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Lauriston J. Du Bois (Editor)
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The Preacher's Magazine

Volume 36

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Number 8

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A Change of Editors

AS MANY of the readers of *Preacher's Magazine* know, there is to be a change of editors with the September issue. It was necessary for your editor for the past seven years to resign, as he moved from his location at headquarters to re-enter the pastorate, making it inadvisable and impractical to carry on this type of responsibility.

I should like to take this opportunity to speak in the first person to express appreciation for the privilege that has been mine of entering the studies of so many ministers these past eighty-five months and in sharing with them the matters which so closely relate to our work. This has been one of the very delightful experiences of my life and I shall always count it one of the highest honors which has ever come to me.

No one more than I has been aware of the weaknesses of the *Preacher's Magazine* during this time. But I have tried, within the limitations of time and budget, to pass on to you the best from the pens and the type-writers of your fellow ministers in the church. I have appreciated your patience and your understanding when the weaknesses of the periodical have outweighed its points of strength.

I should like, in this my last issue, to commend wholeheartedly to our readers our new editor, Dr. Norman Oke. Dr. Oke needs no introduction

to ministers of the Church of the Nazarene, as he has served so efficiently as the book editor of the Nazarene Publishing House, and prior to that time served well as director of Christian Service Training. He is no novice as a preacher, writer, or student of the needs of the ministry. He has served as pastor and district superintendent and has edited numerous books. He will bring to the *Preacher's Magazine* a freshness and a depth which will command the respect of all of its readers.

Dr. Oke's pen is unique in that it has a scalpel at one end. Just which end he uses, the ink or the blade, depends on his mood and the needs which he feels are the most pressing at the moment. He can carry his readers on broad flights which leave them inspired and blessed or he can perform the delicate operations to cure the malfunctions of the body of the Church with the deftness and skill of a surgeon.

And so we turn the reins of the *Preacher's Magazine* to Dr. Norman Oke with the utmost of confidence. There is no one who is more capable than your new editor of carrying on the traditions which have characterized the *Magazine* through the years or of lifting it to new heights of usefulness.

—L. J. Du Bois

XX. The Sermon in Worship

AT THE HEART of the Protestant tradition with respect to worship is the sermon. At the center of every service of worship, as we as individual ministers set about to plan it and execute it, is the sermon. Whatever else the worship service may accomplish in the hearts and lives of the worshipers, the sermon fills a unique place and contributes its own particular emphasis. We cannot close this study of worship without taking a few lines for this all-important phase of worship.

It is not our thought here to make a detailed study of the sermon as such, what goes into it or how it is to be delivered. Volumes have been written on this; the sermon as such is a special study. However, the sermon is one of the elements of worship and must be thought of as a part of the total service. Let us note several of the more important ways that the sermon will contribute to worship.

THE PLACE OF THE SERMON

In some circles today there is an effort to subordinate the sermon to worship as a whole with the greater emphasis placed upon the total worship experience. Perhaps there is a need in some quarters to strengthen other factors in worship. In fact, this has been the burden of this series of editorials. However, in this writer's opinion we can give greater relevance

to the worship services as a whole without downgrading the sermon. In fact, any attempt to minimize the sermon tends to weaken these services.

The Christian Church began the day that men and women went out of the Upper Room preaching the gospel of the resurrected Lord. In a very unique way, and in a way not always explainable from the standards of men, the preaching of Christ has always characterized the Christian Church when she has been at her best. There is good evidence available which would cause us to believe that every great spiritual movement of the Church has had strong, Spirit-filled preaching at its center. The evidence would further prove that the eras of decadency in the Church were caused by or at least accompanied by a sag in preaching, during which time ceremony and ritual took supremacy over the proclaiming of the evangel by word of mouth over the pulpits of the Church.

Surely the preaching of the gospel was one of the very central issues of the Protestant Reformation. There was here a "revival" of the importance of preaching. And this idea has been central in the Protestant concept from that day to this. In fact, it could be said that a church is more or less Protestant in its basic philosophy to the degree to which it emphasizes preaching as a part of its services.

The sermon is at heart the declaration of the Word of God as it is given in the Bible. To read a scripture, to take a text, to expound the truth contained in it, to call the congregation to act upon the basis of that truth, all under the unction of the Holy Spirit—this is Christian preaching. And so important is this act of preaching to the whole idea of a virile and evangelistic church that to pretend to have worship without it is to betray the very idea of Christian worship.

To give the sermon this place of importance is to believe that the Word of God is central in our holy religion. It is more important, we believe, to hear God's Word and to know God's present revelation of himself than to hear anything that man has said or to do that which man has planned. It means also that we believe the Church to be fundamentally evangelistic; its great task is to convert the unsaved world to the Christian faith. It means, further, that we believe that the greatest benefits can come out of worship as God's people are strengthened through the inspiration and blessing which come through the declaration of the promises of God.

Certainly, in our circles, we have expected that preaching shall be the important part of worship. It is the heart of the service, the portion toward which every other element of worship points.

THE UNITY OF THE SERVICE

To say this, however, is not to believe that the worship service is nothing more nor less than a glorified sermon with little else being done that is relevant. But it does mean that in most instances the sermon is the "hub" of the service and that whatever else is done takes into account what is the theme of the sermon and what the sermon is expected to accomplish. Some who have spent

time studying this matter of worship speak much of the "unity" of the service. This means that the service should be one and not two or three, that there should be a common theme to all that is done, and that there should be a progression from start to finish with this theme as the guiding force.

While this idea of unity can be carried too far, defeating the very purpose of a given service and putting a bind on the service which makes the objective of the whole service subordinate to the methodology used, actually most of us would do well to study the matter of unity more thoroughly.

Usually when the minister selects his sermon subject he has the theme for the entire service. If he feels that it is God's will, for example, for him to preach on the "Cross of Christ," he at once has selected the idea toward which all other elements of the service should contribute. It is poor planning to direct the message to a given theme and then undo much of what it might accomplish by diverting the minds of the worshipers to six or eight other themes. It is well, without being a slave to the idea, to select the hymns and songs which will implement the sermon theme. Usually these will be songs with similar thoughts; sometimes a contrast will give the implementation that one desires. The special song, the invocation, the prayer, the scripture reading—all of these should move in the direction of the sermon, so that when the minister stands to deliver his message he is already halfway on his way to getting the idea of the message across.

In this vein of thought, the sermon is actually the climax to the service and carries the burden of accomplishing the purpose of the given service, even though every element of the

service has had a part. Fortunate is the minister who has discovered that it is better to have the co-operation of these other elements as he sets about to accomplish a certain goal than it is to have to overcome the effect of foreign ideas before he can successfully drive home the truth from God's Word which he has had laid on his heart.

THE PURPOSE OF THE SERMON

We have thrown out the idea quite frequently that each sermon should have a purpose. It is important to see that each service and each sermon does have this sense of direction. When this purpose is visualized, then the composition of the entire service, every part moving toward this purpose, is not so difficult to see. And it is as the sermon does accomplish its purpose that it contributes the most to the entire act of worship. Worship must be more than a momentary contemplation or blessing; it must project itself into the lives of the people and into the week to come. Here is the unique part that the sermon plays in worship; it draws together the aspirations of the worshiper and helps him make decisions which will change his life in the days to come.

While every sermon, in one sense, should be evangelistic, in that it should move people toward God, yet there are times when other purposes are brought to the foreground. The purpose of a sermon might be educational; it might be strictly doctrinal with the evangelistic objective out in the future. Another sermon might be inspirational; its objective would be to lift the faith, increase the vision, and strengthen the challenge of the congregation. Another message might be "promotional"; its goal would be to place before the people the needs of the kingdom of God. Another

message might be comforting; not alone in the sense that a funeral sermon would be, but in the sense that all of our people need again and again this kind of help for the common walk of life. By the same token a given message would be evangelistic; its purpose would be to declare the gospel of redemption and call men to accept Christ as their Saviour. Another message would be practical and instructional; its purpose would be to guide the feet of the worshipers in Christian living. And we could go on and on. There are many facets to preaching. There are many purposes for the sermon. The Spirit-anointed heart of the minister alone would know just what that purpose on a given occasion would be.

To find this purpose and to seek to bring it to fruition is the goal of every worship service. Here it is that we begin to see the real value of the total service dedicated to the supreme task of accomplishing what we feel God has intended for the hour.

CONCLUSION

This writer must admit that this series on public worship, running for twenty months, has been one of the most rewarding and challenging endeavors which he has ever attempted. It is his hope that in some measure or another it has inspired a few of the readers to study this matter of worship for themselves.

Ending where we started, there is no area of our church life today where there is a greater need than in this area of worship. We are in far greater peril from faulty worship week after week than we are from faulty doctrine or faulty ethics. May we as ministers of the Cross dedicate ourselves to leading a relevant worship and lifting our people to the very highest experiences in their worship of God.

The Preaching of J. C. Henson

By James McGraw*

I HAVE CONTINUALLY made this statement: 'Everyone that keeps his tithes paid, his prayers said, and starves to death, I will preach his funeral free and pay *all* burial expenses.' You know, I haven't got any business yet."

This was J. C. Henson speaking. It was his way of emphasizing his strong conviction that God's bountiful mercy and grace would be given to those who dared put their trust in Him. He believed this, he practiced it, and he was gifted in the ability to inspire others to embrace it. He was unique in his ministry, a ministry which came to be more and more a ministry of heart holiness and storehouse tithing as he preached and labored in the Master's vineyard. After his "retirement," he was kept busy because of his memorable messages on Christian stewardship. He will be remembered as one of the foremost champions of tithing in the first half-century of his church's history.

Born in McLennan County, Texas, September 15, 1875, Jacob Cornelius Henson was brought up in the home of a Baptist minister and wife named Jacob Dennis and Moriah Carney Henson. He was converted at twelve years of age and called to preach that same year. He was married at the age of twenty-one to Lucy Plunkett, and later that year was ordained in the United Baptist church. He preached for eleven years with this body, then for one year was a member of the Methodist Protestant

church. He then cast his lot with the New Testament Church of Christ, which later merged with the Holiness Church of Christ, and in 1908 became a part of the Church of the Nazarene.

