah Benjamin Herrell was the son of John Wesley Herrell, and he was born March 8, 1877, in Miami, Indiana. The eight sons and one daughter of this rugged Indiana farmer who had moved there from Virginia learned early in life about God. It was not by accident that Herrell's father had been given the name John Wesley when he was born. The Wesleyan, holiness tradition extended back far into the family history of these people, and the tradition was kept alive and extended further in the vigorous ministry of N. B. Herrell.

He was saved and sanctified under the preaching of Miss Lillian Belle Vandebur in 1901, when he was twenty-five years of age. Almost immediately after the revival in which he found Christ he felt the call to

preach, and began holding services at every opportunity, and two years later he married the young lady who had won him to the Lord. Together they made an effective team for God and the church.

Herrell's first affiliation with the holiness movement was in the Holiness Christian church, which united with the Church of the Nazarene in 1908. In 1910 he was appointed by Dr. P. F. Bresee as the first superintendent of the Pittsburgh District, which at that time took in all territory east of the Mississippi River and north of the Ohio! His salary that first year was \$500.

His work as a district superintendent in his church included a term in northern California, then the Idaho-Oregon District, the Ohio District, and finally the Kansas City District. One sees something of the sincere quality of his character in the fact that he was the sponsor of a resolution to the General Assembly limiting the term of a district superintendent to eight years. At the time he was superintendent of the Kansas City District. To show good faith in the purpose of his resolution he resigned his district office and accepted the pastorate of the Coffeyville, Kansas, church. His son, Paul, recalls that the Coffeyville church had lost their building due to financial difficulties, and were worshipping in a new location which had been a sheepshed. After Herrell's term as pastor, the church was well established numerically, financially, and spiritually, and

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since then has grown steadily under subsequent pastoral leadership.

N. B. Herrell never attended college, but he played a significant part in the history of at least two Nazarene schools of higher learning. He lived in Olivet, Illinois, while serving as district superintendent of the Pittsburgh District, and during this time he was instrumental in helping to bring the Illinois Holiness University into the Church of the Nazarene. It became Olivet Nazarene College, and he became its first field representative, which responsibility he assumed along with his superintendent's duties.

Then it was providential that N. B. Herrell was in Idaho during crucial times of uncertainty and confusion. Dr. H. Orton Wiley gives him a great share of the credit for helping keep Northwest Nazarene College alive when its financial problems seemed insurmountable. He helped give it its present name, raised thousands of dollars to support it, and started many of its graduates in the ministry under his leadership.

C. T. Corbett, in his book, *Our Pioneer Nazarenes*, points to Herrell's loyalty to the educational institutions of his church, suggesting proof in the fact that four sons and a daughter of N. B. Herrell received their college training in Nazarene schools.

But stronger than his influence in the superintendency during the early and critical periods of his church, and more significant than his pastoral ministry or his interest in Christian education or even home missions—he was general Home Missions executive secretary for a time—was the contribution N. B. Herrell made in promoting and preaching Christian stewardship. He believed in stewardship, he preached its truth, he practiced it, and he knew how to lead others into

the practice of it. The two books he wrote, *Christ at the Controls* and *The Way of Christian Prosperity*, are both rich in its truth, and especially the latter is a source book of facts and proofs of the scriptural and practical validity of stewardship.

Herrell would preach an expositional sermon on the Book of Malachi, giving the following points in his outline:

#### SEVEN INDICTMENTS AGAINST ISRAEL

- I. A break in their love for God (Malachi 1:2).
- II. A break in their devotion to God (1:6).
- III. A break in their service to God (1:7).
- IV. A break in their testimony for God (2:17).
- V. A break in their interest in God (3:7).
- VI. A break in their support of God's cause (3:8-9).
- VII. A break in their desire for God (3:13-15).

In his stewardship emphasis he knew how to make the truth mean more than merely the one facet of financial responsibility to God's kingdom. He preached that we are stewards of Christian faith, stewards in prayer, stewards in personal work, stewards of our talents, stewards of our time, and stewards in Christian marriage relationships. He preached stewardship of example, of purpose, of motives, of mental powers, of social influence, and of moral standards. He could bring the message of stewardship into prominence, focus attention upon its truth, and challenge the Christian to accept his responsibility in a most effective way. The Church of the Nazarene has not seen many like him. In this area of stewardship evangelism, N. B. Herrell and J. C. Henson stand out distinctly. They were both outstanding in stewardship

emphasis, and both performed a service the church needed. Will there be anyone to take the place of these men?

N. B. Herrell preached from a variety of texts and with a variety of homiletical construction. His sermon on "Why the Rich Man Went to Hell" is textual, with this outline:

- I. The location in which he prayed; ". . . in hell."
- II. The position in which he prayed; ". . . he lifted up his eyes."
- III. The manner in which he prayed! ". . . he cried and said."
- IV. The nature of his prayer; ". . . have mercy on me."

A topical outline, rich in Biblical quotations, is seen in his sermon on "God's Free, Full, and Complete Salvation," from the text in Hebrews 2:3: "How shall we escape, if we neglect so great salvation?" Using "salvation" as his topic, his outline is as follows:

- I. The initial work of salvation (Luke 1:77)
- II. The qualifying work of salvation (II Thessalonians 2:13)
- III. The final work of salvation (I Peter 1:4-5)

There is an element of *didache* in his sermon on Pentecost, a good example of his doctrinal preaching. He saw in Pentecost the climax resulting from Christ's death and resurrection, the "signboard on the summit" pointing to the event of great significance in prophetic history. His outline for this sermon.

- I. The humiliation of Christ at the Feast of the Passover.
- II. The resurrection of Christ at the Feast of the First Fruits.
- III. Pentecost is the revelation of Christ and His work in His humiliation and resurrection.

Paul Herrell recalls that his father spent every morning in his study en-

gaging in the preparation of sermons, the writing of articles and pamphlets, feeding his soul on the Word of God, composing the words to some sixty-one songs he wrote, and otherwise giving time to his creative work. He was a man of study and prayer, as well as action and leadership. Not many people have heard about his large personal library, but it is a fact that he donated more than two thousand volumes to the Northeastern Indiana District to start a collection of books which has been named the Herrell Memorial Library.

Perhaps his best-known song is "The Unveiled Christ," although several others have been sung widely. "Sweeter than Them All," "Jesus Will Stand by Me Then," and "My Ivory Palace Home" are well known and much loved. He wrote "Steal Away with Jesus" during a revival campaign which was "a hard pull," as he called it. He went to the woods to pray, and victory came so definitely that he came back rejoicing and singing the first lines of the song, "Steal away with Jesus and talk a little while." His diary records, "This has been a day of communion with the Father, Son, and Holy Ghost. My soul mounts up." That night there was a victorious altar service and he wrote in his diary, "The Lord is working mightily, my soul says, 'Amen!'"

He used no manuscript in his preaching, and very few notes. He gestured frequently, and moved about on the platform as he preached. He often engaged the congregation in illustrating his messages. On one occasion he selected two laymen to follow him around as angels "Goodness" and "Mercy," giving his own dramatic interpretation of Psalms 23.

He took his stand on the side of the Bible, the *Manual*, the church, and his Christ, and he always "came out all right." He promoted stewardship,

raising money and encouraging the people to honor God with their means. He promoted home missions, organizing scores of churches and helping the small ones survive and prosper. He proclaimed the evangelistic message, and saw thousands kneel at the altar and find pardon or purity. He preached second-blessing holiness, and led many into the experience of

full salvation. With his ministry and with his life he pointed men to Christ as he did in his song:

*Oh, behold the Man of Sorrows!  
Oh, behold Him in plain view;  
There He stands, the Mighty Con-  
queror,  
Since He rent the veil in two!*

## SERMON of the MONTH

### The Secret of Assurance and Freedom

By Arthur Hedley\*

**I**F YE ABIDE in my word, then are ye truly my disciples: and ye shall know the truth, and the truth shall make you free" (John 8:31-32, A.R.V.).

When our Lord uttered the above words, He was addressing some who had believed in Him during His discourse and were now willing to become His disciples. He dealt with them very frankly and emphasized the fact that a profession of discipleship is not enough. If they would be His disciples "indeed," and have a deep, inward assurance that they were within His fold, then they must abide in His Word. To abide in Christ's Word is equivalent to abiding in Christ himself, since He is the Incarnate Word (John 1:1, 14). If His word be neglected, forsaken, then the chief connecting link between the Master and the disciple is broken.

The omniscient Christ knew, only too well, that many would discontinue

discipleship when they saw what His teaching involved. In the parable of the sower He spoke of the stony-ground hearers who, having "heard the word, immediately receive it with gladness; and have no root in themselves, and so endure for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended" (Mark 4:16-17). Some were moved by mercenary motives to profess discipleship, but when our Lord spake things hard to be understood, and it was obvious they would gain no material profit continuing their discipleship, they "went back, and walked no more with him" (John 6:66). There may be discipleship without continuance in Christ's Word, but it is not real, only nominal and temporary. It takes little to sever so feeble a connection with Christ. Many who profess discipleship at a special mission turn back when they come face to face with reality, and the chief cause of their desertion is their failure to "abide" in Christ's Word.

\*Herne Bay, Kent, England.

The believer who dwells in the Word, and can say with the Psalmist: "It is my meditation all the day" (Psalms 119:97), enters into a very real and living relationship with Christ. He becomes a disciple "indeed," one in very truth. He is no mere probationer but a full disciple; not one in name only but in reality. As the soul abides in the Word, it is admitted from stage to stage to the society and confidence of Christ, and attains the perfection of discipleship by likeness to the Master. As we abide in Christ's Word, and obey it fully and gladly, "the Spirit beareth witness with our spirit, that we are the children of God" (Romans 8:16). There is an "if" with regard to the condition: "If ye abide"; but there is no "if" with regard to the consequence: "Ye are my disciples indeed." It is a great honor, a glorious privilege to be a full disciple of Christ; to be under His direct and constant tuition; to be within the circle of His guidance, of His light and love. To continue in Christ's Word and to obey it whatever the cost is to give proof of the sincerity of our discipleship, of our love and loyalty to Christ, for He said: "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). Abiding in the Word we "abide in the Son, and in the Father" (I John 2:24 A.R.V.). The soul living and continuing in Christ's Word is like a good seed in a good soil, ever growing up in and unto Him. As we abide in His Word, so is our discipleship confirmed, strengthened, and we experience the blessedness of being not merely formal disciples, but disciples "indeed."

Another blessed consequence of our abiding in Christ's Word will be that we shall come to "know the truth" and to experience its liberating power: "And ye shall know the truth, and the truth shall make you free"

(John 8:32). Continuing in His Word, men would come fully to know the truth, to realize in the very depths of their beings the trustworthy character of all that Christ uttered. "The truth" (John 14:6) is one of the distinguishing names which Christ takes to himself. He is Truth Incarnate, being "full of grace and truth" (John 1:14). This knowledge of the Truth, of which our Saviour speaks, is the result of true discipleship. Pilate asked: "What is truth?" (John 18:38) But he received no reply, having no eye to see it, no heart to receive it, no will to desire and follow it. The truth being the element in which the believer lives, there is in his abiding in it a guarantee of fuller knowledge: "In thy light shall we see light" (Psalms 36:9). While others are "ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:7) because of moral and spiritual infidelity, the tried and approved disciple receives a fuller knowledge. The Spirit reveals to him greater revelations of the truth in Christ (see John 7:17), and he sees more of the beauty and glory of Christ.

The Lord Jesus, who has revealed to us the character and the attributes of God, the nature of true holiness, the wonder of divine love, the redemptive plan of God, His eternal purposes, the reality of heaven and hell, also gives to those who receive and obey the truth the gift of true freedom: "The truth shall make you free" (John 8:32). The Jews who listened to Christ's words asserted they had no need of freedom. Relying upon their descent from Abraham, and their consequent privileges in connection with the old covenant, the Jews claimed to be free men. They were blind to the fact they were in bondage to Rome and, far worse, were in bondage to an enemy far

more powerful, tyrannical, destructive than any Roman despot. They were enslaved to sin in many forms: to envy, greed, hypocrisy, hate. In their hearts was that spirit of murder which was to come to full fruition in crucifying the Son of God, the King of Israel. The worst cases of bondage are those where there is a pretense of liberty. Freethinkers, free-livers are names given to classes who are utter strangers to real liberty, who are in the most degrading bondage to error and lust.

It is only when we come to know the truth about ourselves, through our knowledge of Christ's Word and the revelation of His love at Calvary, that we realize our own guilt, our bondage and helplessness. To realize our bondage is the first step to freedom. Trusting in Christ and abiding in His Word, we learn the secret of freedom. At the Cross we learn the truth about our sin and guilt, and how Christ by His death atoned for our sins, that we might stand before God with all our sins pardoned, blotted out forever. Resting by faith in this glorious truth, the soul is freed from the burden of sin and guilt.

Abiding in His Word, we learn with increasing knowledge of Christ, of His grace and power, that He holds the secret of liberation from all that enslaves us. He has the mastery of all spiritual forces and can accordingly set free the bound and trammelled soul. He smites the enemy who lords it over his spiritual captives; He

breaks our fetters; He calls us His freemen; He animates us with the Spirit of liberty. To abide in the Word is to know He is the risen, victorious Christ, who is in us, with us, to break every fetter which binds us. His life, His grace flow into us and give freedom from the tyranny of sin, from the lower passions and appetites, from the captivity of self-love and self-seeking; from the fear of man, of the future, and of death. The soul is brought out of the prison house of self to breathe the pure air of spiritual life, love, holiness, and self-sacrifice.

Godet beautifully says that "the empire of sin in a human heart is based upon an illusion, a fascination. Let truth shine, and the spell is broken, the will is disgusted with that which seduced it—"the bird escapes from the net of the fowler.'" Evil has its stronghold in darkness, and the light of truth exposes and destroys it, setting the soul free from the tyranny of Satan. Apart from Him we are impotent (John 15:5), and all our efforts to break the fetters which bind us will be in vain. But when we trust entirely in Christ's atoning sacrifice for our salvation, and daily abide in His Word, then we shall gain the victory over self and sin, and all that enslaves and oppresses us, and we shall understand from blessed experience the meaning of Christ's words when He said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

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*Chemical and Engineering News* noted this sign on the speakers' rostrum at National Aviation Trades Association convention, at Phoenix, Arizona: "Caution: Engage Brain Before Starting Mouth."

# Appreciation

By Pauline E. Spray\*

**T**HANK YOU" is a simple thing to say, yet have we counted the number of times we have used it recently? It might surprise us to know just how few times we say these two words.

It is an easy thing to overlook the small item of appreciation—of gratefulness, to unintentionally take things and people for granted.

Brooke warned: "If there be a crime of deeper dye than all the guilty train of human vices, it is ingratitude."

Timothy Dexter's words are potent: "An ungrateful man is like a hog under a tree eating acorns, but never looking up to see where they come from."

Once Shakespeare declared: "I hate ingratitude in man more than lying, babbling, drunkenness, or any taint of vice, whose strong corruption inhabits our frail blood."

And again he prayed, "O Lord, who lends me life, lend me a heart replete with thankfulness."

I fear it is an easy matter among those in the ministry to expect our people to give and do for us because we are God's chosen. It is easy to believe we have certain things coming to us. But we must remember we are to be servants, not lords. People do not have to "be nice" to the minister and his family. But when they are, the least we can do is be grateful—and show it.

The church is obligated to pay an agreed salary plus, in most cases, the

utilities. All else that comes into the parsonage is "gravy." And anything that is given should not be overlooked. Whether it is half a hog, or a quart of beans, or a nickel's worth of salt, to every donor of a gift, big or little, thanks should be given.

According to Goethe: "He who wishes to exert a useful influence must be careful to insult nothing."

It is an interesting thing—many times those habitually absent from services receive more attention than those who never miss a service, systematically pay their tithe, and faithfully support every endeavor of the church.

Not only should appreciation be expressed for material gifts and the people themselves, but favors should be gratefully recognized as well. The members of one's church are not obligated to do free baby-sitting or other acts of kindness.

It ought not be a difficult thing to say, "Thank you," yet some have found it so. Why?

"There be three usual causes of ingratitude upon a benefit received—envy, pride, and covetousness; envy, looking more at other's benefits than our own, pride, looking more at ourselves than at the benefit; covetousness, looking more at what we would have than at what we have." So observes Joseph Hall.

Is this holiness? Envy? Pride? Covetousness?

William James said, "The deepest drive in human nature is the desire to be appreciated."

Dale Carnegie taught that one of

\*Lansing, Michigan.

the first ways to begin changing people without offending them or arousing resentment is through honest appreciation. And according to another: "Men are won, not by being blamed, as by being encompassed with love." And, one might add, by appreciation.

Tertullus, in presenting his case against Paul before Felix, knew the secret of winning friends and influencing people. In the beginning of his speech, he said, ". . . Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness."

Cicero called gratitude the "mother of all virtues."

Samuel Leibowitz, famous criminal lawyer, is credited with saving seventy-eight men from death in the electric chair. Yet not one ever sent him a Christmas card.

Andrew Carnegie gave one of his relatives a million dollars. Still he was cursed for leaving 365 million to public charities and only one million to his kin.

It would be easy to say, "Thank you," for a million dollars or escape from the electric chair, one might

conclude; but "he enjoys much who is thankful for little."

Jeremy Taylor cautioned: "From David learn to give thanks for everything. Every furrow in the Book of Psalms is sown with seeds of thanksgiving."

Not only does expressing appreciation lift others; it helps one's own soul. And Jesus embodied it in the golden rule when He taught us to do unto others as we wish to be done by.

Jimmy and Susie are mimics of their parents. Shakespeare observed, "How sharper than a serpent's tooth it is to have a thankless child!" We must teach our children to be grateful for every act of kindness—sincerely appreciative of every individual.

Let ungratefulness not be named among us. One said, "A grateful dog is better than an ungrateful man." And another said, "Ungratefulness is the very poison of manhood."

On the other hand, love begets love; joy begets joy; appreciation begets appreciation.

Never underestimate the worth of Anne Waters' observation: "An ounce of appreciation is worth a pound of pressure."

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### CHRISTLIKE MINISTER

In one of our great churches there served for a quarter of a century a wonderful minister.

One Sunday at dinner, following the service, the conversation of a family turned on the morning church service and a little boy in the family exclaimed, "Daddy, I smiled at God in church today and he smiled back at me!" To that little boy, God and James Leishman were indistinguishable. So it has ever been. Men transformed by the love of Jesus Christ communicate His presence to others.—EDWARD L. R. ELSON, in *"And Still He Speaks," The Words of the Risen Christ (Fleming H. Revell Company)*.

### III. The Sinner's Next Move

By Earl E. Barrett\*

SINNERS, after all, have something to do about their "confrontation" with God. A scriptural "divine-human encounter" is conditioned finally upon man's "drawing nigh." Efforts to ignore the free activity of man under general revelation and prevenient grace in the interest of magnifying the grace of God in special revelation end in bifurcating grace and discrediting what God has already done and is doing. The grace has come not only *perpendicularly from above* but also *horizontally from around*. Before He met Paul on the Damascus road, God cut across Paul's path and confronted him in the law, in the homes of persecuted Christians, and in the stoning of Stephen. God spoke to Paul through the Old Testament, the Christians' conduct, Stephen's prayer, and the voices of conscience and the Spirit (Acts 9:5). Paul's conversion experience did not occur in a vacuum; the light that shone did not shine into total darkness; the "lightning" that fell, fell upon plenty of combustible material. There had been a preparation.

As defined by Webster, motivation is both external and internal. We have seen the truth of this in the cases of Adam and Paul, and in the description of St. James. It is evident also in the parable of the prodigal son. This is one of the three stories illustrating the love of God, the parables of the lost sheep and the lost coin emphasizing the *seeking* love, and the parable of the lost son the *receiving*

love of the Father. In this last story the purpose of Jesus, obviously, was to answer the criticism that he "receiveth sinners" (Luke 15:2), and of course the receiving of the prodigal by the father suggested the activity of the son in returning home, in response (let it be clear) to the divine exhortations, "Come unto me," and, "Draw nigh to God." To see the parable thus, in its largest context, the Bible the experience of prodigals in general, we must further safeguard interpretation by seeing that God has already cut across the path of the prodigal in giving *both* revelations (already stressed), and in planting the Cross between every prodigal and his home (John 12:32).

In addition to these external "tugs" of the Father and the Son upon human intellects, hearts, and consciences, there are internal motives arising from memories of home, imaginations of a better life, vague feelings in subconsciousness, unsatisfied longings—all augmented by the Holy Spirit—that incline the soul, hitherto disposed toward the evil and satisfied in the "pigpen," toward home and Father.

Motivated thus, the prodigal in the dignity of his manhood made in the image of God, in the strength of his God-given self-decision (the highest glory of his personality according to Curtis),<sup>8</sup> conscious of his intrinsic and potential worth in the Father's esti-

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<sup>8</sup>O. Curtis, *The Christian Faith* (New York: Eaton and Mains, 1905), pp. 23-24.



mation (seen in all three of the prables referred to above, and incalculable in the light of creation, redemption, and the judgment), *co-operating all the way* with the initiating, assisting, and saving grace of the Father, declares, "I will [not 'shall'] arise and go to my father" (Luke 15:18). The whole man—intellect, sensibility, and will—makes the decision, repents, forsakes, confesses, and believes. *All the way* from the first internal movement towards God to the final act of appropriating salvation by faith, the will, through prevenient grace, has been freely *co-operating with God*.<sup>9</sup> No matter how much God helps, all the acts of response to the loving drawings of Father, Son, and Spirit are *men's free acts* (see *ibid.*, pp. 266, 270). If the will is not *really* free *before* the instant of believing for salvation, there is no hope for the lost race.

The sinner should not wait for God to cut across his path (II Corinthians 6:2). God has already done that. It is now the sinner's move. For God in His seeking love went all the way to Calvary, and now confronts man in the Word, in the Cross, in the Church, and in the Spirit. In going all the way to the Cross, God has come all the way to man—*except one step*, the step of faith based upon repentance. For some, as with the prodigal son, this is not a short and easy step. It depends upon the distance traveled in sin, and the number and character of the sins, for every step must be retraced, and every sin confessed and forsaken. The "one step" *man* takes. For God says, as it were, "I've gone more than halfway; draw near Me and I will draw near you." Man can respond, co-operating freely, without taking credit to himself. Thus, Wesleyan-Wileyan Arminianism can sincerely

say, "It's all of grace," without any tincture of extreme Calvinism or irrational Barthianism. There is no irrational Kierkegaardian either/or paradox between a drawing God (in both general and special revelations) and a responding sinner with an upward surge in his soul, God-implanted desires, which, though slumbering at times, can be aroused by the many and diverse divine calls.

Let us go back a moment to "the teaching grace," the grace that enlightens every man. Contrary to Augustine, grace does not act directly upon the will. Grace presents truths which, when accepted, act upon the will. In contrast to Augustine and the Calvinists, who apply predestination to the influencing of the will, Arminians apply predestination to truth which may convince the mind but not coerce the will. Experience as well as the Bible clearly demonstrates that grace can be resisted; it is persuasive, not coercive. God and Satan alike have to approach the human will via intellect, feelings, and desires.

Extreme Calvinists would deny man the least shred of autonomy. They make God an absolute Monarch. But the God presented in Scripture is a constitutional Monarch, who governs with the consent of the governed. God's sovereignty is limited—self-limited. Thus He remains omnipotent; if He did not have this power of self-limitation, He would not be all-powerful. If history is written by the sovereign God, i.e., without any limitation of any kind, and not in part by the acts of men with free choices, then the unenviable record of war, crime, and all kinds of evil is God's. God is not exalted by being viewed as a dictator. But autonomy (freedom of decision within limits) is prescribed by theonomy (laws of the will of God). The omnipotent Christ is represented in Scripture as standing at

<sup>9</sup>Wiley and Culbertson, *op. cit.*, pp. 263.

the door of the human heart, knocking and waiting for an invitation to enter (Revelation 3:20).

There is no power in the universe, God, devil, or man, that can force the human will; it is actually free. This is not a conclusion of Humanism; it is not Pelagianism. It is a *fact*, a fact of Scripture, experience, and immediate consciousness. Man knows by the surest of knowledge, the knowledge of direct acquaintance, that he is free confronting alternative choices. This emphatic statement on the actual freedom of the will cannot be denied without being affirmed, for the denial along with the affirmation proves that the human will is free to choose between the two contradictory positions. If after all that God has done in prescribing a limited autonomy, and

assisting in prevenient grace, the will is still enslaved, then man is not a moral agent, is not responsible, cannot be praised or blamed, cannot be a member of an orderly society, is not on probation, and thus cannot be lost or reclaimed. In a sense then, i.e., ultimately, man is the "captain of his soul," the "master of his fate." Wesley speaks of man having "in himself the casting voice" concerning his salvation, quoting with favor Augustine, "'He that made us without ourselves will not save us without ourselves.'"<sup>10</sup> The Christ who comes aboard as Captain does so by invitation, and He may leave the same way. *The will of man, saint or sinner, is not actually in bondage.*

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<sup>10</sup>Burtner and Chiles, *op. cit.*, p. 146.