Since "Pilot Point," J. C. Henson's name has been associated with the pastorate (he served churches in Sweetwater, Abilene, and Cisco, Texas, in this capacity). He was better known as a district superintendent (Hamlin District; Arkansas District, four years; San Antonio District, four years). He is also remembered as a college business manager of five Nazarene colleges. From 1940 until his death, at the age of eighty-three, he served his church as a holiness and stewardship evangelist in every state of the Union.

Although he never went beyond the second grade in his own formal education, he burned kerosene lamps at night to educate himself, and he was enthusiastic in his support of Christian education. Hamlin College elected him as its business manager before its merger with Bethany, and later Bethany had his services in this capacity. Eastern Nazarene College had him two years, Pasadena College for two years, and Northwest Nazarene College for three years as business manager. Five Nazarene colleges, for a total of fourteen years, he served in this important administrative capacity.

Rev. E. G. Theus remembers how J. C. Henson got his start in the ministry while he was farming a half section of land near Roscoe, Texas, near the turn of the century. For

*Professor, Nazarene Theological Seminary

some years he farmed while preaching in nearby schoolhouses and studying his books at night. It is said that during those days there were two years of severe drought in that area, but J. C. Henson's farm got plenty of rain and made bumper crops both years. He always insisted that God had something to do with it, proving to doubters that a man who honored Him with tithes and offerings would be blessed with "open windows" from heaven! At least no one was ever able to prove to Henson that it was not so. One of his neighbors during those days was heard to remark, "If I ever get religion, I want the kind J. C. Henson has."

People enjoyed listening to J. C. Henson preach—that is, unless perhaps they felt uncomfortable because they had been robbing God of His tithe. While he was district superintendent of the San Antonio District, he felt the need of encouraging the people to give liberally of their means, since this was during the days of the great depression of the thirties. One of the delegates to a district assembly was heard to grumble that a change was needed, because "this superintendent visited our church only once during last year, and THEN he preached on tithing!" Henson heard about it, and enjoyed telling it and chuckling about it afterwards.

There was much human interest in his preaching. He had a keen sense of humor; he loved people and enjoyed being with them; and in his sermons there were many illustrations from life. He seemed to enjoy most those humorous incidents in which he was the butt of the joke, as for example the time he was securing pledges for a home mission project and a nonmember, caught up in the spirit and enthusiasm of the hour, gave a contribution. When the goal was not quite reached, this man,

who was unconverted and a gambler, naively and innocently offered to flip a coin with Henson to see whether he doubled his contribution or not. J. C. Henson seemed to enjoy the incident more than this fellow pastors who would "rib" him about it good-naturedly.

An example of his human interest in preaching is seen in his story of a woman in one of his evangelistic tours who asked a question of him. She wanted to know, "If we tithed our chickens, then do we have to pay tithes on the eggs that the other nine-tenths of the chickens lay?" Henson says, "She seemed to have the idea that, after she tithed her chickens, if God wanted any more eggs He could get them from His own chickens. If we would try as hard to pay our tithes as we do to cheat God out of them, we might bring in the millennium."

Henson often used charts and objects in his sermons as visual aids. He would let a chair represent a man to whom he was speaking, or some hymnbooks represent points in his sermon. He would show a chart, pointing to it with a pointer from time to time. In one of his sermons on tithing he arranged ten potatoes, ten eggs, ten ears of corn, onions, apples, pecans, and various other products on a table at the front of the rostrum. He would divide each of these products into two piles, one with nine of each and the other with the tenth one, showing how much we get to keep and how little we actually give to God if we practice giving the tenth of all our increase to Him. By the time he had finished his sermon there was quite an impressive stack of goods on "our side" of the table to dramatize the truth that one-tenth given to God is nothing to feel cheated about, since the nine-tenths kept for

our own use is so much in comparison with God's "share."

J. C. Henson used very few notes when he preached. He had a few skeleton notes, mostly the main points of his sermon and the scripture references to which he would refer, but he seldom looked at them. He spoke with conversational directness, but at times he would be caught up in the spirit of his message with brief flights of oratory. He moved about freely at times, and then at other times he remained relatively still behind the pulpit. He gestured freely, but not as vigorously as some of the "old-timers" did. He was very practical, having been born and reared on a farm and having learned frugality early in life, and having been experienced in the business ventures which demanded careful and conservative spending and sound financial policies. This frame of reference had its effect on his preaching, and his approach to the Scriptures was usually from the practical rather than from a philosophical viewpoint. One of his favorite quotations was, "Not slothful in business, fervent in spirit" (Romans 12:11). He reasoned that this means, "First pay your debts and keep your tithes paid, and then you can shout."

Floyd Rowe, who knew him well, remembers as an outstanding characteristic of his preaching that he quoted many scripture verses in his messages. He believed in backing up everything he said with Bible, and he gave chapter and verse every time. Perhaps this grew out of his early experiences in schoolhouses and tent meetings when it was not unusual for a member of the audience to interrupt the preacher and ask a difficult question. On one occasion someone interrupted Henson with the question: "Where do you find that in the Bible?" Henson's quick reply was, "We find it over there in that same

chapter where you get your 'black-board' you use in your church." But when the questions were asked in good faith, of course the answers were ready in the same spirit.

There are seven paragraphs in the published summary of Henson's sermon on the relationship of holiness and stewardship. One will note no less than eleven scriptural quotations in this message, two from the Old Testament and nine from the New. This is an average of almost two in each paragraph, and demonstrates the use he made of proof texts in his preaching.

Like St. Paul, J. C. Henson was analytical and logical in his thinking. This characterized his preaching. For example, he quoted Matthew 23:23 and commented as follows: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Henson's comment was, "So you see, Christ said these old hypocrites had enough religion to pay their tithes, which is ahead of some Nazarenes. He further told them, though they were hypocrites, they should pay tithes. I really think Christ would expect as much of Nazarenes, as He would a hypocrite. Yea, I believe He would expect more. So we will turn to Matthew, 'For I say unto you, That except your righteousness shall *exceed* the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' How are we Nazarenes going to exceed those hypocrites and their tithing everything and our tithing nothing?"

J. C. Henson's belief seems best expressed in his words, "We may pay our tithes and give offerings without holiness; but it's a question whether

we can have holiness very long, or enjoy it very much, without paying our tithes and making our offerings." He was all for laying up treasures "where moth and rust do not corrupt, and where thieves do not break through and steal." This is where his

treasures were laid, it is where he preached that Christians should place their affections, and it is where he was called at last to enjoy a more personal and intimate fellowship of the Christ he loved and served so faithfully in his own unique way.

SERMON of the MONTH

Christ the Power and Wisdom of God

By **Vernon L. Wilcox***

TEXT: I Corinthians 1:24

Paul tried hard to be all things to all men, that he might save some. He went into Jewish synagogues regularly, and proved from their own Scriptures that Jesus was the Christ. In Philippi he took the simplest possible course in the conversion of the untutored jailer. At Athens he disputed with the philosophers in a scholarly manner, quoting from their own literature to make his point. Now he comes to Corinth determined to know nothing but Christ crucified (I Corinthians 2:2).

This is a logical change of pace. Athens was the center of learning and philosophy, not only for Greece, but for the whole civilized world, and in some sense for all time to come. Corinth was a commercial city, a crossroads of the empire, with many currents flowing through it. It was a city of vice and wickedness even more demoralizing than was found in many other cities of that profligate age. At

least it was more open and unashamed. If Athens was the Boston or Nashville of that day, then Corinth was the New York or San Francisco.

Confronted as he was by the surging tide of immorality, materialism, self-seeking, and vice to be seen on every hand, the great apostle forgot for a time to be a philosopher, for which he was well qualified. He forsook learning temporarily—and he had some of the best training of his day. He fell back on the only thing he knew to be stronger than the red tide of evil running in Corinth in the first century (possibly the most unabashed between Nebuchadnezzar's Babylon and revolutionary Paris)—he fell back on "the gospel of Christ."

I. WHAT WAS THIS GOSPEL?

It was the story of a Man who spent only a short time on earth, humbly living as an itinerant Teacher without funds or social position or ecclesiastical prestige, and who died as a "subversive" enemy to the church and state of His day. It was the story of

*Portland, Oregon.

a Man who His followers claimed was the Son of God, and who admitted this to be true. It was the story of a God-Man who rose up from the tomb and ascended on high, to be seated at the right hand of God, His Heavenly Father, and who sent His Holy Spirit to baptize with cleansing and anoint with power His earthly followers. It was the story of a Person whose sacrificial death and resurrection could atone for the sins of all men, because He was the perfect, ultimate Man and the very incarnation of God on earth in human flesh, and thus could represent all men on the Cross of suffering for sin, and could represent God in the role of the Forgiver of sins.

This gospel was the presentation of an entirely new life to all who would accept Him by faith as their personal Lord and Saviour. It proposed a radical change of life for every convert, immediately and permanently, because it required conversion (the human side—turning about face) and provided regeneration (the divine side—making the heart a new creation, cleansing from the pollution of committed sins, and giving an entirely new purpose and direction to living).

This gospel clearly promised eternal life in and through Christ, that what He begins in our hearts on earth shall not be squandered and thrown away, but preserved and conserved in a higher and more meaningful way—in a personal relationship with Him which will never end. This is a wonderful truth, that when a person gives himself to Christ he is beginning a glorious relationship that will never die—because Christ never dies. Because He lives, we too shall live.

II. THE WORLD'S REACTION TO THIS GOSPEL

To the Jews it was a stumbling block, says Paul. They were traditionalists. They had hard-set molds

into which the Messiah must fit if they were to accept Him. They expected a prince, born in wealth, but He did not come that way. They expected a king to conquer Rome, but that was not His plan. They expected a priest, to justify their religious observances, but He had no use for their shallow hypocrisy. They expected a leader catering to the rich and intellectual, but He came with arms outstretched to the poor and needy. He was a stumbling block to the Jews, as He always is in all ages to those who value their traditions and material possessions above righteousness and truth.