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## Sure Way to Succeed in Ministry

1. Have a good, settled Christian experience. Being genuinely saved and sanctified wholly outwardly and testify to the same.
2. Keep up a constant, regular prayer life—Reading Bible and praying for benefit of your own soul—Never slack or waver here—Be spiritually minded—Pay price every day regardless of activity.
3. Prepare your sermons and messages well—Never get careless in sermon preparation.
4. Preach for a decision—Always have souls saved and sanctified.
5. Contact people—Visit—Visit—Visit.
6. Be loyal to leadership personally in all relationships—Local—District—General.
7. Never be lazy in any way—Save your soul and your families' souls.

E. O. CHALFANT  
Kankakee, Illinois  
January 7, 1953

Morris Chalfant, pastor in Seattle, Washington, submitted the preceding, with the following note: "I thought this advice he wrote on the front of my new Bible just a few weeks before he died was very good and am passing it on."

# The Preacher's Public Prayer

By S. L. Morgan, Sr.\*

THE MOST STRIKING concept known to me of the minister's Sunday morning prayer is that given by Karl Barth in his book *The Word of God and the Word of Man*. Sunday morning; the waiting congregation, their presence itself a silent cry for light on the mystery of life; the preacher, God's man, almost their only hope for real help in the service—it is one of life's supreme moments. Life a vast riddle, unsolved, overwhelming; souls hungering for—something. Will they go away, their longing unsatisfied, souls still hungry, not sure even that God is and that He was present? The answer to their cry resting mainly with the preacher! Can he make God seem real? That, and not the sermon, is what matters greatly.

Whether he makes God real depends, not mainly on the sermon, but on the prayer! If so, it will be a sin for him to fumble and bungle the prayer, the people thereby missing the sense of God! Far worse than the failure of the sermon. Let him not forget that!

Those who heard Spurgeon marveled at the eloquence and power of his sermons; but often they went away saying, "We can forget his sermon, but we can't forget his praying!" It seemed to lift one up into the very presence of God; and one went away with a hush in his soul saying, "Surely God was here; I felt him as Spurgeon prayed!"

## THE PRAYER CENTRAL

Surely Barth is right; the service is to make God real, and mainly through the prayer. The prayer so viewed is an event momentous, sublime, weighted with destiny! And the preacher its agent! As Barth puts it, "And now before the congregation and for the congregation, he will pray—you note: pray—to God!"

And his exalted privilege is not merely to help individuals; but in the congregation there is a sense of togetherness through which he can lift the congregation into a sense of God as present, the windows of their souls open, themselves washed clean, and no little through their sense of togetherness with other worshipers and God!

What a challenge to make the Sunday morning prayer a supreme event! Alas, if the pastor lets the opportunity slip! And depending on the prayer, rather than on the sermon, will he trifle and bungle it? As Barth puts it, "It is an ultimate event," related to "the end of history!" That being the prayer, dare any preacher trifle with it? Far better were lax preparation of the sermon than of the prayer!

I testify. I go to church Sunday morning longing for—something. All week I've been burdened, baffled, unsatisfied, frustrated. I pray my pastor's sermon may help me. But I hardly hope his sermon can satisfy me—what sermon could? Likely my pastor will say something to arouse dissent, maybe revolt.

\*Wake Forest, North Carolina.

But I'm ready to let go, and to give myself over to him when he prays, even to pray with him in a longing to meet God. I really want him to help me to meet God. All week I've tried at times to pray, but I'm ashamed of my poor, bungling, cold prayers. I long for my pastor Sunday morning to help me to say the words I feel would be worthy of God, and say them with the burning desire I deeply long to feel—but can't! I'd like to follow him as he frames for me a real prayer, in exact, fitting, noble—even beautiful language worthy both of me and of God, and burning with desire.

All that I deeply wish my pastor may do for me—and for a hundred others as needy as I. To do that is his high privilege—and that would be the glory of his ministry Sunday morning, even more than to preach a great sermon. It is a privilege angels would covet. Alas, and, oh, shame, if he offers a poor, listless, limping prayer, when my need is so poignant—and a hundred others with me! We could easily overlook a poor sermon if we can say in deep gratitude, as

Jacob at Bethel, "Surely God was here today; the pastor helped me feel Him!"

I love to recall the prayers of particularly one pastor. Beyond any other, he helped me truly to pray. From his first word he made me feel our praying was a matter of tremendous importance. Every word came clear, strong, earnest beyond question; every sentence exact, chaste; the diction choice, even beautiful. And gladly I trusted myself to him, sure he would not let me down by even one cheap, unworthy sentence. It was the delightful sense of giving myself over to be led in a prayer wholly worthy of myself and worthy of God—and with a dignity and earnestness that made me thankful for his help. Simply how he helped me to pray is my best memory of any pastor—and far more than my memory of all his sermons.

I long for everyone to have a good preacher, but far more for him to have a preacher that will help him truly to pray—if only in the crucial Sunday morning service of worship.

## HOW I USE WESLEY'S "WORKS"

IN MY STUDY OF WESLEY'S *Works*, I have eliminated two methods. I decided not to read the fourteen volumes straight through (with the exception of the *Journals* and perhaps some letters which provide a biographical picture of the man). The contents are not arranged in a thematic order necessary to grasping the continuity of his thought on any given subject. Second, I determined not to use Wesley as a source book of "unfamiliar quotations," chosen here and there. This method can too easily distort the man's wholeness.

—TOM W. BOYD  
Orange, Texas

# The Criterion of Salvation

By H. Ray Dunning\*

THE "FIVE POINTS OF CALVINISM" (total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints) constitute the watershed between two great camps of evangelical Christians. These two groups are generally called Calvinists and Arminians, although these labels are too restricted to define all included in each camp. Despite the clearly drawn lines there has also been some overlapping on certain of the five points. For example, a good case can be made that John Wesley was a thoroughgoing Calvinist on his doctrine of total depravity, and one monograph is written on the thesis that Wesley was wholly in the camp of Calvin. Undoubtedly the real Biblical truth lies outside the strictly drawn lines of these historical traditions. Be that as it may, we still have the two great traditions, constantly at variance.

This article is primarily concerned with the final point of "perseverance of the saints." We propose to show that the doctrine is inextricably bound up with the criterion of salvation. The Calvinist point, as popularly stated, is "once in grace, always in grace" or "eternal security"; or as they prefer to state it, "total security."

The Calvinist criticizes the Arminian as conceiving of salvation as something which he receives in the new birth and then "must be held on to until the judgment." In other words, it sees the Arminian position as one of human effort. That this is a mis-

reading is a self-evident fact to those versed in Arminian doctrine.

On the other hand, the Calvinist protests that he is fulfilling the noble purpose of glorifying the sovereignty of God and giving God all the credit for "keeping the man."

There is a glaring blind spot in the Calvinists' position, however, which they can never seem to see—this involves the problem of man's probation. Essentially, they must say that man's probationary period ends with the new birth. But they are not concerned with the laws of logic, especially the law of noncontradiction.

This leads us directly to our subject and its relation to the question of eternal security. Let us approach it this way. The Calvinist says that if a man is ever once saved he is totally secure. The practical outcome of this would be that, no matter what a man does, it will not affect his eternal dwelling place. Even if a man were to die in a drunken stupor or in a harlot's bed, heaven is as certain as the existence of God.

However, very few if any Calvinists will admit this extension of their teaching. They will say that if a man is genuinely saved his life will be in accord with Bible standards, and many do preach a relatively high standard.

Let us suppose, then, that we point to a person who once "lived the Christian life" who is now living in outbroken sin. What do the Calvinists have to say about this? Their position is that this testifies that he was *never genuinely converted*. This position has been set forth in a very ironical verse:

\*Jacksonville, Arkansas.

*If you seek it, you can't find it!  
If you are elected, you will seek it!  
If you get it, you can't lose it!  
If you lose it, you didn't have it!*

You will no doubt say that this is begging the question, and I agree that this is the most flagrant example of which I know. Nevertheless it puts us to the heart of our subject.

The Calvinist maintaining the above-stated position would be forced to say that the criterion of salvation is whether or not one endures unto the end. If one does not remain faithful unto the end, his "salvation" is spurious. This is in some sense a pragmatic approach.

What are the implications of this position? First, and probably the most devastating, is that one can never know whether or not he is saved until he comes to the judgment. If he must hold out faithful unto the end in order to be saved, so long as there is life there is uncertainty and the original objective of "eternal security" is destroyed at the root. Hence we see that the Calvinist's criticism of Arminianism is turned in the opposite direction and he is condemned on his own grounds.

Now we all grant a certain amount of uncertainty. But with the Arminian there is the possibility of immediate, conscious acceptance with God. The Calvinist will affirm as much; but if there is a return to sin, and the person concerned was by this token not genuinely converted, the feeling of immediate acceptance with God was only illusory—it could not be otherwise because the person was not ever saved.

While one can readily recognize a good point in this position, there is on the other hand a hesitance which it seems to me can never be removed. This idea surely strikes at the tap-

root of the witness of the Spirit—confidence before God.

Second, the fruit of the Spirit can be adjudged so only tentatively. We are assuming of course that these are in evidence. Since I can never be sure of my salvation until I get to the end of the way, I must beware of speaking of the fruit of the Spirit. It may only be the result of supreme human effort—who knows until the judgment?

It can be seen that the immediacy of religion is sorely crippled, if not rendered totally impossible. While this avenue has not been explored, so far as I know, it is nevertheless the logical outcome of the Calvinist question-begging. And one must be willing to trace his first principles to their logical conclusions. I have found one reference which reassures this position. Dr. Wiley, in commenting on Hebrews 3:12-13 says:

The technical study of these two verses serves to correct two common and hurtful errors: (1) that it is by our own perseverance that we are made partakers of Christ—a salvation sought by works and not by faith; and (2) perhaps a more seductive and subtle error, that those who fail to persevere to the end have never made a true beginning. This denies the witness of the Spirit given to all who are born into the family of God; and further still, renders groundless any need for these warnings.<sup>1</sup>

If one is not willing to follow the broad road of antinomianism, he must turn into the restricted path of loss of present certainty. How much better it is to be able to affirm my present salvation and acceptance with God because His Spirit "beareth witness with our spirit, that we are the children of God," and I do not have to wait until later to find out if I have been self-deceived.

In conclusion, we see that the Cal-

<sup>1</sup>H. O. Wiley, *The Epistle to the Hebrews*, p. 132.

vinist criterion of salvation must ever be on a quantitative basis, a pragmatic position which adjudges as true only that which proves of an enduring quality. In a word, it ever awaits the verification of the future.

The Arminian view provides for all the Biblical tests as a criterion without the tentativeness. The fruit of a holy life and the inner witness of the Spirit constitute the present assurance that we are accepted with God.

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## *Pulpit and Parish Tips*

# Calling on the Sick, the Aged and the Bereaved

By E. E. Wordsworth\*

A FAITHFUL PASTOR must make shorter, but more frequent, calls upon the sick and the aged of his flock. These people should be given opportunity to present their problems, no matter how minute, to their pastor. The pastor must be a good listener with a sympathetic heart and seek to help where possible. Often such people need divine help and strength to carry their burdens patiently. Saints need a lift and sinners need an evangelistic emphasis to lead them to Christ.

The wise pastor will prayerfully approach each call with the purpose in mind of helping spiritually each person upon whom he calls. Mere social chat will not meet such needs. He will forget himself, his problems, his burdens, in his solicitation of their spiritual welfare. This will call for the heart of a shepherd, the love and compassion of the shepherd for his

sheep, and the tender ministry as of a nursing mother (I Thessalonians 2:7).

To the bereaved, the pastor should plan a longer calling period. This should be during the first week after the funeral, for that will be the time for adjustment to the absence of the loved one, and the family will have a deep sense of loneliness and grief settling upon them. The clouds will hang low. The pastor must stand by to lift their eyes above the clouds to the Alpine heights of God. What an opportunity for devoted prayer, Christian counseling, and helpful ministry! Lift the bereaved ones into the heavenlies and leave them there. Such service will pay off in big, divine dividends in pastoral labors of love. And many will call you "blessed." Fletcher so visited his pastoral flock at Madeley that they looked upon him as an angel among men. He was truly seraphic and heavenly-minded and his parishioners loved him with a devoted love.