To the Greeks the gospel was foolishness. They prided themselves on their intellect (with some justification, when we think of the great names of ancient Greece, revered as thinkers until this day). They also had a classic religion of gods and goddesses, of demigods and satyrs, so beautiful in its poetic imagery that it is still studied as part of the cultural heritage of the race, while we no longer have any faith in its reality. Now they are presented with a Saviour, of whose life the culmination is a common criminal's death by hanging. And then they are told that through this ignominy they are to be eternally saved, and in no other way. The net result is, "You're crazy if you think I'll believe that!"—"foolishness." So today in our pseudo-intellectual culture, conditioned as it is by television and "quickie" education (learning to play the piano or speak a language in ten easy lessons), to us the gospel seems to be foolishness—that gospel which is simple, yet profound; unassuming, yet all-assuming; requiring nothing but faith, yet demanding all a man has or ever will have—this gospel is foolishness to us modern gentiles and Philistines.

III. CHRIST IS THE ANSWER

To those who are called He is the Power and Wisdom of God. In every group, whether traditionalists (those whose minds have been made up by those who have gone before) or intellectuals (who pride themselves on making up their own minds)—in every group are those who sense a deep-down hunger not satisfied by the human rituals, and a sickness not healed by human philosophies. These are the “called” ones, not arbitrarily, but because they sense a need, and have a desire and willingness to surrender themselves to the One who can help them.

So Christ becomes the Wisdom of God to questing souls who are reaching out for truth and are unsatisfied by human gropings after it. He reveals to such souls *the truth*, the ultimate reality that stands back of the material universe and human life, giving meaning and intelligibility to it all. So that great men of science like Faraday bow down before Him in simple trust, and great statesmen like

Gladstone and Lincoln take off their hats in His presence, and great thinkers like Milton and Shakespeare draw their inspiration from His deep, inexhaustible fountain of truth.

Thus also He becomes the Power of God to those bound in the habits of legalism, fear, and formalism. He also becomes the Power of God in breaking the fetters of evil habits and carnal living. “He breaks the pow’r of canceled sin and sets the pris’ner free.” This is the great message of the gospel in all ages. It comes with as great force to us moderns as to those in that far-off day. He can still solve every problem, answer every question, fill every need, conquer every enemy, forgive every sin, cleanse every heart, fill with His Spirit every life, and plant in every soul the promise and hope of eternal life.

“Hallelujah! For the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our God, and of His Christ, for ever and ever, for ever and ever. Hallelujah!”

MY BEST FROM JOHN WESLEY

PARTICULAR QUESTIONS RELATING TO THE LOVE OF OUR NEIGHBOR

1. Have I thought anything but my conscience too dear to part with, to please or serve my neighbor?
2. Have I rejoiced or grieved with him?
3. Have I received his infirmities with pity, not with anger?
4. Have I contradicted anyone, either where I had not good end in view, or where there was no probability of convincing?
5. Have I let him, I thought in the wrong (in a trifle), have the last word?

—John Wesley, *Works* (Kansas City: Nazarene Publishing House, 1958), XI, 211-12.

—SUBMITTED BY DONALD V. PEAL
Pineville, Louisiana

"The Salt of the Earth"

By James W. Tharp*

TEXT: Matthew 5:13-16

Seated upon the mountainside Jesus preached His famous sermon to a handful of followers. While He did not ignore the elite nor slight the wealthy, the Master staked the future of His kingdom on common men—men who were to be made holy and dynamic by the coming of the power of the Holy Spirit into their lives.

The charges made in this small portion of the Sermon on the Mount are worthy of our consideration.

THE GRAVE CONDITION OF SOCIETY

The Saviour passed judgment on the world when He told His disciples, "Ye are the salt of the earth . . . Ye are the light of the world." Christ implies two elements which make up the spiritual dilemma of society—*darkness and death*.

Former President Herbert Hoover, in an address to the National Council of the United Presbyterian Men in the United States, made this indictment of American society: "We are in the midst of an increasing moral slump as witness the increase of major known crimes. We can hardly believe that integrity and moral steadfastness are increasing when we witness the daily exposure of municipal corruption, the operation of some television and radio programs, and even the operation of meat, fuel oil, and retail shops." Mr. Hoover further states, "There is urgent need for a stir of national conscience. Youngsters arrested in 1958 accounted for about 49 per cent of all arrests for burglary and 64 per cent of auto

thefts. Their crime rolls include repeated murders, assaults, and rapes."

This darkened condition of our world is due to spiritual death which prevails in the unregenerated heart. St. Paul describes this lost estate of man as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephesians 4:18).

Is there no cure for the terrible condition of society?

THE GREAT COMMISSION OF THE CHURCH

There is only one cure for darkness, and that is *light*. Jesus said, "I am the light of the world." And later He turned to His small band of followers and said, "Ye are the light of the world."

Social welfare organizations and philanthropic foundations have done a great deal to lighten the burdens of the human race. Yet there is only one power that can light a torch in the benighted and depraved soul of man, and that is the gospel of Jesus Christ! The gospel is the only dynamic that can dispel soul darkness and deliver from sin.

There is only one cure for death, and that is *life*. Natural man is dead in trespasses and sin. But Christ is not only Light; He is also Life. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ" (Ephesians 2:4-5).

Transformed lives are the salt of our twentieth-century world. The

*Rushville, Indiana.

Church is committed to a supreme cause. "Ye are the salt of the earth . . . the light of the world." This should be our one great, compelling objective. As Christian leaders we must be shot through with one dominant purpose—to make Christ known.

We have no other excuse for our existence. The Apostolic Church set us an example of supreme devotion to the cause of Christ. In one generation they accomplished more in the way of dispelling darkness and diffusing light than has any other generation since. They were given over to spreading the gospel with such passion that the Spirit of God indwelt, impelled, and directed them. They felt that preaching and witnessing were *the supreme business!*

Were we to examine our motives alongside the simple, rugged purpose of the Early Church, we might be forced to conclude that we are too indirect, too involved, too influenced.

May we not only possess the conviction that "Woe is unto me, if I preach not the gospel!" but may we also teach our laymen that if the Great Commission is properly executed every believer must personally witness to the saving and sanctifying power of Christ.

THE GRIPPING CAUTION AGAINST APOSTASY

"But if the salt have lost his savour, wherewith shall it be salted? it is

thenceforth good for nothing, but to be cast out, and trodden under foot of men." Once the Church loses its distinguishing qualities, it becomes the most meaningless institution in the world.

The Holy Spirit is the Savor of Christian salt. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6). "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Christ would not entrust the work of the Kingdom to His disciples until they tarried in the city of Jerusalem for the Holy Spirit to come upon them.

More than once the Apostle Paul warned the Church, "Grieve not the Spirit." He is our Power. Without Him what we suppose to be the kingdom of God becomes only meat and drink. Void of the Spirit, we lose our grip and our message backfires.

Without the fullness of the power of God, the Church must succumb to a religion of form. "Having a form of godliness, but denying the power thereof" (II Timothy 3:5). A religion of *force* or a religion of *form*, which?

May each of us enter the sacred doors of the secret closet and pray for a fresh anointing of the Holy Spirit until He comes upon us with a new fervency! This is the secret of our spiritual salt, and may the earth therewith be salted.

FOR PREACHERS ONLY

There is the story going around about the missionary who was going through the woods and met a lion. He was so frightened that he knelt down to pray, and when he did, the old lion did too. In surprise he turned to the lion and said, "Well, this is not going to be as bad as I thought." But the lion lifted his head and lashed his side with his tail and growled, "Brother, don't bother me when I am saying grace." So that is the way it is sometimes—we are not sure whether people are praying with us or are about to eat us.

—B. V. SEALS

Saving Our Children

By J. J. Steele*

THE FOREMOST God-given responsibility of any Christian father is the salvation of his own child or children. Being a minister of the gospel does not abrogate this obligation to our own.

I Timothy 5:8 makes this plain: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

While this statement, as applied here, is out of context, the principle involved is the same: Every man is morally responsible for the spiritual welfare of his own family.

The Jewish father of old was specifically charged to provide the paschal lamb and make all arrangements for his family to observe the sacramental feast, as well as to see that his children learned well the laws of God.

Dr. V. R. Edman, in *Christian Life*, says, "Some years ago the widow of an evangelist said to Mrs. Billy Graham, 'Stay with your children. I thought my job was to go with my husband. As a result, I lost my boys and they are now in hell.'"

Far too many cases can be cited in which ministers have become so preoccupied with their calling in saving others they have lost their own children to God and the church. It is to be doubted if God ever approves such a pattern of any man.

However, we should also bear in mind, as we consider the whole range

of the subject, that the human will is often defiant against God although a child may have had the godliest of parents and the most careful nurturing in the gospel. Also no parent should despair when, regardless of all sincere devotion and prayer, the child continues in rebellion. During the middle and late teens, especially, much patience and continued hope will often bring rich rewards.

On the other hand, many P.K.'s (preachers' kids) are turned away from Christ and the church by inconsistency, un-Christlike home life, and insincerity in the parsonage. Nothing will be more quickly detected by young minds than a double standard: one for the pulpit and another for the preacher's home. Preacher's children have a right to see their father's sermons practiced at home. The timeworn joke about the minister's daughter who asked her father after the morning service, "Father, did you mean what you were saying this morning or were you just preaching?" has an unflattering connotation for all preachers.

Children are also very understanding and forgiving when they detect

Rev. and Mrs. J. J. Steele have a right to be heard in this matter of saving the children of the parsonage to Christ and the church. All of their six children are professing Christians. Three are ministers, three are faithful church workers, and all have married within the church. Twelve grandchildren are being brought up within the church. Here is a subject of vital concern to all ministers. — Editor.

*Evangelist.

the note of sincerity. And the mom and pop who can raise a family without the necessity of making a Christian apology to their own children for the imperfections of the flesh in order to secure their faith and respect are rare people indeed.

Now it all seems so very simple. There must be no make-believe, no unnecessary demands, no harsh, rigid rules, no forcing our children to live up to the church standards, especially in their late teens. Of course this poses a problem for the pastor, but much gentle persuasion and reasoning as to their obligation to their home, to those who provide the home, and to their own sense of fairness and co-operation will accomplish the most.

Nor do I mean to imply that a sound thrashing is never in order. The last thrashing this father remembers administering was a combination prayer meeting and judgment day. One son, who is now pastoring, had gone to a nearby carnival against my specific command. It was a dreadful hour we spent together that night in my private study, but it wasn't long afterward that he piled into a camp meeting altar, and Dad was the first one at his side to weep and pray and hear his apologies.