\*Evangelist, Redmond, Washington.

# Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 12:14-21

## HARMONIOUS THINKING

The first clause of verse 16 reads: "Be of the same mind one toward another." The literal Greek is: "thinking the same thing toward one another." Arndt and Gingrich say it means "be in agreement, live in harmony."<sup>1</sup> The latter rendering is adopted in the Revised Standard Version. Williams has: "Keep on thinking in harmony with one another." Compare, "In your relations with one another, cultivate a spirit of harmony" (20th Cent.).

## LOWLY MEN OR THINGS?

The middle sentence of verse 16 poses a problem frequently encountered in translating and interpreting the New Testament. "High things" is undisputed, for it is clearly the neuter plural accusative. But does the second clause of the sentence refer to lowly things or lowly men? No final answer to that question can ever be given. As Denney says, "Certainty on such points must always be personal rather than scientific."<sup>2</sup>

The problem arises from the fact that in the genitive and dative cases the forms are exactly alike for the masculine and neuter. Only the context can decide which of the two is preferable. Unfortunately the context in this case does not help us much.

Denney prefers to take the adjective as masculine (as it always is

elsewhere in the N.T.) "lowly men."<sup>3</sup> So did Luther, but Calvin favored the neuter. Among the early English translations of the Bible, Wyclif's has the neuter sense, Tyndale's and the Geneva Bible the masculine. Sanday and Headlam say: "The neuter seems best to suit the contrast with *ta hypsela* (the high things) and the meaning of the verb."<sup>4</sup> On the other hand Brown says the masculine sense agrees best with the verb.<sup>5</sup> Lange agrees.<sup>6</sup> So does Alford.<sup>7</sup> Meyer, however, says emphatically that the adjective is neuter. The passage means: "Instead of following the impulse to high things, rather yielding to that which is humble, to the claims and tasks which are presented to you by the humbler relations of life."<sup>8</sup> Godet interprets "high things" as denoting "distinctions, high relations, ecclesiastical honors," and declares that the reference of "lowly" is to "the most indigent and ignorant, and least influential in the church."<sup>9</sup> He therefore adopts the masculine sense. So does Olshausen, who draws this parallel: "The Son of God teaches the faithful to consort with publicans and sinners, in order to win them for his kingdom."<sup>10</sup> Bengel favors the neuter.<sup>11</sup> So does Vincent.<sup>12</sup>

A glance at a few translations dis-

<sup>3</sup>*Ibid.*

<sup>4</sup>*Romans*, p. 364.

<sup>5</sup>JFF, VI, 267.

<sup>6</sup>*Romans*, p. 393.

<sup>7</sup>Greek Testament, II, 445.

<sup>8</sup>*Romans*, p. 479.

<sup>9</sup>*Romans*, p. 437.

<sup>10</sup>*Biblical Commentary on N.T.*, IV, 147.

<sup>11</sup>*Gromon*, II, 166.

<sup>12</sup>*Word Studies*, II, 161.

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<sup>1</sup>*Lexicon*, p. 874.

<sup>2</sup>EGT, III, 693.



covers similar disagreement: "Associate with humble folk" (Moffat); "Accommodate yourselves to humble ways" (20th Cent.); "Be content with humble things" (Ballantine); "Keep on associating with lowly people" (Williams); "Accept humble tasks" (Goodspeed); "Willingly adjust yourselves to humble situations" (Berkeley); "Falling in with the opinions of common folk" (Knox); "Condescend to the lowly" (Confraternity); "Don't become snobbish but take a real interest in ordinary people" (Phillips); "Condescend to things that are lowly" (A.R.V.); "Associate with the lowly" (R.S.V.); "Go about with humble folk" (New English Bible). It is of interest to note that while the English and American Revised versions took the adjective as neuter, the Revised Standard Version (1946) and the New English Bible (1961) returned to the masculine sense adopted by the King James translators. This was the meaning favored in the Early Church, as especially expressed by Chrysostom: "That is, bring thyself down to their humble condition, ride or walk with them; do not be humbled in mind only, but help them also, and stretch forth thy hand to them."

Is it possible for us to come to any kind of conclusion in the matter? One of the best answers to this question is that offered by C. K. Barrett in his volume on Romans in the "Harper's New Testament Commentaries" series ("Black's in the British Isles"). He writes thus: "... it is impossible to feel confident that either translation is correct to the exclusion of the other. It is well to remember that Greek occasionally allows an ambiguity impossible in English; Paul may have been aware, and may have approved, of both ways of taking his words."<sup>13</sup>

## CONDESCEND TO OR ASSOCIATE WITH?

Part of the problem that has perplexed us is due to difficulty in ascertaining the exact meaning of the verb involved (*synapago*). It is rare in the New Testament, being found elsewhere only in Galatians 2:13 and II Peter 3:17. In the former Paul speaks of Barnabas being "carried away with their dissimulation." In the latter Peter warns against "being led away with the error of the wicked." The meaning in these two passages is clear.

The verb is a double compound. *Syn* means "with"; *apo*, "away from"; and *ago*, "lead." Always passive in the New Testament, it has the meaning "be led or carried away with." So Sanday and Headlam would translate this passage: "Allow yourself to be carried along with, give yourself over to, humble tasks."<sup>14</sup> This agrees with Thayer's understanding of it: "to suffer one's self to be carried away together with. . . , i.e. to yield or submit one's self to lowly things, conditions, employments,—not to evade their power."<sup>15</sup> Vine prefers "be led along with"<sup>16</sup>—its literal meaning. Vincent seeks to bring out the full force of the prepositions. He says the idea is this: "Set not your mind on lofty things, but be borne *away* (*apo*) from these by the current of your Christian sympathy *along with* (*syn*) things which are humble."<sup>17</sup>

But it seems that the natural meaning of the verb fits better with the masculine sense than the neuter. Having come to this conclusion we would definitely prefer "associate with" rather than "condescend to." An attitude of condescension toward others is something less than Chris-

<sup>13</sup>*Op. cit.*, p. 364.

<sup>14</sup>*Lexicon*, p. 601.

<sup>15</sup>*Expository Dictionary*, I, 171.

<sup>16</sup>*Op. cit.*, p. 161.

<sup>17</sup>*Commentary on the Epistle to the Romans*, pp. 241-42.

tian. In fact it is the very thing that Paul is speaking strongly against here, as Phillips' translation very well brings out.

Of course it should be recognized that when the King James Version was made the modern connotations of "condescend" were absent. Then it meant "to stoop voluntarily and graciously . . . 'to depart from the privileges of superiority by a voluntary submission; to sink willingly to equal terms with inferiours' . . . to make concessions; to comply, consent, concur, agree."<sup>18</sup> But now it usually means "to bestow courtesies with some air of superiority; to assume a patronizing air; to stoop as a favor or benevolence."<sup>19</sup> Such an attitude is obviously unchristian.

#### AS MUCH AS LIETH IN YOU?

This phrase in verse 18 has been much misunderstood and abused. It has been offered as an alibi for failing to live at peace with others. "The Bible says, 'as much as lieth in you,' and it doesn't lie in me to live peaceably with that person!"

Most modern versions render the Greek here more accurately. They agree rather closely on this translation: "so far as it depends on you" (Weymouth). That is the correct idea. If there is to be any quarreling, do not let it come from you (*ex*

*hymon*). If one will maintain this attitude in a consistent and kindly way, much of the trouble between people can be eliminated.

#### WHOSE WRATH?

In verse 19 Paul warns: "Avenge not yourselves, but rather give place unto wrath." The American Standard Version reads: "the wrath of God." Which is correct?

The change in the latter (not based, in this instance, on the English Revised Version) is evidently due to the fact that the Greek has the definite article—"the wrath." But this loses some of its significance in the light of the fact that the Greek usually places the definite article before abstract nouns, an idiom which is not followed in English. So it is not always possible to tell whether the article should be translated into English or left untranslated (as it usually is). Only the context can decide the matter.

Here the latter part of the verse would seem to suggest that, instead of taking personal vengeance on those who wrong us, we should "leave it to the wrath of God" (R.S.V.). The New English Bible agrees in its rendering: "leave a place for divine retribution." That seems to be the correct meaning. After all, what does "give place to wrath" mean? Does it mean we "let go" with our wrath? Clearly not that! Shelve it aside? It seems better to say, "Let God take care of the situation."

<sup>18</sup>Oxford English Dictionary, II, 783.  
<sup>19</sup>Webster's New International Dictionary (2nd ed.), p. 556.

#### VITAL PREACHING

Vital preaching is theology made understandable—so understandable that the ancient miracle of Pentecost shall be repeated.

—EDWIN LEWIS

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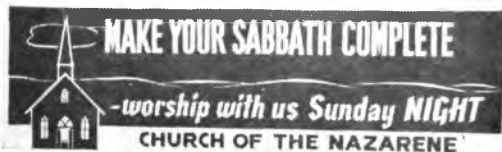
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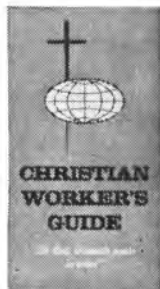
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## Eleven O'clock Evangelism

By Milo Arnold\*

**I**N THE INTEREST of an improved program of evangelism I took time to study the records of my pastorates from 1940 until 1960. My purpose was to learn what phases of my work had been most effective in evangelistic outreach. Nearly five hundred new church members, received by confession of faith, provided the basis of my analysis. Each pastor making such a study would come up with an entirely different set of figures due to the personal abilities and methods of the man and the group personality of the churches he serves, but each man needs to find his own most effective areas and use them.

During the twenty-year period we averaged two revival meetings a year, employing the best evangelists with the usual number of seekers. These dedicated evangelists rendered a splendid service and made a great contribution to the total church program. However, in the matter of bringing new people into the church or extending the outreach of the church in the community, the revival meetings have accounted for less than 10 per cent.

The Sunday school has made a fine contribution. In it the children of our church families have been cultured, assimilated, and sometimes converted. On some occasions the Sunday school has been the first point of contact with

new people and has influenced them into the church, where they were converted and became members.

The Sunday evening services have been fruitful and provided an evangelistic opportunity in reaching persons who were reachable by them. They have been a vital part of the total program of the church and are indispensable. Yet as a factor in outreach, the evening service has not been major.

Most of the new people reached by the church made their first appearance in a morning worship service. Later on they appeared in the other services of the church. Without a doubt the revivals and the Sunday school have had a part in their conversion, but at least 75 per cent of the persons who have come into church membership from outside the families of the church have been brought in by means of the eleven o'clock service. They may have been invited by friends, interested through radio contacts, or attracted by advertising, but they came first to the church service.

Many strangers feel more free to come to a church service because of the greater anonymity it provides. They are less likely to be hurried into new acquaintances, less likely to be publicly introduced, and more able to look the church over without becoming personally involved. Also, many people who fear they would not know where to go if they attended Sunday

\*Pastor, Moses Lake, Washington.

school feel quite sure of knowing what to do if they go to church. They likewise feel that the church service gives them a chance to find some personal inspiration without being asked to participate. Many other people who would not attend a revival meeting for fear of being put on the spot will feel quite free to attend a regular worship service.

The morning worship service should also be the best produced service of the week. It should have the best music, the smoothest operation, and the strongest preaching ministry of which the church and pastor are capable.

After looking over my records, I am sure I need to improve the effectiveness of my revival programs, my

Sunday school work, and my evening services, but I am convinced that for me the richest field of outreach remains the morning service. I find that my people can more nearly get their friends to come to church with them on Sunday morning than to any other regular service or revival meeting. There is a public acceptance of the eleven o'clock service which makes it attractive to many people.

Many of these people will seek salvation in the morning invitation; others will find God in private consultation; others will find their way into evening evangelistic services or revivals. But the obvious fact remains that in my particular pastoral ministry the most fruitful investment has been in eleven o'clock evangelism.

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*General Superintendent*

"SHINING LIGHTS ON SUNDAY NIGHTS IN '61"

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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**

When asked to describe Parsonage Queen Mrs. Roscoe Hohn, of Albany, Oregon, one of her closest friends replied promptly and descriptively: "Utter selflessness." She is considerate of others, gracious at all times, poised under every type of circumstance. She is lovely as a person, tremendous with children, and efficient in each area of her life. But when summing up this "member of royalty" in two words, it would be "utter selflessness." What greater description could be given?

It was at Northwest Nazarene College that she met and fell in love with the young man, Roscoe Hohn, who was to lead her directly into the role of a minister's wife. When she came face to face with the proposition of spending the rest of her life in a Nazarene parsonage, she shrank from it. This plunged her into a bitter struggle which lasted for a period of time.

During her high school days she had stayed in several pastors' homes helping with the work and care of the small children and thus had observed closely and at firsthand the demands made upon the pastor and family—and the deprivations that existed in the parsonage. She made a firm resolution within her heart that there was one place in life which she would

never fill: that of a minister's wife living in a Nazarene parsonage!

But one bright day she reached the end of her struggle and said, "Yes," to the call of God and the man she loved. And now, as a veteran "queen of the parsonage," she says, "I have found this life of a minister's wife to be the fullest, the richest, the most wonderful and rewarding that anyone could ever imagine!" She discovered that God's plans are always best and beautiful when we dare to step out and trust Him.

When Mrs. Hohn entered the parsonage, she determined to make each house in which she lived—no matter how awkward, old, or difficult it might be—into a real home. This she has done with the touch of a master. From her well-kept house to the flower-laden yard, one can instantly determine that this is a haven filled with love and warmth. Just to enter its portals, one is given a refreshing sense of well-being, for even the atmosphere of the home she makes of a parsonage is saturated with joyousness, love, and God!

Mrs. Roscoe Hohn has never been crowned with a golden circlet in a ceremony of pomp and glory. She has never had the band play a salute as she rode down the street. She has never been the center of a group of famous, inquiring reporters. You will not find her name among the recipients of the Nobel Prize. But

\*Lubbock, Texas.

she has been crowned with a circlet of love in a children's service! Her only child, Alice, has saluted her with a beautiful Christian life of service to her mother's God! She is consistently the center of a group of loving people who know her as their minister's wife! And you will find her name enshrined with the pearls and rubies of loving adoration within the hearts of all who know her!

Truly this a portrait of a queen!

#### ROYAL COOKBOOK

Phyllis Alexander, "queen of the parsonage" in Leeds, Maine, prepares a most delectable and simple salad. Here is her recipe! It's luscious!!

Wash, scrape, and grate 1 cup carrots with a fine shredder. Slice 2 tart apples with a chopper. Chop  $\frac{1}{4}$  cup nut meats. Mix and blend together with  $\frac{1}{2}$  cup mayonnaise. Add twelve large-sized marshmallows which have been quartered with scissors. Blend. Serve very cold on lettuce leaves.

#### OVER TEACUPS

"Recently I have felt mentally and physically drained. I just feel like I would love to find a desert island where no one could find me but my family—and just make a home! Although expressed in a rather outlandish manner, I must confess, what role, exactly, am I supposed to play as a 'parsonage queen'? There are meetings, socials, programs, showers, committees, and a hundred other things demanding my attention in addition to my housework, my children, my runny nose—and my ironing! I want to be a good minister's wife! I am not complaining—only asking for a definition of my task and an outline of my responsibilities. I feel that I must have my values mixed up—or I would not feel so depleted within myself!"

Mrs. Milo Arnold, "queen of the

parsonage," in Moses Lake, Washington, gives a most thorough and enlightening answer to the above dilemma. We will be featuring Mrs. Arnold's paper in the next few issues. This is especially pertinent and important. Don't miss a single installment! This paper is entitled "The Pastor's Wife as a Homemaker."

"God believes in women. Otherwise He would not have endowed them with so much power nor trusted them with so much responsibility. To women falls most of the responsibility for making of homes; in homes society is born; and from society we are given a way of life, a religious outlook, and a moral code. God endowed men with the ability to build houses but women were left to put the home in the house. The house is actually only the packing box in which the home is protected while it fulfills its lofty purpose.

"When God would send His Son into the world, He asked a young woman to help Him and become the mother of our Lord. When He would have His only begotten Son cared for in a very cruel and unfriendly world, He did not put Him in a fort and surround Him with a garrison of soldiers. He put Him in the home under the care of a young mother who loved Him and ministered to Him.

"Women are trusted with many outside activities and employments but they have no other assignment so great as the making of a home. No matter what other renown may come to a woman, if she fails in the making of a home, she is frustrated and defeated."

#### BOOKSHELF WITH LACE

A must for the minister's wife is the book *Witnessing to Win*, by Ponder Gilliland. This is designed to help you to be a more effective soul winner. It is not written for campaigns



or organizations, but is written on a personal basis to help you become a daily witness. (N.P.H.—\$1.00.)

HER MAJESTY: A MOTHER  
TO MY CHILD

*You are so young;  
And I, who love you so,  
Am held responsible  
That you may know  
God's love!*

*You are so small;  
And I, myself so weak,  
Must lead you to my Christ  
Before you seek  
Another way!*

*Your little life  
Is in my keeping here;  
God grant me wisdom, grace,  
And godly fear,  
I pray!*

—Selected

HEART TALK

Mrs. Roscoe Hohn was possessed, upon entering the parsonage, with a deep desire to be the best minister's wife possible. But she did not feel greatly talented and wondered within her heart how she could best make a contribution to God, the church, and those about her. After years in the parsonage she shares her discoveries concerning this problem.

"I believe the greatest gifts we can give to our people are those from our hearts, lighting up the lives of those with whom we come in contact: with a kind word, an expression of sympathy, a note of congratulation, a note of thanks sent through the mail for a lovely dinner enjoyed the night before, a 'God bless you! I'm praying for you,' or maybe just a smile and handclasp. Others! And in helping others, we find a great happiness for ourselves.

"Being is infinitely more important than doing! No greater accomplishment comes than to show forth the beauty of Jesus. I love the making of little gifts, the raising of flowers so that I might always have on hand a remembrance, a bouquet, or a potted violet to give to one who is ill, a discouraged one, a happy one, on anniversaries, etc.

"I believe the greatest joy of being ministers' wives is the joy of seeing our husbands' ministry fruitful—of seeing souls find God in saving and sanctifying power and seeing them grow in grace, becoming established Christians. These joys will fully compensate for anything else we might be called upon to bear. Life in the parsonage is the most wonderfully rewarding life even for those equipped with few 'showy' talents. I thoroughly enjoy being a minister's wife!"

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SPEED

Our grandfathers could wait for a twice-a-week stagecoach without running a temperature; modern man gets mad if he misses one section of a revolving door. Life is gulped down, not savored. The only new vice of the past three hundred years is the breathless blasphemy of speed. Pascal's profound word is considered mere gibberish: "The unhappiness of mankind is due to one thing, we have not the wisdom to remain in tranquility at home."—JAMES W. CLARKE in *"Dynamic Preaching"* (Fleming H. Revell Company).

# Some Observations

By A. S. London\*

I HAVE MADE some observations of pastors and laymen in our travels of three-quarters of a million miles, in twenty different denominations, and touching two thousand local churches.

First, the average pastorate is too short. The average pastorate to be effective must be a settled ministry. It is generally essential to the building of a strong church. There are exceptions.

It is true that the longer the pastorate, the greater influence the church has in a community. This is especially true of a city church. It takes time to build a strong church.

Second, I have observed that pastors become restless. I talked with one today. Things have not been going so well in his church, and he feels the effect of disgruntled people. He is a godly man, a good pastor, but does not do his work as some before him have done. A pastor does not necessarily have to move on because a few people are dissatisfied. It is hard to please all the church membership.

Third, I have observed that it takes from one to three years for a pastor to get his feet down in a city church. Many of the greatest churches of the nation in different denominations keep a pastor from ten to twenty years. There is no need to look around for "greener pastures" if a church does not move right in the beginning of a pastorate.

It takes time to get acquainted, know the problems of the people, and

become one of the beloved citizens. A pastor wrote us a few days ago stating that he never expects to take another pastorate. He is a good man, has wrought well, and has nothing against his character. But he is tired of being shifted from place to place over incidental matters. His family is tired. He is taking secular work, and preaching as open doors cross his pathway.

The fourth observation is that when the church does not move as it should the people go to talking, criticizing, finding fault with the pastor and his family.

The late Dr. J. B. Chapman often said, "Any church can make most any pastor, and most any church can ruin a pastor." I went several times to a large city church, and the Sunday school superintendent would say that he was glad for visiting preachers and workers to come their way, but next Sunday all would be glad to know that the pastor would fill the pulpit. This pastor became one of the great preachers in our denomination, and he built one of our strongest churches.

A leading magazine says that in one western state there are 15,000 idle preachers. The inner urge in too many instances has gone. They heard complaints, criticisms, and faultfinding until their hearts bled and broke. Many are good and strong men out of place. A leading pastor once said, "I am preaching out of my head, for my heart is cut out."

An old writer long ago said, "These are days that test the souls of men."

\*Oklahoma City, Oklahoma.

Well, it is certainly a day that tests the souls of pastors!

A prayerful, kindly attitude on the part of the laymen would go a long way in saving many a good man and pastor from giving up the fight in his effort to save men. But even in the face of an improper (as we would feel) attitude on the part of the laymen, we must as preachers find a depth of devotion and an allegiance

to the cause of God such that we can keep our poise and our religion and maintain our usefulness in spite of it all.

The searchlight must be turned on our hearts, with a prayer treatment, honest confession of our own failures. We must do as we would that others would do unto us. Such a spirit would go far to revolutionize lagging churches and help to bring on the revival of religion which we feel we need.

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## Ministers and "The Ethics of Correspondence"

By R. E. Joyce

**A** LADY LIVING in another state, some distance from us, had let my wife and myself know that she was much dissatisfied with the growing modernism and worldliness of the church to which she belonged. We learned that she wanted to be in a denomination which stood fully for Bible teaching.

So I wrote a minister living in the general area in which she had her home, asking him to give me the name and address of some spiritual, orthodox preacher in the large city where she resided. It was my purpose to write this second minister, informing him of this lady's desires, and suggesting that he call on her and seek to give her the spiritual help she needed.

Though I enclosed postage for a reply, a number of days went by, and I had no response. I wrote the second time. Still I received no response. Then I tried, after some days, the third time. Very belatedly I had a reply, with the desired name and address. But it was too late! The lady had already found a church which

was less, I am sure, than what she had hoped to find and which she could have found if I had been able to get the information through.

On another occasion I had noted in a religious paper a request from a minister for the gift of a certain helpful book. I had a copy of this book, and though I greatly valued it, I sent it to the requester, happy to supply it to the brother. But herein is a marvelous thing: though the donation was made a considerable time ago, there has not been a word of acknowledgment.

But the most astonishing failure of acknowledgment followed my learning of a striking incident that had taken place in the life of a minister. So unusual and instructive was it that I felt I could write an article about it, which some editor would be glad to accept.

So I wrote this particular preacher, asking for details, telling him of my purpose in gaining the information. To make his reply easy and time-saving I prepared a questionnaire about var-

ious aspects of the happening, with space below each question in which he could reply in just a few words. Again I enclosed postage for his reply. But what was the result? A vast silence! I wrote this brother a second time, but still I had no response.

At last, in my desperation, I made the request a third time. And to show my appreciation in his furnishing the desired data I mailed him a valuable book from my library.

Believe it or not, though all this took place some years ago, I have never had a word from this minister. True, 'tis a pity; and pity 'tis, 'tis true.

Not for a moment would I condemn these three dear brothers through whom I had had the trilogy of disappointments. They are noble, sacrificial, soul-winning men. Perhaps they fully intended to reply, but postponed doing this until the matter slipped from their minds.

If so, they illustrate the saying, "By the street of 'By and By' we arrive at the house of 'Never.'"

These three frustrations are full of instruction for me. They impress upon me, as never before, the scripture "... be courteous" (I Peter 3:8), and strengthen my will highly to resolve that as a letter answerer I will not be belated.

We get that lovely word courtesy from the word "court," a residence of a king. Those who frequented such a place were termed "courtiers." There they acquired a gracious and graceful demeanor, suitable for such a royal residing.

In his wonderful *Idyls of the King*, Tennyson brings out this thought. Knight Geraint, one of the courtiers of regal Arthur, came to the house of Earl Eniol, but did not at once let it be known who he was. But when his host at last learned his identity, he said to the knight:

*"When first  
I saw you . . .  
Felt you were somewhat, yea, and  
by your state  
And presence might have guessed  
you one of those  
That eat at Arthur's hall in Came-  
lot."*

As a minister dwelling by faith in the courts of the King of glory, as His courtier (and also His courier, Romans 10:15), I ought, even in relatively minor matters, such as faithfulness and promptness in the "ethics of correspondence," to seek to "... adorn the doctrine of God our Saviour . . ." (Titus 2:10), even the doctrine of perfect love. God give me grace so to practice the celestial courtesies that people will take knowledge of me that I have been with the One who is "altogether lovely," that the "beauty of the Lord" may be upon me, the beauty of His holiness in my everyday living.