On the other hand, I surprised another son one day when I walked in on him at an afternoon movie. I had gone in to see the projector operator on business, and, lo, there was the preacher's son enjoying the matinee! I greeted the surprised, chagrined lad casually, and walked out. Neither of us ever mentioned this again, but the lesson he learned from it was as effective as severe punishment would have brought.

Not long afterward, he too settled things with God. One evening after church we were preparing to retire. He had been under conviction and was acting ugly. A rebuke from Dad

caused him to stomp in anger up to his room. But before his mother and I retired, we heard the same footsteps coming down, this time very slowly and deliberately to our bedroom. There was a gentle knock, and as I opened the door, there he stood with tears streaming as he blurted out, "O Dad, what's the matter with me?" No explanation was needed. The bedroom became a sanctuary, and great was the victory that night! He is now a pastor with a church and children of his own to pray over.

It would be narrow and vain of me, however, to assume all the credit for the fact that our children are in the fold of God and His Church. Aside from the prayers of father and mother, the earnest tears and constant concern for their souls, much of the credit is due to the fine people of the church who have been considerate, and have also prayed for and with our children. I speak not only of the devoted Sunday school and church workers, but also of the many excellent evangelists and ministers who have been in our home; of the associations our children have had at district and general conventions and camp meetings; of youth camps, vacation Bible schools, and other activities. And beside these, the devoted men and women at our college who have had a most powerful influence on their lives! All six of our children have attended our zone college. I can't overemphasize the value of such schooling if we are to save our children to God and the church.

Naturally there is a deep sense of satisfaction to a preacher-father whose children and grandchildren follow the faith and choose the same church in which they are raised, and especially when his sons choose the same calling as their dad. But this is not accidental.

To hold our children to the church

we must cultivate and strengthen their faith in the church and its leaders. All conversation about the church and its leadership in the parsonage must be wholesome and elevating. It has been a standing rule through the years in our home that nothing derogatory or negative about the church, or anyone in it, is to be discussed in the family circle. Church fusses, trouble with members or between members, or the negative votes that Dad has always managed to pick up along the way, were never discussed. The weaknesses and faults of the church that were obvious even to a child were always played down. Parents should be most anxious to have their children think the very best of the church. Many have lost their children from the church and from God through careless criticism and idle talk.

True piety is contagious. Most children will respond to genuinely spiritual and Christian training. But religious effort must be supplemented by solid, satisfying home life. Strong family consciousness and loyalty are not accidental. No pastor should sacrifice evenings at home with his family in order to keep up with all the evening activities of the church. An average of three nights a week for family life and activities should be the minimum. And family life should be planned as carefully as the church program. Doing things together is richly rewarding. Family trips, outings, vacations are a must. Family meals should be arranged as times together as much as possible.

Family worship is not easily maintained in modern life, but there is no substitute for it. Daily family prayer and worship should be as much of the program as daily family meals. As children grow older and find themselves out of sorts with God, the going may be rough at times.

Mel Trotter, the great soul winner of the past generation, was raised by a godly, Methodist minister-father around the old-fashioned Methodist family altar. He says, in his life story, when he and his sister grew up they became worldly-wise. On one of their trips home after an extended absence, they would show their dear old dad that they had outgrown the old-fogy ideas of their home training. Mel proceeded to light up a cigar after dinner. But Dad was still in command, and he proceeded to lead Mel out to the back porch. What took place there cured Mel of smoking at home. When time for family prayer came around, his sister started to leave the family circle to go to her room. Questioned by Dad, she let it be known she no longer believed in such things. But that old pioneer Methodist preacher understood human nature and he, as still the head of the house, proceeded with family prayer. He gave her to understand clearly that, no matter how worldly-wise she became, or what she thought of her raising, as long as she remained at home she would respect the family altar. Needless to say, Mel and his sister were powerfully converted later.

The godly, faithful parents who persevere will reap a harvest of joy when they hear their own children stand in the house of God and witness to personal salvation. And, perchance, though no preacher-father would be wise to let his sons think he wants them to become preachers, he will hear them stand and declare their intentions to become ministers. And he will often wipe tears of joy as he reads their letters of praise and gratitude for a Christian home, and for parents who cared, loved, and prayed. No greater reward can come to any father or mother.

Where Lies the Blame for Misconduct?

Richard S. Taylor*

STRIPPED OF theological jargon the real problem of Romans 7 is: "What makes me act like this?" With his customary inspired insight Paul probes deeply into the springs of human conduct. In the case of the man who knows the law, approves of it, and in his best moments wants to live up to its standards, but who persistently fails, what and where is the fatal flaw?

Paul's conclusion is clear and decisive: "Now then it is no more I that do it, but sin that dwelleth in me." But this way of putting it can be grossly misconstrued. It is one of Paul's sayings which, as Peter suggests, can be wrested to one's destruction. For on the face of it, it seems to be a denial of personal responsibility for one's conduct. "It is no more I that do it" might be read, "I am not to blame." This is an easy way of escape when one does not want to face up to the blameworthiness of one's evil deeds.

Astonishingly enough, this is exactly the approach to human conduct which not only has provided a popular alibi in the past but underlies many modern schools of thought. The ancient Gnostic said that it was his body that sinned, not his spirit—"It is not I that do it." The evasion is again seen in the claim: "I didn't intend to do it but the devil made me." And certainly we are all too familiar with the efforts of modern sociology and psychology to shift the responsi-

bility from the criminal to his environment, his upbringing, or even his glands. The lawbreakers themselves are quick to seize this convenient way out—"It was not I that did it"—but it was my companions, or liquor, or poverty. Even children who get into a scrape with the law often blame their parents because of some real or fancied failure on their part. A young man afflicted with a homosexual tendency tried to excuse himself by tracing his condition to unhappy and abnormal childhood experiences. "It is not I that do it."

But thoughtful observers realize that while the exact measure of blameworthiness in cases of wrongdoing may be difficult to determine, due to these acknowledged secondary contributing factors, they also know that so to magnify such secondary factors as to leave the agent himself virtually scot-free is very dangerous social philosophy indeed.

The Bible everywhere assumes moral accountability. Man is a moral agent who can justly be held responsible for his behavior. When the most generous allowance possible is made for contributing influences, it is still true that one's personal choices are ultimately decisive in the determination of his character. One's acts are one's own and not another's. Without this elementary axiom there can be no meaningful distinction between good men and evil men.

Therefore in interpreting Paul we must make sure that we do not unwittingly ally him with a pagan moral

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philosophy, and align him against the general tenor of Scripture. We must rule that possibility out at once. What then did he mean by his statement?

It is at least perfectly clear that Paul is not shifting responsibility to any factor outside the sinner himself. The sinner need only look within to find the culprit—"the sin that dwelleth in me." There are three things here which must be noted to clear the way for the main thesis of this article. First, the cause for misconduct is not misfortune but sin. Thus the Christian physician was entirely Pauline when he said to the young man with the homosexual weakness, after the patient had sought to soften the situation by face-saving explanations and alibis, "B——, why not call it sin?" (And by the way, it was not until he did that he obtained deliverance.) Secondly, Paul calls it *the* sin, as if the misconduct were caused by a sort of taproot. And thirdly, this taproot is deeply entrenched in the human personality—it "dwelleth in me." While the individual may not be responsible for the original presence of this indwelling sin in his nature, he nevertheless cannot so detach it from the "me" of his being as to escape its contamination, or extricate himself from the strange dual yet indivisible interaction between it and his higher self which attaches some measure of guiltiness to all of his misdeeds.

But still, while Paul was not trying to deny personal responsibility for sin, he was nevertheless seeking consciously and deliberately to emphasize a distinction between the "I" of human personality and "the sin which dwelleth in me." Here then is my thesis: Paul was insisting that the real person must be clearly distinguished from the depravity which distorted and camouflaged the real person. The "I" which Paul refused

to blame was the real person, i.e., the essential person as created by God. The fault, he wants us to see, is not in essential human nature as such. To assume (or to adopt any explanation which implies) that human nature is essentially and originally defective, thus making sin inevitable, and inseparable from human nature *per se*, will by inference not only exonerate man but implicate the Creator in blameworthiness for having created a being thus foredoomed to sin by its own nature. Modern neo-orthodoxy might fall into this trap, but never Paul.

The moral impotence in which man finds himself, as described in Romans 7, cannot therefore be traced to a fault in creation but an event since creation. It is not due to what man originally was or essentially is, but to something that has happened to him. While the "sin that dwelleth in me" may be indivisible from the "I" of personality subjectively, it is clearly divisible objectively. This sin which causes internal malfunctioning is an alien element. In no sense does it properly and essentially belong.

No more crucial distinction did the inspired apostle ever make than this. On the one hand it exonerates God as Creator. It carefully protects Christian theology from any anthropology or hamartiology which makes sin the inevitable consequence of finite creation itself. On the other hand, it opens the door for redemption. For while unconquerable and ineradicable by man himself, or any process of natural evolution, this foreign intruder—simply because it is an accident of human nature rather than an essential element—is not beyond the cleansing processes of divine grace. In other words, while the "I" cannot throw off the yoke, redemption can. While the essential man cries, "O

wretched man that I am! who shall deliver me from the body of this death?" Paul, who has grasped the heart of the redemptive purpose, answers with a shout, "I thank God through Jesus Christ."

It thus becomes clear that the real object of Calvary and the real essence of redemption are the release of human nature from the Hyksos rule of "the sin which dwelleth in me,"—the emancipation of the "I" from that

tyrannizing perversion which does not truly belong to one as a divinely created and endowed human being. Furthermore, only as and when we find full salvation do we discover our true humanity. Only sanctified Christians who are purified, then molded and directed by the Holy Spirit, have any hope of approximating true normalcy. All others suffer increasingly the frustrations and strictures and abnormalities of a depraved nature.

A Pastor's Prayer

By Frances B. Erickson*

Lord, I would plead Thy special touch today!
So many souls await the words I say—
For understanding, I most humbly pray!

May I not see a congregation small or great,
But individual faces, for Thy sake—
Those sleeping hearts Thy touch alone can wake.

Lord, grant me power that must come from Thee,
And by Thy grace give perfect liberty—
Lord, touch the blind, and cause their eyes to see!

Many are lost to paltry, transient things,
Blind to the joy that consecration brings—
Lord, may Thy truth bring real awakening!

Many are hurt, disheartened in the race;
So may I point the way to boundless grace—
To One who longs each burden to embrace!

This is an hour I must face again—
The judgment shall reveal my love for men;
So grant me Blood-bought victory until then!

*Ocala, Florida.

Don't Swallow the Stream

By Milo L. Arnold*

THERE MIGHT have been three towering peaks on the horizon of history: Elijah, Elisha, and Gehazi. There might have been, but there were only two, for Gehazi came apart in the making. He had been chosen for succession and was well on the way to greatness. The trouble was that he decided to look out for himself a little better than the others had done and to make the office of prophet a little easier than he saw them make it. The result was that he didn't heal lepers—he became one.

There might have been twelve apostles of our Lord instead of only eleven of the original ones. Judas had been chosen and was well on the way, but he decided to look out for himself a little better than Jesus did. He became part of the world's sin problem rather than part of its hope of salvation through Christ.

No fountain is ever contaminated by the persons it washes. Even the vilest persons can wash in the stream without defiling the gushing spring which replenishes it. However if the spring should find itself unsatisfied and begin to swallow the stream, it would immediately become a sinkhole of filth and contamination. It would become an accumulation of all the defilement washed from the feet of those who waded in the stream.

Jesus was never contaminated by the lepers He touched nor perverted by the bigots He met. He went among the worst of men and women unafraid and entirely clean. Where-

ever He went, He cleansed and healed the people. He imparted His purity to them rather than becoming defiled by their plagues and perversions. He was safe, for He kept giving himself away.

Gehazi and Judas did not become defiled because the world was so bad nor because they healed so many vile people. They became defiled when they swallowed the stream. There were not enough lepers in Israel and Syria combined to infect Gehazi if he had kept giving out in genuine unselfishness. There were not enough pieces of silver in the whole world to defile the hand of Judas nor enough conniving sinners in Jerusalem to lead him astray if he had kept giving out as his Lord gave. It was when he began to look out for himself that he was corrupted. He swallowed the stream.

Not all Christian ministers have the towering opportunities of Gehazi and Judas, but each is called to be a successor to Christ in the ministry of hope. We are projected into a world that is very vile and given a ministry to persons who are utterly corrupted. We are charged to be ministers of an unselfish Christ.

So long as our lives are utterly given to flowing forth, we will not be defiled. We can minister to the needs of the vilest of men and come to grips with the leprosy of sin. We can live amid the greedy people and minister to the wealthiest people without any danger of corruption of our own lives so long as we keep the current flowing completely outward. An utterly dedi-

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cated life is well protected by its outward flow. However, the moment that we begin to be unsatisfied with constant giving out and begin to swallow the stream, we are doomed.

The moment we begin to serve self, we are exposed to every corrupting influence of all who wade or wash in the stream. Don't swallow the stream!

The Art of Leadership**

By Wilferd A. Peterson*

THE LEADER DESERVES to have followers. He has earned recognition. Authority alone is no longer enough to command respect.

The leader is a great servant. The Master of men expressed the ideal of leadership in a democracy when He said, "And whosoever will be chief among you, let him be your servant." The leader sees things through the eyes of his followers. He puts himself in their shoes and helps them make their dreams come true.

The leader does not say, "Get going!" Instead he says, "Let's go!" and leads the way. He does not walk behind with a whip; he is out in front with a banner.

The leader assumes that his followers are working with him, not for him. He considers them partners in the work and sees to it that they share in the rewards. He glorifies the team spirit.

The leader duplicates himself in others. He is a man builder. He helps those under him to grow big because he realizes that the more big men an organization has, the stronger

it will be. The leader has faith in people. He believes in them, trusts them, thus draws out the best in them. He has found that they rise to his high expectation.

The leader does not hold people down; he lifts them up. He reaches out his hand to help his followers scale the peaks. The leader uses his heart as well as his head. After he has looked at the facts with his head, he lets his heart take a look, too. He is not only a boss—he is also a friend.

The leader is a self-starter. He creates plans and sets them in motion. He is both a man of thought and a man of action—both dreamer and doer.

The leader has a sense of humor. He is not a stuffed-shirt. He can laugh at himself. He has a humble spirit.

The leader can be led. He isn't interested in having his own way, but in finding the best way. He has an open mind.

The leader keeps his eyes on the highest goals. He strives to make the efforts of his followers and himself contribute to the enrichment of personality, the achievement of more abundant living for all, and the improvement of civilization.

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**From *The Art of Getting Along*. Used by permission.

Gleanings from the Greek New Testament

By Ralph Earle

Romans 13:1-2

THE FIRST two verses of this chapter illustrate forcefully the inadequacy of the English translations, and especially the King James Version, to bring out the verbal similarities and differences of the Greek. What English reader would guess that "be subject," "ordained," "resist" (first time), and "ordinance" are all from the same root, or that the first "resisteth" in verse two is an entirely different word from the second "resisteth" and the "resist"? Yet such is the case.

BE SUBJECT OR OBEY?

The verb *hypotasso* is a compound of *tasso*. The latter was primarily a military term meaning "draw up in order, arrange." The former was also used in a military sense as "place under" (*hypo*). In the middle, as here, it means "subject oneself, obey." Both translations are equally correct. The New English Bible (1961) has "submit." Goodspeed, Moffatt, Williams, and Phillips have "obey." Weymouth has "be obedient" and the Berkeley Version "render obedience." There is no problem with the dative case following the verb, since "obey" takes the dative in Greek.

POWER OR AUTHORITY?

There are two different Greek words translated as "power" in the King James Version (and sometimes A.R.V.). The first is *dynamis*, from which come "dynamo," "dynamic," "dynamite." This is correctly ren-

dered "power." But the term here is *exousia*. In the King James Version it is translated "power" 69 times, "authority" 29 times (out of a total of 103 times). It comes from the verb *exesti*, which means "it is permitted, it is lawful." So it properly signifies liberty or power to act. Later it came to be used for "right" or "authority."

Practically all recent New Testament translations have "authorities" in this passage. Unquestionably that is the more correct rendering. It means "governing authorities" (Berkeley, Moffatt, R.S.V.), "ruling authorities" (Weymouth), or "civil authorities" (Williams, Phillips). The New English Bible has "supreme authorities." The phrase in each of these cases includes the participial modifier, *hyperechousais*, which means "holding over or above," and so "being superior."

It is true that we do speak of the "Western powers," or "great powers." But these expressions refer to nations. Here the primary emphasis is on the *authority* of governments to rule. It should not be inferred from this passage that all *rulers* are chosen by God, but rather that all *rule* is divinely ordained. Governments are set to enforce law. Since most people will not be ruled by love, they must be ruled by law. That is inevitable in an imperfect world. So God has ordained that there should be ruling authorities to keep law and order. It is probably true, in the last analysis,

that any government is better than no government. Anarchy is the worst state into which human society can come. When and where there is no governmental authority, human life and property are completely unsafe. That is the sorry spectacle that is emerging in some African countries today in the vacuum left by the end of foreign domination. Where there is no strong central authority, the resulting anarchy is chaotic confusion and devastating destruction.

ORDAINED OR APPOINTED?

The King James Version states that the existing authorities have been "ordained" by God. Moffatt, Weymouth, and the Berkeley Version have "constituted." Goodspeed and Williams have "established." The Revised Standard Version and the New English Bible have "instituted." Phillips has "appointed under God." (*Hypo* can mean either "by" or "under.")

The form is the perfect passive participle of *tasso*. As noted above, it was originally a military term meaning "draw up in order, arrange." It also signified "assign, appoint." Perhaps Phillips' rendering here is the simplest and best. Again it should be noted that it is not the party or person in power that is appointed under God, but the fact of government. Carried to an absurd extreme, this passage could be interpreted as saying that Christians should never seek, by vote or otherwise, to change the personnel in our governing institutions. But just how elastic one should be in going in the opposite direction must be decided by conscience.

RESIST OR OPPOSE?

As already noted, two different Greek words in the second verse have both been translated "resist" in the King James Version. The English

and American Revised Versions indicate the distinction, rendering the first "resist" and the second "withstand." It is true that both verbs may be translated "resist." But it would seem that the difference in the Greek should be revealed in English.

The first verb is *antitasso*, another compound of *tasso*. *Anti* means "against." So the verb signifies "set in array against." In the middle (as always in N.T.) it means "oppose, resist, set oneself against." The other verb is *anthistemi*. It is composed of *anti* (against) and *histemi* (stand). So it means "withstand, resist, oppose."

In an attempt to use different words in English, the various translators have gone in different directions. Weymouth, the Berkeley Version, and the New English Bible have "rebel" for the first, "resist" for the second. Moffatt and Goodspeed have "resist" for the first, and "oppose" for the second. Williams has for the first "resist," and for the second "sets himself against." Phillips makes no distinction, using "oppose" for both. Strangely—and unwisely, it seems to us—the Revised Standard Version also fails to distinguish between the two verbs, using "resist" for both (same as K.J.V.).

ORDINANCE OR APPOINTMENT?

The word is *diatage*. It comes from *diatasso* (still another compound of *tasso*), which means "charge, give orders to, appoint, arrange, ordain" (Abbott-Smith). The noun carries the strong verbal force. So the phrase has been translated "what God has established" (Williams), "what God has ordained" (Goodspeed), "the divine order" (Moffatt), "a divine institution" (New English Bible), "what God has appointed" (R.S.V.). Perhaps the simplest translation is "God's appointment" (Weymouth, Berkeley).

DAMNATION OR JUDGMENT?

The translators of the King James Version were fond of the word "damnation." They used "damnable" once (II Peter 2:1), "damned" three times, and "damnation" eleven times. This sort of language is common in Shakespeare, who wrote in the same period. But it is doubtful whether it is wise today for Christians to use such a term as "damned," in view of its prevalence in profanity.

Actually, the Greek word here does not mean "damnation." It is *krima*, from *krino*, "I judge." So it simply means "judgment"—no more, no less. In recent translations it is properly rendered "judgment" (A.R.V., Moffatt, Goodspeed, R.S.V.), "sentence"

(Weymouth, Berkeley), "penalty" (Williams), or "punishment" (New English Bible).