Thus my life shall be a living epistle known and read to all men, a lovely letter revealing something of the winsomeness of the King in His beauty (Isaiah 33:17; II Corinthians 3:18).

---

### Joy, Mirth

A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs.

—HENRY WARD BEECHER

# "Let Me Suggest"

By Brian L. Farmer\*

**I**N THE PULPIT, "let me suggest" is a bad phrase but a good policy. The words we should seldom speak, but the method we should always adopt. But why shun the phrase if we embrace the technique? Allow me to suggest an answer.

In popular thinking suggestion is weak; it is of the nature of advice the probable rejection of which is to be expected. "Now this is only a suggestion," spoken half apologetically, is often heard in common conversation. Because preaching must be authoritative, preachers must avoid any phrase which would lead their hearers to think of the message as anything less than the Word of the Lord.

Yet to make a suggestion—a good, compelling, irresistible suggestion under the guidance of God is surely the business of all who preach.

A good argument is not so effective in preaching as a good suggestion, because an argument, by its very nature, arouses in the mind the critical faculties of defense. Even a flawless argument seldom captures the will, whereas a good suggestion nearly always does. The merit of suggestion is immediately seen, therefore, when we think of effective preaching as effective persuasion for God. St. Paul writes: "Knowing therefore the terror of the Lord, we persuade men" (II Corinthians 5:11).

For these reasons, "let me suggest" must be a private prayer rather than

a public phrase. The phrase is easily avoided, but it is only with the help of the Lord that a man can make successful suggestions of the whole counsel of God.

For suggestive power, the message must be feasible, forceful, and faithful to the Word of God. Unless a subject is probable and important it will never carry the weight of valid suggestion. Dr. Gossip disapprovingly observed that there are preachers who spend their time in the pulpit "pirouetting with some pretty bit of a text on the outskirts of things." Further, a forceful presentation of gospel truth is not normally achieved by a learned discussion of a Hebrew point or a Greek particle. Such a study is both interesting and necessary in its place, but it is hardly calculated to be a powerful suggestion of the way of eternal salvation to the masses of men. To secure its chief end the message must be presented clearly and authoritatively and both clarity and authority are best gained by a simple and reverent preaching of the Bible as the Word of God.

Dr. W. R. Maltby bemoaned one preacher who "spoke of great things and made them small, of holy things and made them common, of God and made Him of no account." This is no way to make a suggestion for the Lord. Our Christ, if He is lifted up confidently with reverence and with love, will draw all men unto Him.

"Let me suggest"—these words a preacher ought constantly to keep on his mind but under his hat!

\*Pastor, Calvary Road, Barlanark, Glasgow.

## Dedication of Hymnbooks

By Joseph L. Bright\*

**R**ECENTLY we purchased new hymnbooks for our congregation. We were very proud of them. However we wanted to impress our people as much as possible with the value and responsibility of them to keep the new books as nice as possible for as long as possible, so a dedication service was worked out. The plan was as follows:

We had the dedication at the close of Sunday school, when as many as possible would be there and especially the children. The members of the teen-age class assisted in the service. They came upon the platform one at a time, each holding a new book and a card upon which I had typed the message to be read. There were eleven cards, each numbered as follows:

1. I am your hymnbook. I will serve you faithfully for many years, and the more people that use me, the happier I am. I will make your church services happier and more successful because of the messages I convey to you. I am the product of poets, ministers, rulers, peasants, musicians, and politicians, who have written and put to music the beautiful hymns and songs I contain. Consecrated men and women of all walks of life have given birth to these many wonderful messages, and the church has been instrumental in bringing them together into one book for your convenience and service.

2. I am your hymnbook. I contain messages of comfort to those who are in sorrow, peace to those in conflict, conviction to those in sin, hope to the hopeless, help to the helpless, a challenge to the church for service to God, prayers for the worshipers, praise and thanksgiving to all people, and confessions to the Heavenly Father for their guilty hearts. "I am made all things to all men, that I might by all means save some."

3. I am your hymnbook. At all times and under all circumstances treat me with reverence. When I am once damaged, I can never be the same again. Please do not use me for a kneeling pad or back rest.

4. I am your hymnbook. When the singing is over, please close me carefully and stand me upright in the bookrack and leave me there until it is time to sing again.

5. I am your hymnbook. I should not be used for a writing desk. If you must write, please use something else to press on.

6. I am your hymnbook. Please do not close me upon any object such as pencils, pens, or sticks. It will weaken and break my binding until I will soon come apart.

7. I am your hymnbook. Please do not bend my pages to mark a place. When even a corner of a page is once bent, it can never be the same again.

8. I am your hymnbook. I like the children and want to get acquainted with them as soon as is practical, but please do not let small children play with me. If I could speak I would

\*Pastor, Watseka, Illinois.

cry out in thunderous tones every time a small child reaches his hands out to take hold of me.

9. I am your hymnbook. Please do not mark me in any way. If each person made only one small mark every time I am used, I would not be presentable to your friends and visitors in a very short time.

10. I am your hymnbook. When you pick me up, please do not lift me by one side of my back or part of my pages. You can easily break my back or tear my binding and render me useless.

11. I am your hymnbook. I have been designed for long service, and if I am treated right I will serve you long and well. You are the stewards of my well-being and you alone can

determine my usefulness. May the Heavenly Father, who has made our relationship possible, make us a blessing for many years to come.

When the teen-agers had finished reading their cards and were seated, the congregation stood and the pastor prayed the dedication prayer. As soon as the people were seated, two teams of young men stepped to the front. The first team as rapidly as possible collected all the old hymnbooks. The second team followed, distributing the new books. Then an appropriate hymn was sung.

There seemed to be a spirit of blessing on the little service; and our people, both old and young, have seemed to have a new appreciation for the books and have been taking better care of them.

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## "Unspoken Requests"

By Flora E. Breck\*

**U**NSPOKEN REQUESTS" are good, but sometimes it pays for prayers to be specific! Quite often we hear in church and prayer meeting, "Will all pray for so-and-so in such-and-such condition? This is an *unspoken request*." Such prayers often are answered in accordance with the needy person's request; still, when the minister mentions just what the petition is, and whom for, church members are able to comply more intelligently, more effectively.

People just naturally take more interest in praying for the needy if they know something of what the need is. No confidences need be divulged; prayer meeting is sort of a "family affair" anyway, and those who attend

are not likely to gossip unkindly. Somehow, too, Christians feel that there is more power attached to the *definite* prayer.

Yet I know of one church especially which emphasizes considerably the "unspoken request." And to hear the answers from Above would thrill you. Testimonies given later by the persons who had requested the prayers of the church people sometimes greatly please—and amaze those knowing the circumstances. A preacher who often has requested his hearers to pray for definite things and people tells his flock: "Be definite in your praying. Pray for the one who conducts the worship service. Pray for the preacher by name. Remember the choir members and ushers, that their services may be blessed. Also be sure to

\*Portland, Oregon.

pray for the person you brought to the service.” “The effectual fervent prayer of a righteous man availeth much” (James 5:16).

Effective praying must be definite—and answerable—if an affirmative answer is within God’s will. Having read God’s Word, it is legitimate and right to feel, I am on praying ground. But we must learn to be submissive; sometimes it is God’s will that we should wait. Unfavorable circumstances cannot always be changed at the moment, but it can be that prayer changes people as well as things in such a way that the impossible burden can be borne. God’s power may flow

through His children if they are not being a hindrance. Shall we pray “not to be obstructions to His plans for our lives”?

Here again, definiteness in our prayer-petitions pays: not simply, “God bless the shut-ins.” Name them. They as well as missionaries feel a special empowerment when Christians pray for them. And speaking of praying, we can live constantly in the atmosphere of prayer. A special prayer room, a special prayer meeting helps, but we are not limited to time and place when there is an impulse to pray. “Pray without ceasing” (I Thessalonians 5:17).

## Why the Same Old Story

When It Could Be New?

By an Evangelist

**G**OD BLESS YOU. We hope you can come back again. We wish your offering were more. Maybe the next place will do better by you.” (This is heard over and over again until it’s an old, old story.) And so the evangelist goes on his way wondering, dazed, half sick, how he will meet his obligations.

Why not change the story? It can be changed if the pastor and the church board will consider the high cost for the evangelist to stay in the field. An expensive trip may be involved for the evangelist to reach the church. Also the evangelist has auto payments, house payments, taxes, insurance, fuel, lights, water, and other bills just like everyone else has. However, to cover these expenses and leave the evangelist a fair salary the pastor must get these facts across. It would be so easy to say, “We appreciate our evangelist and his work and

we must remember he has obligations to meet since he too has auto payments, gasoline bills, a home to look after, etc.” (And this does not need to be overdone.) But do inform the congregation and give them a chance or opportunity to support the evangelist. So many times pastors merely say, “Will the ushers please come forward and receive the offering?” But if the pastor would only inform the people where the money is going or that it is for the evangelist, they would contribute, and generously, if they saw the need. Evangelistic or revival offering envelopes for the evangelist, passed among the congregation, are a very good way to meet the needs.

Why not have a new story? Inform the people and give them an opportunity to give. Have a goal set and tell the people what is needed to reach it.



Contributed by Nelson G. Mink\*

## CONFESSION

*Last night my little boy confessed  
Some childish wrong;  
And, kneeling at my knee,  
He prayed with tears—*

*"Dear God, make me a man  
Like Daddy, wise and strong.  
I know You can."*

*Then while he slept*

*I knelt beside his bed,  
Confessed my sins,  
And prayed with low-bowed head,  
"O God, make me a child  
Like my child here—*

*Pure, guiltless,  
Trusting Thee with faith sincere."*

*—Author Unknown*

## A BOY'S ANSWER

Asked to tell something about the great philosopher Socrates, a boy gave this answer: "Socrates was a great man, that told the people what they ought to do, and they poisoned him."

## DR. V. B. SEALS SAID:

"You can't tell how seaworthy a vessel is in the harbor. You must see it in the storm.

"You don't bless unless your heart bleeds. Only the poured-out life is worth living.

"A winning combination—a man and wife. It is great when two souls get together; so often it is a sole and a heel.

"We live in a day when you have to study well your contracts. They give it to you in the big print on the front, and take it away from you in the little print on the back."

\*Pastor, Connell, Washington.

## PENTECOST

Pentecost was the emergence from discipleship to apostleship.

A disciple is one who learns something.

An apostle is one who does something.

## "I DIDN'T STAY FOR CHURCH!"

Last Sunday I didn't stay for church. I just walked out after Sunday school.

By doing this—

1. I told my church that I did not need it.

2. I walked out on God. It was God's house and God's day.

3. I told the smaller children in Sunday school that I didn't think it necessary to stay for church in order to be the right kind of Christian.

4. I told my family it would be better for us to go home.

5. I told the stranger passing the church, and the first-time visitor coming in, that we did not like our worship program nor our pastor's preaching.

6. I told my unsaved friends that I wasn't interested in them.

7. I told God I had had enough of Him for today . . .

So, you see, I did not stay for church this morning.

—Bridgeton, N.J., "Midweek Messenger"

## CONCERNING TIME!

"Did you ever find time to do anything? No, never! You never find time to do anything. It is not the ones who have the most time, but the ones who organize their time."—MILO ARNOLD.

## GATHERING BY THE WAY

"Doing an injury puts you below your enemy; revenging one makes you even with him; forgiving one sets you above him."—BEN FRANKLIN.

"Supermarket: a place where you travel farther than your money."—LAVONNE MATHISON.

Power is what everybody wants, few acquire, and none seem to survive.

"Happiness is like potato salad—share it, and you have a picnic."—SAM HAMP-TON.

"The faults of others are like headlights on an automobile. They only seem more glaring than our own."—*Defender*.

"The future is something which everyone reaches at the rate of sixty minutes an hour, whatever he does, whoever he is."—*Fort Worth Record-Telegram*.

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## CONGRATULATIONS TO YOU!

If you are an active, hard-working member of the church, and you go along year after year, unhonored, unrecognized, and unsung . . . may I congratulate you?