Does this mean civil punishment or divine judgment? Denney writes: "The judgment or condemnation which those who offer such resistance shall receive, is of course a Divine one."* But most commentators prefer to think of it as the judicial punishment bestowed by civil government on those who oppose its authority. It would seem that the context favors this interpretation. The word does, of course, frequently carry the idea of condemnation by God. But it is not clear that that is the main emphasis here.

*EGT, II, 696.

Take Heed, Preacher!

From Joseph Parker*

TAKE HEED to yourself, lest you should be void of that saving grace of God which you offer to others and be strangers to the effectual workings of that gospel which you preach, and lest, while you proclaim the necessity of a Saviour to the world, your own heart should neglect Him and you should miss of an interest in Him and His saving benefits.

Take heed to yourselves lest you perish while you call upon others to take heed of perishing, and lest you famish yourself while you prepare the food. Will there be a promise of shining as the stars to those that turn many to righteousness? That is but on supposition that they be first turned to it themselves. Many a man has warned others that they come not to the place of torment, which yet they hasten to themselves. Many a preacher is now in hell that a hundred times called upon his hearers to use the utmost care and diligence to escape it. Can any reasonable man imagine God should save men for offering salvation to others while they refuse it themselves? And for telling others those truths which they themselves neglected and abused? Many a tailor goes in rags to make costly clothes for others. Many a cook scarcely licks his fingers when he has dressed for others the most costly dishes.

Believe it, brethren, God never saved any man by being a preacher—not because he was an able preacher, but because he was justified and a sanctified man and consequently faithful in his Master's work.

*Contributed by B. V. Seals.

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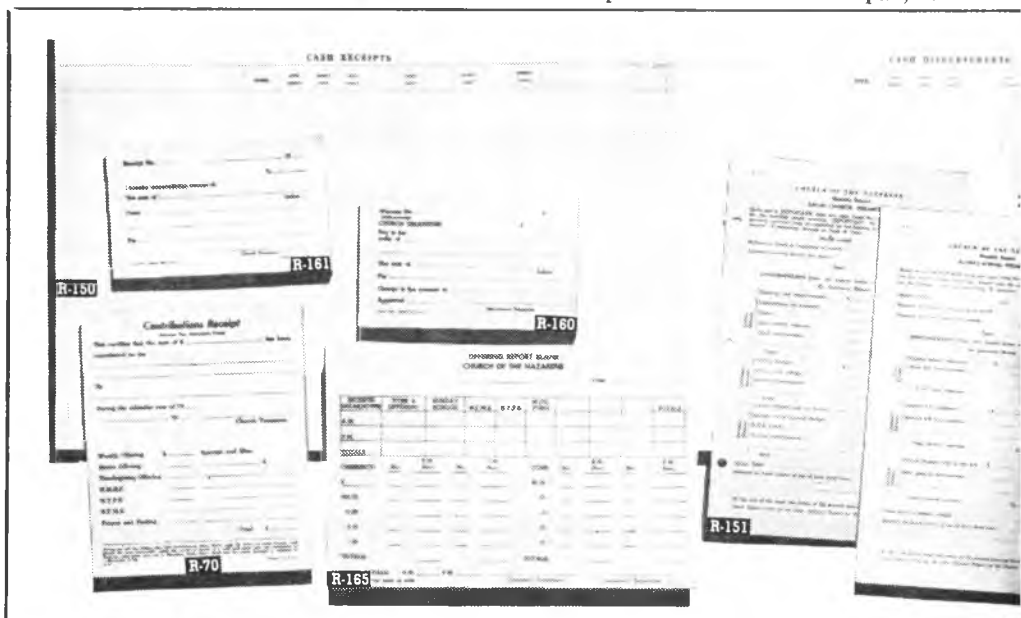
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New Testament Evangelism

By Buford Battin*

THERE WAS A genuine revival in the first century of Christianity. It was brought about by the Holy Spirit working through a small group of Christians dedicated to the task of evangelism. The work was thorough and lasting. Wickedness in high places was dethroned and powers of evil were defeated.

The Christians were few in number. They owned little property. There were no means for rapid transportation of communication. Opposition was strong and persecution severe. In spite of every problem the Christians found a way for success in their task of evangelism. Let us observe the pattern of New Testament evangelism.

These Christians had experienced the new birth. A vital Christian experience had become a reality in their lives. John the Baptist had been a rugged preacher of repentance. Christ likewise emphasized repentance as an essential to salvation and that without being born again one could not see the kingdom of God. The Christians of the Early Church had been born of the Spirit. Their old life had been forsaken and they had become new.

An essential for revival in our day is a people who have been born again. Revival does not come through a congregation made up of unregenerate people. Those who are not saved

from their sins have little concern for the salvation of sinners. They can not be a positive witness to the lost. A backslidden people are a hindrance to a revival. The Lord has not changed since He gave a promise to Solomon, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

The early Christians were Spirit-baptized. On the day of Christ's ascension He commanded His followers to tarry in Jerusalem until the Holy Spirit came upon them. With the command was a promise, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). There were 120 in an upper room in Jerusalem who were praying and expecting the promised experience. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:1-4).

A sanctified people through whom God can work is an essential in bringing a revival in our day. God works

*Evangelist, Lubbock, Texas.

through a Spirit-filled people to reach the lost. So long as church members are carnal there will be a manifestation of strife, jealousy, bitterness, selfishness, worldliness, and indifference. A sanctified people are fired with a holy zeal and a compassion for souls. Paul went to Ephesus and before attempting to penetrate the paganism of that city he came before the church with this personal question, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2)

The first Christians prayed and depended on the Holy Spirit. "And when they had prayed, the place was shaken where they were assembled together" (Acts 4:31). There were problems and opposition, but they prayed. Sometimes the disciples were whipped and locked in jail because of their preaching. The people prayed and prison doors were shaken open. They prayed and sinners were shaken and converted. They did not depend on their ability, skill, technique, or talent but they prayed and depended on the Holy Spirit.

An essential for revival is prayer. A sermon has power only as the Holy Spirit uses it to open and convict the sinner's heart. It is the Holy Spirit who moves upon people and makes the gospel powerful. This comes through prayer. Often people go through a series of meetings with little prayer and see little response to the gospel. They may blame the indifference of sinners and the conditions of the day. Defeat comes because of a prayerless people and a powerless church.

The early Christians were in unity with one another. We read of them in Acts 4:32, "The multitude of them that believed were of one heart and of one soul." They enjoyed a wholesome Christian fellowship. They had a common objective. Having come

from various walks of life, there was a contrast in personalities. They may not have always been of one mind concerning methods but they were of one heart and one soul.

This is an essential for revival. When there are people in the same local church who are critical, bitter, or spiteful toward one another, they are consumed one of another. A church divided against itself cannot stand as a power of righteousness against evil. Church groups sometimes consume all their energy battling internal strife. God can use only a church made up of people who love one another, overlook faults, disagree agreeably, and live in a harmonious fellowship of Christian love.

The New Testament indicates that the Christians were fearless in condemning evils of their day. Luke reports in Acts 4:31, "They spake the word of God with boldness." They knew the Ten Commandments and the emphasis Jesus gave to Christian standards. John the Baptist condemned sin. He rebuked the Pharisees as hypocrites and vipers. He preached against illegal divorce and adultery. He was imprisoned and beheaded, but as long as he had a voice he condemned sin. Peter and John were arrested for their preaching. They were told they could go free if they would agree to say nothing more about Jesus Christ and His way of life. These two men could not be bought off. Paul was emphatic in speaking and writing against evils in his day.

Some do not want the preacher to condemn sin lest it be offensive. The people who object to preaching against sin are they who do not want to give up sin. Some may be displeased when a preacher speaks reproof to them for their sins but others will see their need, repent, and be saved. Paul

wrote to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Timothy 4:2). If the Church does not condemn evil, where will there be a voice against evil and corruption of morals in our society? I believe in love and patience with the sinner, but sin must be reproved.

The early Christians preached Christ. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). They were not legalists who hammered on law and works. Christ was lifted up. They preached Christ the Son of God, Christ crucified, Christ resurrected, Christ alive evermore, Christ the Redeemer.

The early Christians faced persecution and at times endured bitter suffering. They stood with courage and faith and many of them died as mar-

tyrs. Their blood became the seed of the Church.

The same spirit of courage is essential in our day. There is no merit in being persecuted for inconsistencies, but it is an honor to be persecuted for righteousness' sake. We must be a people who will have courage to stand for Christ and be His faithful witnesses to truth. There is no place for weaklings and cowards in the army of the Lord.

The first Christians were willing to make sacrifices for Christ. They gave houses and lands and they gave themselves. They did all that people could do and God gave them great victories.

The Church must stay with the New Testament plan of evangelism. Customs change and our methods have to be adapted to our day. Christ does not change. Sin does not change. The plan of salvation remains the same. The plan that brought revival in the Early Church will bring revival in our century.

PASTORS—Remember 1961 Emphasis

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This is our program. These fifty-three Sunday nights present a wonderful opportunity to reap a vast harvest of souls as we 'Evangelize First' in 1961."

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Department of Evangelism

EDWARD LAWLOR, *Executive Secretary*

"QUEEN of the PARSONAGE"

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

Contributed by Ruth Vaughn

Portrait of a Queen

IT WAS IN the month of June she met him. There was just something about the N.N.C. campus after that which gave no place to homesickness or discouragement. Everything seemed to go before the surges of pure happiness. And then it came to her in a great surge of recognition that she was in love with a ministerial student! She, Ruth Franck, actually wanted to spend the rest of her life in a Nazarene parsonage—! with Don Peterman!

And her dream was fulfilled, for she married that young preacher, Don Peterman. Their first pastorate was in a small logging community. The salary was rather limited—but many were the lessons that were learned.

There was the day that Don returned from the post office with ten dollars less change from a money order he had mailed than he should have had. It was almost half of the weekly salary. Don and Ruth made their finances a very urgent matter of prayer. After several days they received a letter from another city. It had come from three mothers whom God had impressed to pool their resources and send the money to the pastor in the small logging community. Don and Ruth did not know them—and have never met them since! But God knew their need and used this channel to supply them with

thirteen dollars, which replaced the lost ten—plus interest!

Ruth Peterman, now "parsonage queen" of the Church of the Nazarene in Walla Walla, Washington, is never content to rest and feel that she has "arrived." She is working ceaselessly at the task of being the minister's wife that God wants her to be. She realized early in their ministry that there was a need which only she could fill in the call of her husband—and she has spent all of her time and energies trying to fill that need.

She possesses a rare and wonderful sense of humor, which has alleviated the most distressing circumstances. With this gift she has managed to be contented and happy in the most bewildering parsonages, with the most skimpy finances, and with the most exasperating church members.

She is the mother of three children: Linda, twelve; Randy, nine; Ricky, eight. It is to this job that she gives her highest skills and finest talents. These three lively youngsters have found in their mother one who can face the storms with them with her head high and with boundless courage. She gives them warm sympathy for all of their heartaches and problems, and ever holds the light of truth high before them.

Ruth Peterman gives to her husband, her children, her parishioners kindness and cheer, praise and encourage-

ment, warmth and tenderness. Her work is sown in faith and watered with unselfishness. In the midst of many pressing duties her life is one of unexcelled beauty—for there is found, in multicolored splendor, the reflection of God!

Truly here is a portrait of a queen!

ROYAL COOKBOOK

This is the time of year for ice cream. You can make all kinds of novelty attractions for your children or for a social gathering with this favorite refreshment.

- (1) You can fill a custard cup with chocolate ice cream for the "ground." Put a candy "flower" on its stick in the center. Green gumdrops make leaves on each side of the flower. Add a bow to the cup—and what could be cuter?
- (2) You can cut a small square of ice cream. Insert in its center a plastic or wooden ice cream stick. Roll in toasted coconut and freeze. It's yummy!
- (3) Place a rectangle of ice cream between two graham crackers and write the names of your children or guests on the top cracker with a cake decorator. Nice for place cards!

OVER TEACUPS

We continue with the paper "The Pastor's Wife as a Homemaker," written by Mrs. Milo Arnold. This answers very efficiently the question of the placement of the home in the line of a minister's wife's duties and obligations.

"Pastors' wives are women. They are physically, emotionally, and spiritually just like other women. They have not been peculiarly called of God nor ordained by the church. They are normal women who, by choice, chance, or divine design, have

been married to ministers of the gospel. They are thus placed in an unusual situation while not being unusually constituted as persons. For this reason they must be prepared to make some unusual adjustments and prepare themselves for responsibilities not altogether shared by the women about them. Their prime duty is that of making a home but that home is expected to be made better than the average home in order that it may serve a loftier purpose as a community inspiration and example.

"The pastor's wife needs always to remember that the work she does is basically the same daily grind as that of the other women of the community. The other members of her family are very ordinary human beings. Her husband is just a man, though called of God and ordained by the church to the ministry. She must build a human home for human beings and deal with all the weakness native to persons wearing human flesh."

BOOKSHELF WITH LACE

Are you familiar with the lovely little book *I Can Tell God Things*, written by Robbie Trent. This is filled with devotional readings for young children. This assists the parents in teaching the children that even the smallest things have a place in their communication with God. This is an excellent book for children. Your own should not be without it! N.P.H., \$1.50)

HER MAJESTY, A MOTHER

On a worn, fragile, yellowed page of her diary, my "parsonage queen" mother penned these words when I was a very little girl. I would like to share them with you.

"The sculptor spends hours in shaping the features of the face; the painter labors to give expression to the eyes, or color to the hair. Their

work is not to stand for a day—but to be looked upon, it may be, for ages to come. But I—I, as a mother to this little girl in the red-checked pinafore who swings so gaily in the tree outside, am shaping a substance more imperishable than canvas or marble. I can afford to be patient and wait long for the results . . . for I will have all of eternity in which to watch developments!"

HEART TALK

Recently I have become more and more aware that I as a preacher's wife have a peculiar and important place in life. I married a man with a divine calling. Because of this I must be sensitive to his needs, understanding of his burdens, and have a consecration deep enough to comprehend the selflessness which is required of him in his call, realizing that it takes an equal commitment of selflessness on my part. Were he devoting the energies of all of his waking hours and many hours when he should be sleeping to the business of selling shoes, perhaps then I might find cause for complaint. But when his hours and energies are channeled into a divine calling, I must seek to forget my selfish longings and realize that his call involves my life too.

Frequently when he has gone without a stop, answering the needs of others, I feel I should urge him to

rest. But before I get to it, I see the determined gaze of his blue eyes and from them read the words of the Boy in the Temple: "Wist ye not that I must be about my Father's business?" It is then that I pray that I shall ever have before me the vision of a man set apart . . . a man called of God. It is then I see anew that God has given me the responsibility of providing a haven of love and understanding to this man who gives those things to others all day, forgetful of his own needs. If I fail in this responsibility, then he will suffer and his ministry will suffer, and there may be those who will never find Christ because I could not understand the difference between marrying a man and marrying a man called of God.

I, as his wife, may inject fear into him as he faces the battle or the hard places. I may inject bitterness into him when it appears he has been mistreated. I, as his wife, may give to him courage for each battle, sweetness for the hard places, confidence in the bewildering times of life. I am closer to this man than any other. My opinions, prejudices, and attitudes mean much in his ministry. Such an awesome task! Not one to be taken lightly, but one to handle with fear and trembling and a daily prayer for grace, strength, and wisdom. Mine is this great task. Mine because I married a minister!

Alcohol the Problem

"There is no question that the drunk is the major problem of our city police courts. In Virginia last year, over 40 per cent of all commitments to the city and county jails were for being drunk and disorderly. . . . It has been stated that about 77 per cent of the time of the police in Washington, D.C., is devoted to dealing with drunks. . . . More than half of all arrests reported to the F.B.I. in 1955 were related to drinking."

—*Alcohol Education Digest*

When "Double" Means "Equal"

By David K. Wachtel*

FOR SOME TIME now a number of our church leaders as well as evangelists have been suggesting the principle of "Double the pastor's salary" as a formula for arriving at a proper remuneration for our evangelists. All too frequently, in discussing the matter I have encountered the question, "Why double?"

My interest is not personal, just as the interest of the men who suggested the principle is not personal. I make no demands of the churches I serve. I am, however, interested in the perpetuation of an evangelistic ministry in our church. And I am interested in the welfare of families of men who are called to evangelize but who have not been able to solve their financial needs.

I believe the question (sometimes uttered in a voice of dismay), "Why double?" is usually a sincere query from people who are not informed as to the expenses of the evangelist. It comes sometimes from pastors (or their wives) who can get away for a revival, receive an offering which is an "extra" over and above the weekly salary they receive during the same time. As an "extra" the offering seems completely adequate. It means an extra bill paid, and extra purchase for the home, an extra comfort for the family. When they give their next evangelist the same amount, they have a feeling of "well done."

They do not see that the evangelist has no weekly salary, no parsonage, no utilities paid, no one to remember him with gifts at Christmas, birthday,

anniversary, no one to pay his salary (and raise an extra offering for the hospital bill) when he or his family is sick, no income when vacation time comes, no income when he attends district or general church gatherings. His offering is not an "extra"—it is all there is!!!

The idea behind the principle, "Double the pastor's salary," is simply to allow the evangelist's family to *live on the same level* as the average of the pastors with whom he labors. Few, if any, evangelists want any more. None should have less. The welfare of pastors' families is important (I have met with scores of boards on this problem), but the welfare of evangelists' families is also important. Unless the problem is solved we cannot have *Evangelism First*. The voice of the evangelist will be stilled, starved out. And EVANGELISM WITHOUT EVANGELISTS IS A MOCKERY!!!

A bit of careful study gives the answer to the question, "Why double?" That answer becomes obvious to all except those who will not see. For ease in figuring we move a comparison of a \$100 per week pastor's salary plus parsonage and utilities with an evangelist's offering averaging \$400 per two-Sunday meeting throughout the year. Here is what we find.

The pastor will receive a *sure* \$5,200, parsonage, utilities, at least one-half of his social security (in many cases all), expenses paid to district and general gatherings, gifts at Christmas, birthday, anniversaries, etc., *plus* extra income from weddings, funerals, convention tours, or revivals, *plus* special offerings for hospital and

*Evangelist.

medical expenses in the event of sickness.

The evangelist will hold about twenty-two meetings (with average lost time for summer, Christmas, vacation, cancellations too late to fill, sickness, time attending district and general gatherings). A very few hold more—many, many hold less. He will receive (at \$400 per meeting) an uncertain \$8,800, *minus* parsonage and utilities (\$1,800.00 per year to have equal to parsonage of the \$100.00 per week pastor), *minus* travel and “on the road” expenses (MINIMUM \$50.00 per meeting or \$1,100.00), *minus* social security (seldom paid by churches, and then only on the sub-normal offerings), *minus* another \$150.00 expenses to district and general gatherings (in addition to losing the time to attend). There will be *no* gifts from the church at Christmas, birthday, anniversaries. There will be *no* extra income from “extra” speaking engagements, weddings, funerals. There will be *no* special offerings for hospital and medical expenses when he or his family is sick (and *no* salary either).

If you use figures on all the plus and minus items you will find the “Double the pastor’s salary *PER SUNDAY*” formula accomplishes as near an exact balance of *net* income as is possible. This is true without considering the matter of the security a pastor knows in times of sickness. This is a “built in” advantage for the pastor which the evangelist can never know. And it does not pay him “overseas” pay for a lonely life on the road with all of the extra expense such living involves.

We grant that the best we can do is figure on situations which apply on an “average” basis. Occasionally there will be an evangelist who does not lose any time. Now and then there will be a pastor who is never

used as a special speaker and seldom benefits by other gifts. We also acknowledge that the comparison pertains to the evangelist. In the case of single people, couples without family who travel together, family groups receiving entertainment for all their members, the picture is admittedly different and can be adjusted accordingly.

Actually where smaller pastors’ salaries are involved, the evangelist’s percentage needs to be raised, since basic travel, etc. are the same. Where larger salaries are involved, the evangelist may have a slight advantage—perhaps enough to make up for some place where the conscience of the church is not too sensitive. The “pastor’s salary” figure must include all allowances such as car, etc., and where a pastor also works at another job, his combined salaries from both job and church must be the base if his evangelist is to fare as well as he does.