No higher mark of appreciation could be paid to you than being taken for granted. That just means you are considered a member of that inner circle of faithful, dependable, hard-working folk who in truth really make the church go.

The most genuine, the sincerest mark of deep appreciation is sometimes to be taken for granted. Beware of lavish attention, constant expressions of your value, and overflow thank-you's. They may be genuine. But then again, it may be that people are not quite sure about your staying in line. Or perhaps they know you have a reputation for sensitivity, so the demand for attention is simply being met.

Just being ignored can be an honest tribute in your church. People probably feel that they know you well enough to depend on you. They trust you! So they depend on you and spend their time trying to oil the friction in others, and keep the less stable ones producing.

—*Dunbar, West Virginia, bulletin*

## A LITTLE RETROSPECTION

A look into the contents of the first copy of the *Preacher's Magazine* under the date of January, 1926. Dr. J. B. Chapman, editor. Editorials were "Publisher's Explanation," "Doing the Right Thing the Right Way," "The Importance of Good Preaching," "Why Do People Stay Away from Church?" and "A Sane Interpretation of the Scriptures."

Other articles appeared under the names of F. M. Messenger, H. Orton Wiley, A. M. Hills, R. H. M. Watson, W. D. Shelor, E. E. Wordsworth, and C. E. Cornell.

These sentence sermons appeared: "If you are seeking an office, do not try to push another brother 'out,' for you may lose your footing—'getting in.'" "Seeing God has His eye on the sparrow, He will in due time recognize your ability." "Do not cultivate the habit of saying—'He is all right—but.'" "Be positive, be practical, be prayerful, be punctual, be pronounced, be persuading, and be patient."

Dr. C. B. Widmeyer gave this suggestion:

A Sermon Should Be:

1. Scriptural
2. Doctrinal
3. Educational
4. Homiletical
5. Spiritual
6. Oratorical
7. Rhetorical
8. Evangelical
9. Devotional
10. Practical
11. Powerful
12. Helpful
13. Logical
14. Truthful
15. Intellectual

In 1926 our foreign missionary work was limited to just ten fields, which of course included China.—N. G. M.

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## THE WAY YOU LOOK AT IT!

Commenting on the death of the father of a colored boy, the man asked, "What was the cause of the death of your father?" "I don't know," was the reply, "but it wasn't anything serious."

## Isaiah's Vision

SCRIPTURE: Isaiah, chapter 6

- I. HE HAD A VISION OF THE SAVIOUR.  
" . . . I saw also the Lord . . . high and lifted up . . ." (v. 1).
- II. HE HAD A VISION OF SIN.  
"Then said I, Woe is me! for I am undone . . ." (v. 5).
- III. HE HAD A VISION OF SANCTIFICATION.  
" . . . thine iniquity is taken away, and thy sin purged" (v. 7).
- IV. HE HAD A VISION OF SERVICE.  
" . . . Here am I; send me" (v. 8).

—WESLEY TRACY  
Kansas City, Kansas

## The Cords That Bind

TEXT: *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins* (Proverbs 5:22).

The story of Samson (Judges 13—16) is an illustrative picture of how a man is bound by his own disobedience. The cords of sin will bind slowly but surely.

1. Habits of sin bind us.
2. The depraved nature of man is a binding force (Romans 7).
3. Cords of sin can be broken (Romans 6:15-18; Galatians 5:1).

—CLAUDE E. PITTENGER  
Chanute, Kansas

## A Prayer for Spiritual Victory

Exposition of Paul's prayer in Philippians 1:1-11.

- I. He prays for their spiritual direction. Abounding love, abundant living, abiding Lord.
- II. He prays for their spiritual discernment.  
Spiritual relationships, spiritual riches, spiritual rewards.
- III. He prays for their spiritual diffusion. The excellency of their behavior, being, and bestowment.

—N. G. M.

## Outline on Acts 1:8

- I. Power for effective personality
- II. Guidance
- III. The Inner Flame

—MILO L. ARNOLD  
Moses Lake, Wash.

## Thoughts from John 16

"Nevertheless" in v. 7, the big word the Holy Spirit uses to turn us from sorrow to joy.

The Holy Spirit's office work is three-fold here:

1. Reproves of sin.
2. Creates hunger for holiness.
3. Reminds and prepares us for the Judgment, in vv. 8-11.

COMFORTS OF THE COMFORTER

1. Gives sweet ministry of guidance (v. 13).
2. He "glorifies" Christ (v. 14).
3. Turns sorrow into joy (v. 20).
4. Furnishes us with overcoming cheer while in the world (v. 33).

—N. G. M.

## Things That Matter Most

TEXT: II Corinthians 5:9-11

- I. A conscience read and known of God
- II. The terror of the Lord
- III. The final judgment
- IV. The matter of being accepted of Him

—N. G. M.

## What Simon Should Have Known

TEXT: Luke 7:39

- I. That he was inviting more than an ordinary Guest for dinner.
- II. That Jesus is the Friend of sinners
- III. That this anointing was in divine order
- IV. That a sin-burdened soul finds relief at His feet
- V. That Christ appreciates the least services done for Him.
- VI. That He is never too preoccupied to forgive a sinner.
- VII. That the greater the sinner, the greater the joys of forgiveness.

—N. G. M.

**First Things First**

SCRIPTURE: Matthew 6:16-34

INTRODUCTION: By use of homiletical hammer, this passage is broken into three portions.

**I. WHAT WE ARE NOT TO DO.**

- A. Don't fast and pray like Pharisees (vv. 16-19).
  - 1. Right and wrong way to advertise spirituality.
  - 2. Don't parade your piety.
- B. Don't lay up treasures on earth (vv. 19-22).
  - 1. Moth and rust consume and thieves break in and steal.
  - 2. Lay up treasures in heaven.
- C. Don't try to serve two masters (v. 24).
  - 1. Hate one and love the other.
  - 2. Of Arturo Toscanini, the great orchestra conductor, someone has said, "As you heard him conduct a Beethoven symphony, you felt that not only had he mastered Beethoven, but Beethoven had also mastered Toscanini."
- D. Don't be anxious about your life (vv. 25-32).
  - 1. Supposed to be concerned, but worry usually magnifies little things out of proportion.
  - 2. Paul learned to be content in all conditions.

**II. WHAT WE ARE TO DO.**

- A. Seek first the kingdom of God (v. 33).
  - 1. Luke 9:60.
  - 2. Matthew 19:21.
  - 3. Matthew 16:24.
  - 4. Luke 14:26.
- B. Seek first His righteousness (v. 33).
  - 1. Matthew 13:45.
  - 2. Matthew 5:6.

**III. WHAT GOD WILL DO FOR US.**

- A. God knows what you need (v. 32b).
- B. God will add these things to you (v. 33b).

**CONCLUSION:**

- A. Conditions: You do this; God will do thus.
- B. People who are really seeking for something aren't sidetracked easily.

First things first!

—BOB E. HARMON  
*Helena, Montana*

**The Bible:****The Best Book for a Bad Time**

SCRIPTURES: Isaiah 34:16a; Psalms 119:105; Acts 17:11

**INTRODUCTION:**

- A. A lot of foolish words have been addressed to this faltering world.
- B. Need to be aware of problems to find solutions.

**ILLUSTRATION:**

In late days of Roman Empire a small landowner could deed his property to a powerful military man to obtain protection and security. This plan was called precarium, from which we get our word precarious.

This precariousness is nothing new, for man in this world has a continual sense of uncertainty.

**I. THE BIBLE IS THE ANSWER FOR OUR BIGGEST PROBLEM: SIN (II Timothy 3:15).**

- A. Sin is an unchanging problem.
  - 1. Sin didn't come in the twentieth century.
  - 2. On the question, Which came first? (like the chicken and the egg)—sin came first; people have acted mysteriously since.
  - 3. Drinking is a big problem, but it is outgrowth of a bigger or our biggest problem.
- B. There is an unchanging answer.
  - 1. Hebrews 13:8.
  - 2. There have been some new ways and theories advocated, but we must all turn to the Good Book for the answer.

**II. THE BIBLE IS PROFITABLE FOR TEACHING, REPROOF, CORRECTION, AND INSTRUCTION IN RIGHTEOUSNESS (II Timothy 3:16).**

- A. More than a Source Book for salvation.
- B. It is the living Word of the living God for living and dying men today.

#### ILLUSTRATION:

Story told of young man working on a Model-T Ford. After a long time of no success, a fine automobile stopped beside him. A well-dressed man stepped out and told the young man to make a certain minor adjustment in the timing. Rather reluctantly the young man did so. "Now, said the man, your car will run." The young man turned the crank and, sure enough the car did run. Surprised, he asked, "How is it that you know just what to do to my car to make it run? Who are you?" "I'm Henry Ford," said the man.

- C. Maybe your life is out of time.

#### III. THE BIBLE IS THE SWORD OF THE SPIRIT (Ephesians 6:17).

- A. Isaiah 11:4.
- B. Revelation 1:16.
- C. The Christian is to use the Word of God because in it is the power of the Holy Spirit.

#### CONCLUSION:

- A. "The Bible is as up-to-date as newsprint wet upon the presses, and as sturdy and old-fashioned as Grandfather's hickory stick."
- B. "Seek ye out of the book of the Lord, and read" (Isaiah 34:16a).

—BOB E. HARMON

## The Gospel for Everyone

SCRIPTURE: Acts 10:24-44

#### INTRODUCTION:

- A. Correcting exclusiveness.
  - 1. Peter's words swept away the racial prejudices of centuries and from all countries.
  - 2. One of our favorite characters of the Old Testament was not a Jew, but Job was a good, perfect, and upright man.
  - 3. Another man who was not a Jew but who repented and found God is Naaman.
  - 4. The city of Nineveh, capital of

the Assyrian Empire, repented and was accepted in the sight of God.

#### B. Inclusive invitations.

- 1. God's (Isaiah 55:1).
- 2. Jesus' (Matthew 11:28 and John 6:37b).
- 3. The Spirit's (Revelation 22:17).
- C. Peter wanted this straight at the start of his sermon; everyone and every nation who fears God and does what is right is acceptable to Him (vv. 34-35).
- D. Peter preached a short gospel message with these points:
  - I. THE CHRIST WHO LIVED (v. 38)
  - II. THE CHRIST WHO DIED (v. 38b)
  - III. THE CHRIST WHO LIVES (v. 40)
  - IV. THE CHRIST WHO CAN SAVE FROM SIN NOW (v. 43)

#### CONCLUSION:

- A. The following lines were written by William Hone to describe his own experience:

*The proudest heart that ever beat  
Hath been subdued in me;  
The wildest will that ever rose to scorn  
Thy cause and aid Thy foes  
Is quell'd my God, by Thee.  
Thy will, and not my will, be done;  
Confessing Thee, the mighty Word,  
my Saviour Christ, my God, my Lord,  
Thy cross shall be my sign.*

- B. Yes, rich man, poor man, beggar, thief, doctor, lawyer, merchant, chief—the gospel is for everyone.

—BOB E. HARMON

## Victory Through Responsible Living

SCRIPTURE: I Corinthians 15:54-58; I John 5:4

#### INTRODUCTION:

- A. Victory is the achieving of a goal.
- B. Victories come in many areas of life.
- C. Responsible living is not only accepting blame for faults, but living so little fault can be found.
- D. It is facing facts, accepting reality, and doing something about it.
- E. Our challenge is, with the help of

God, to make our way, earn and prove our true worth.

I. IN THE REALM OF THE TEMPORAL

- A. Learn the changeableness (while spiritual is unchangeable).
- B. Learn that things are not the final goal.
- C. Learn the lessons of change: life not static, time changing everything, including yourself.

II. IN THE REALM OF MORALS

- A. Parents are responsible to "hold a line" of moral fiber.
- B. Youth must learn to hold the line, especially of moral standards.
- C. Children learn from (1) parents, and (2) church, and the (3) world. It is up to us to make God's standards their very own. Any two of these swing the trend in the child's life.

III. IN THE REALM OF THE SPIRIT

- A. Keeping a personal, up-to-date experience.
- B. Keeping a burden for family (Job daily prayed for his family).
- C. Aggressively making spiritual conquests. Not only praying for children's salvation, but also their calling.

CONCLUSION:

- A. Is your living responsible?
- B. Is your living victorious?
- C. These go together to make all of life a real blessing. Neglect brings frustration and defeat.

—DELMAR STALTER  
*Churubusco, Indiana*

## What It Takes to Stay on Top!

SCRIPTURE: I Thessalonians 3:12-13

INTRODUCTION:

- A. Man has many formulas for success.
- B. God has one—surrender and submission.
- I. TO HAVE THAT VICTORY, WE MUST GIVE VICTORIOUSLY.
  - A. Of our time—realizing time given to God is most valuable.
  - B. Of our talents.
  - C. Of our tithes—see that it is God's, not a gift to men.

D. Of our selves.

II. TO HAVE THAT VICTORY, WE MUST WITNESS VICTORIOUSLY.

- A. In the Spirit, our most effective witness.
- B. With spiritual understanding, our best key.
- C. In midst of trials and temptations, our best opportunity.

III. TO HAVE THAT VICTORY, WE MUST PRAY VICTORIOUSLY.

- A. Temptations are overcome in victorious prayer.
- B. Trials become victories through prayer.
- C. Victorious prayer gives us courage to stand for our convictions.
- D. Victorious prayer enables us to stay free of sin.
- E. Victorious prayer leads us to seek His image in our lives.
  - 1. This was challenge to apostles at Transfiguration.
  - 2. Isaiah's vision caused him to pray to real victory.
  - 3. Paul's vision brought real prayer, and revealed Christ.

CONCLUSION: Victorious prayer is the time of meeting Divinity, and rightly meeting Divinity means real victory.

—DELMAR STALTER

## Called to Battle

SCRIPTURE: Joshua 1:2

INTRODUCTION: The call to cross Jordan not a call to peace, but to warfare.

- I. THIS CALL ONE OF SACRIFICE.
  - A. Self-denial.
  - B. Separation.
  - C. Limitations.
- II. THIS CALL WAS TO SUFFERING. Some would give their life for the sake of the group, (they left their easy chairs).
- III. THIS CALL WAS TO TRUST AND OBEDIENCE (v. 9).
- IV. THIS CALL WAS ONE TO HONOR GOD (Moses, Numbers 20:7-12).
- V. THIS CALL WAS ONE TO REAL VICTORY, FOR BOTH ISRAELITE AND CAANANITE.

- A. For enemy it meant change in rulership.
- B. It meant a whole new set of regulations to govern their lives.
- C. It meant a change in the environment, with sin gone.
- D. For the Jew, it meant peace in fulfillment of God's will, the occupation of the place of spiritual victory.

—DELMAR STALTER

## Are You a Religious Beatnik?

SCRIPTURE: Matthew 23:1-13

TEXT: Matthew 23:13

INTRODUCTION: Definition of Beatnik: "an offbeat, lazy, aimless, indulgent, selfish individual that indulges in music, poetry, or any whim of fancy, without rhyme or reason." He expresses hostility and suspicion, accepting little from others and certainly giving nothing. He hides behind drink, dope, beards, loony music and verse, ignoring reality and feelings to indulge his own unsatisfactory lusting.

- I. A BEATNIK IS SELFISH (v. 4).
  - A. He is a person who refuses to share his testimony.
  - B. He is a person who refuses to share his money.
  - C. He is a person who refuses to share his time.
  - D. He refuses to share himself.
- II. A BEATNIK IS LAZY.
  - A. He is a person who is unwilling to work, using any excuse.
  - B. He is a person unwilling to take responsibility.
  - C. He is unwilling to disturb his selfish pattern of life.
  - D. He is willing to see a work fail rather than put forth any serious effort himself.
- III. A BEATNIK IS FEARFUL. He is refusing to face life as it is, hiding behind this mask of superiority.
  - A. He is "better" than others.
  - B. The daily life struggle defeats him, for he is not willing to pay the price for real victory.
  - C. He can't stand the normal enthusiasm of people, always depre-

ciating others' work, being cranky, cynical, and narrow-minded, while pretending to be "righteous" and a big thinker.

—DELMAR STALTER

## A Crucified Life

SCRIPTURE: John 17:13-26

INTRODUCTION:

- A. Jesus' life characterized by a "must."
  - 1. As a Youth of twelve.
  - 2. As He went through Samaria.
- B. The reason for His "must" was that He was already crucified, even though the Cross was yet in the future for Him. In this experience He faced each situation victoriously.
- I. NOTE THE MANNER OF FACING HIS ENEMIES (v. 14).
  - A. Sought to help them.
  - B. Revealed their needs to them.
  - C. Never vacillated, faced issues firmly, knew where He stood.
- II. NOTE HOW HE FACED HIS TASK (v. 19).
  - A. Trouble among disciples; sought to unite them.
  - B. Faced hatred with love and patience.
  - C. Faced vicious pride with humility.
- III. NOTE HOW HE FACED HIS FRIENDS (v. 24).
  - A. Sought to lead them in His way.
  - B. He knew His way was not easy, yet persistently urged them to follow into fullness of work.
  - C. He recognized eternal value, and sought to lead us to enjoy the fullness of the blessing.
- IV. NOTE HOW HE FACED HIS FATHER (v. 25).
  - A. It was with great rejoicing He could face His Father.
  - B. In facing His friends, He could rejoice, for the redemption was full and complete.
  - C. It was complete victory.

—DELMAR STALTER

## THE ALL-SUFFICIENT CHRIST

SCRIPTURE: I Corinthians 1:26-31; James 3:13-18

TEXT: I Corinthians 1:30

INTRODUCTION: Four possible lines of approach to this tremendous text and its titanic context.

- A. *National*—Wisdom, the quest of the Greeks; Righteousness, of the Jews; Redemption, of the Romans; Sanctification, of the mystics of every nation—we can see the text as an enlargement of the inscription upon the Cross, Christ, the King, and “desire of all nations.”
  - B. *Summary*—the text as summary of New Testament teaching: Wisdom, of Epistle of James; Righteousness, of Paul’s writings; Sanctification, of Hebrews; Redemption, of Peter’s. As there are four Gospels of the life of Jesus, so we can see the fourfold glory of salvation through the eyes of James, Paul, Peter, and the unknown author of Hebrews.
  - C. *Devotional*—interpreted from the context: Wisdom for the “foolish”; Righteousness for the “weak”; Sanctification for the “base”; Redemption for the “are not’s” (slaves)—exalt the wisdom and power of God in fact that “salvation suits them all.”
  - D. *Evangelical*—from this angle of approach we gain three stimulating, saving truths:
- I. GOD DISPLAYS HIS GLORY IN THE MOST NEEDY SOULS.
    - A. Three times the phrase, “God chose . . .,” deliberately, the most needy as foundation members of His Church—uneducated, ignoble, unrecognized—so that those He blessed would glory in Him.
    - B. A principle of God’s choice—Illustration: John 5. Jesus deliberately chose the “worst case,” to show that He can plumb the depths of sin and suffering. He “quickeneth whom he will.”
    - C. In that fact, power to take away hurtful inferiority and depression. At some time all thrashed by devil, and thrash ourselves over lack and limitation; “buffeted,” as Paul over weakness, until we recognize inferiority precedes invasion of divine grace.
  - II. CHRIST IS THE ANSWER TO EVERY SEEKING SOUL.
    - A. The Greeks sought after wisdom. This was the first deepest urge of the Grecian soul. The first thing offered by Christ to every human heart is the satisfaction of the strongest, deepest desire.
    - B. Initial satisfaction in Christ must not blind us to the further “riches of his grace.”  
The Vatican manuscript reads, “. . . made unto us wisdom, also righteousness, also . . .”



### III. CHRIST IS SUFFICIENT FOR EVERY NEED OF A BELIEVER'S EXPERIENCE.

- A. Wisdom has to do with disposition in its fullest sense—coming “from above,” the “pure,” “peaceable,” “gentle,” truthful nature of Christ; this in contrast to earthly wisdom, worldly and devilish. Some believers are fractious and crooked because they never asked for wisdom in fervor and faith.
- B. Righteousness has to do with character and conduct. Pharisees sought to be right before God by their own merits, before men by keeping the rule and code; that righteousness exceeded by being made right and living right by imputed and imparted righteousness of Another.
- C. Sanctification has to do with whole personality—body, soul, and spirit. New Testament emphasis upon cleansing aspect of sanctification in Christ, embodying Old Testament emphasis upon separation with view to cleansing; an instantaneous work, which must be progressively perfected in the whole personality.
- D. Redemption has to do with deliverance and destiny. We are the spiritual “are not’s,” slaves of sin, as so many in the Corinthian church were slaves of Rome (and of sin). In grace Jesus has ransomed our souls; in glorification He will ransom our bodies.

CONCLUSION: The only conclusion, “that no flesh should glory in his presence.” We can glory only in the wonder that we, even we, are God’s choice! In the wealth of grace inexhaustible in Christ, from initial salvation to perfect holiness!

—ALBERT J. LOWN  
*Lisburn, N. Ireland*

## DIVINE TOUCH

TEXT: Matthew 8:3

- I. THE SIMPLICITY OF THEIR PLEA. “LORD.”
  - A. The length of their prayer.
  - B. The source of their petition.
- II. THE SINCERITY OF THEIR PRAYER. “IF THOU.”
  - A. Their dependence upon Him.
  - B. Their determination in getting assistance.
- III. THE SANS-NESS OF THEIR PETITION. “MAKE ME CLEAN.”
  - A. Away from society—sin separates.
  - B. Away from services—sin robs men of responsibilities.
  - C. Away from security—sin, darkness, future, etc.
- IV. THE SAVIOUR OF THEIR PARDON.
  - A. Immediate response.
  - B. Immediate cure.

CONCLUSION: All unsaved people in God’s sight are unclean—thus we all need a Saviour. Why not turn in the direction of the One who can give you help just now?

—Author Unknown

### THE UNFOLDING MESSAGE OF THE BIBLE

G. Campbell Morgan (Revell, 1961, 416 pages, cloth, \$5.50)

It never ceases to amaze us that the veteran, world-renowned Bible scholar, G. Campbell Morgan, should have left so much material, yet unpublished, behind him at his death.

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Edna V. Rowlingson (Henry E. Walker Ltd., 1959, 108 pages, paper, \$ .75)

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### **A CHRISTIAN IN EAST GERMANY**

*Johannes Hamel* (Association Press, 1961, 128 pages, cloth, \$3.00)

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Here are pictured in an enlightening way the actual conditions behind the iron curtain. The book is a vivid recital of living for Christ under adverse conditions. It could well be read by our young people, by laymen and pastors alike. But if you are satisfied as a weakling, then don't read the book.—E. E. WORDSWORTH.

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*C. W. Scudder* (Broadman Press, 1961, 180 pages, cloth, \$3.25)

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There is a reference reflectively toward what the author considers "sinless perfection," and at one spot the author seems to endorse "good" movies. This is a minor strain in an otherwise splendid book, worthy of the time and price for ministers and laymen alike.—W. E. McCUMBER.

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*Edward Rochie Hardy* (Association Press, 1960, 96 pages, paper, \$1.00)

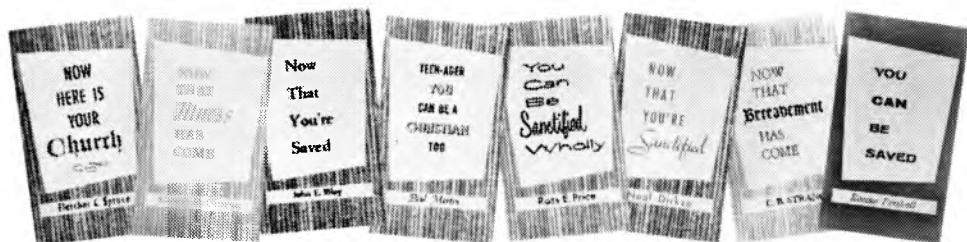
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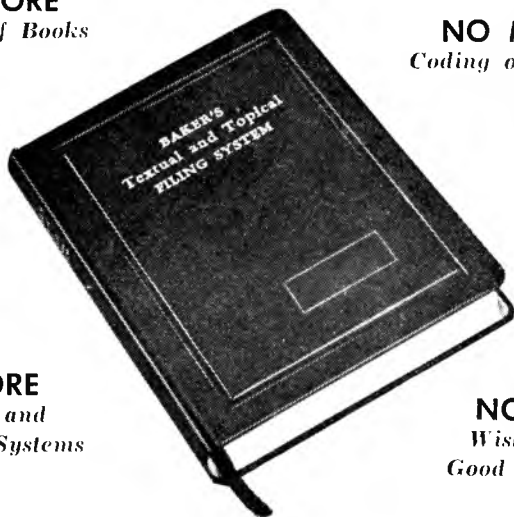
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