The question will be raised regarding pastor’s car expense spent out of his total salary. Where an evangelist has a family at home there is a car to buy, keep up, operate, which cancels out this item.

To say, “We cannot reach this standard,” is to say, “Too much of our church income goes for pastors’ salaries.” Few of our pastors do more than barely make ends meet—the evangelists should be allowed the same privilege to “barely make ends meet.”

The tremendous percentage of families lost to the Kingdom, the long list of men whose hearts burn to evangelize but who cannot and at the same time be honest with their families, the very, very small percentage of men from our seminary and colleges entering the field (even when they do not yet have families to support) cry out for a solution to the problem. At

the same time we should overcome the other inequality of the pastor receiving a secure salary while the evangelist is expected to accept a "tip" of unknown amount when the meeting is finished—a "tip" which may be made small because a meeting was difficult as a result of poor pastoral preparation and promotion.

The problem can never be solved completely. There will always be an occasional man in the field who becomes ill and is at the mercy of the world. But we can head in the right direction, and we have been given guidance as to how to do so.

This is one time "DOUBLE" SIMPLY

MEANS "EQUAL." Who would want to do less??? We are brethren; let us share and share alike. Next time you call an evangelist write him in advance, "As your brother in the Lord, I want your family to know at least the comforts my family knows. My salary is \$—— per week plus parsonage and utilities. Your offering will be double my weekly salary to allow us to share and share alike." Try it, and see how good you feel!!!

P.S. With a little of what the business world calls "administrative courage" you can get this principle sold to your board, and *they will feel good too!!!*

Responsibility to Senior Members

By Dale L. Tiry*

CHURCHES TODAY have problems which were unknown to the churches of one hundred years ago. Medicine and medical research have contributed to the problem. One of these is the increasing number of older people in the church.

Our senior members need special attention. There are many reasons for this that all of us would recognize but, for lack of space, only a few will be mentioned. We know that older people constitute a large portion of our total population in the nation. In 1940 the people above sixty-five years of age averaged about one in ten. At the present time those in this age-group average about one in seven. By 1970 at the present rate of increase it is estimated that one out of five of our total population will be over sixty-five. This means that close to

20 per cent of our population will be on forced retirement. This also means that the median age of the total population is getting higher.

Because of forced retirement and many other psychological factors, aging is a fear of the older people of our society. The pastor must keep this in mind. The aged may be saints of God, but they are still human. They have hidden desires, drives, goals, and feelings as do the younger members of the congregation. Added to these they have the frustrations and complexes which being "laid on the shelf" bring about. They want to feel wanted. The unwritten motto of the young people is to "use us or lose us." But it is also the motto of the older people. The pastor who will recognize this fact can have untold help in many areas of his ministry.

Little attention has been given to this field in the past but now pastors,

*Bethany, Oklahoma.

psychologists, sociologists, and others in parallel professions are awaking to the fact that something must be done for the senior citizen. These persons are faced with the dual problem of inactivity which forces them off the scene of active life and the fact that they are in a sense waiting for the "grim reaper" to claim them. They realize that death is more than just a "social error." They face all of the complications of ill health, senility, and problems of fitting in with the families of their children. The pastor who is true to his people will do his best to help these persons adjust to their role in life and to live out their last years joyfully and victoriously.

Modern medicine is keeping the senior members on the scene longer than ever before. The expected life span is now twenty years longer than it was one hundred years ago. Our economy is feeling this also, as can be seen in the increasing load for social security benefits and like assistance for the aged.

One big question in the minds of the older people is this: How are these extra twenty years going to be lived? Also, what will we be doing? Are we to be useful to society, to our families, and to the Church, or will we be dragging our feet? The Church must partially answer these questions. Each pastor should take inventory of the power available in his church to put these people to work.

People never get too old to learn. The older members need a chance to be productive. If life has seemed to pass them by, they need a chance to catch up. We must all remember that they are still the children of God, not mere machines that have outlived their usefulness. These people may not have the fresh beauty of youth but they should be given a place of service. Loving the unlovely is the way of Christ. If we are to follow

His leadings we will find a way to help the older people help themselves.

The question is asked, "What can I as their pastor do?" The most important thing is to *know* your constituency. This can come about by a planned visitation. When you really know people as individuals you get to know their burdens and their problems. Do not show favorites. Visit all at some time, as frequently as is possible. Along with this have and use an adequate system of records so you can know where your people are at any given time. When an address is changed, be sure to get the new one immediately. See that these senior citizens receive every newsletter and other mailing of the church. Have a functioning Home Department.

Set priorities on time and talents. Use strategy. See that the greatest need gets the first service. Use every opportunity to get the aid of the older members in every phase of the church's program. Help them see that they can pray if they can do nothing else. Be very positive in your approach. Keep your own troubles, as troubles, to yourself. Solicit their concern in the problems of the church only as a point of prayer. Find a way to challenge these people with some tasks in the church. Some of them may do some visitation themselves on others who are shut-ins. Many can be "prayer partners" with children's and young people's Sunday school classes. Some may be able to sponsor cottage prayer meetings. Enlist as many as you can in your "emergency prayer group." Some of these may have skills which can be put to work in the church in one way or another. Encourage your younger leaders to go to the older ones for advice and prayer in their active fields of endeavor. These are but suggestions. The wide-awake pastor

can and should keep these people tied into the church life.

The pastor should feed his sheep. To do this for the older members, it is necessary to help them face up their own situation. This can be done by personal work and counseling. They must have the ministry of comfort. They want someone who will listen to their problem. If the pastor is not genuinely interested in them, it will be difficult to make them think he is. Above all, be sincere. Let God lead you in your attempt to counsel with these older members. You are to be a spiritual counselor, not a dictator. You may suggest but you cannot command. The senior members will have wills of their own and will for the most part use them.

The pastor should not seek to "play doctor" with one who is having mental trouble. When these problems arise, the pastor should practice the ministry of referral. It is both unwise and unlawful to seek to treat these problems yourself. Do not acquire the reputation of being a "quack

doctor" but instead be a good pastor. Refer all psychotic cases to a competent medical doctor of psychiatry.

The minister is to be an expert only in his own field. This field includes the interpretation of ultimate values and their meanings by way of the Christian faith. The medical profession should not try to prescribe in this area, and by a similar token the ministry should not try to give advice in the medical field. The pastor must mediate the grace of God to men in such a way that the Word again becomes flesh, so that they (old and young alike) may see the truth and be guided by it.

PROFITABLE BOOKS TO READ

BONNELL, JOHN SUTHERLAND. *Psychology for Pastor and People* (New York: Harper & Brothers, Publishers, 1948), chapter seven.

HILGARD, EARNEST R. *Introduction to Psychology* (New York: Brace and Co., 1953), chapter ten.

LIEBMAN, JOSHUA LOTH (ed.). *Psychiatry and Religion* (Boston: The Beacon Press, 1948), chapters two and ten.

MAVES, PAUL B., and CEDARLEAF, J. LENNARY. *Older People and the Church* (New York: Abingdon-Cokesbury Press, 1949).

SCHNEIDERS, ALEXANDER A. *Introductory Psychology* (New York: Rinehart & Co., Inc., 1956), chapters 14-16.

SPANN, J. RICHARD (ed.). *Pastoral Care* (New York: Abingdon-Cokesbury Press, n.d.), chapter ten.

Importance of the Pulpit

By J. Kenneth Grider*

PREACHERS DO NOT need to be told that there is an importance to the noblest calling on earth. Transformed, commissioned lives point that up, all the time. But the fact was made a little more articulate, recently, by a few things said in the chapel of Nazarene Theological Seminary by Dr. Ivy, vice-president of the University of Illinois and head of a forty-member alcohol research team. Dr. Ivy stated that "the slave trade was abolished through evangelistic preachers," and that "slavery in America was abolished through the influence of preachers." He also stated that in a democracy, 80 to 85 per cent of the populace must believe the breaking of a given law to be morally wrong, for the law to be enforced. Thus the place, the importance of the preacher who enters into God's privy council chambers and goes forth as the Lord's spokesman to announce Heaven's proposals for the people.

*Nazarene Theological Seminary

Have Pencil! Will Write!

By James E. Kratz*

IF SUGGESTIONS were in order for an addition to the Seven Wonders of the World, perhaps a most amazing phenomenon should be considered. This "wonder" is the alarming fact that preachers, teachers, and other professional folk by the thousands attend myriads of conferences and conventions every year, and few ever take a note.

Untold millions are spent annually in the United States on conferences and conventions for the purpose of developing inspiration and dispensing information. Authoritative speakers from around the world are booked and billeted at considerable expense to impart knowledge and to demonstrate skills, only to find audiences all but apathetic, letting much of the information go "in one ear and out the other."

The fact that so few people have failed to develop the habit of taking notes is particularly strange and startling in view of the scientifically proved 98 per cent memory fade-out of ideas within a four-week period. This discovery was originally made by Dr. Woodward and has been corroborated by the psychology departments of nine leading universities.

The question naturally presents itself: Why do not more folk take notes on sermons, lectures, etc? The basic cause for such indifference is the lack of an adequate retention method for the material noted. How can one save and have at immediate call the ideas captured from various mediums? It is estimated that there is some two thousand times more usable

material available today than was on hand in Spurgeon's day. Is there a way to stop the ever-enlarging gap between that which is available and our capacity to capture these ideas?

Whatever means one may use to capture ideas, it is of paramount importance that one take notes. Never miss an opportunity to "cash in" on ideas that are given to us. Practice carrying a notebook or 3-by-5 index cards. Take notes on striking introductions, illustrations, points, facts, and even make a notation of the speaker's delivery if it is particularly outstanding.

Once the habit of taking notes is firmly fixed, one will find that he has a valuable "commentary" at his finger tips. After all, speakers worthy of their messages have spent hours of research for the development of their themes. Noted preachers most generally have gleaned from the best commentaries and have drawn heavily upon their own experiences and observations. The listener has the rare privilege of "licking the cream" from the message, indexing the notes, and having at his finger tips the best information on any subject to which he has listened.

It would surprise us how taking notes in itself helps to fix ideas in the mind. One's interests will broaden, his proficiency will increase, and the blessings he has received in the assembly or convention will return to bless him and his congregation at a later time.

If it is worth hearing or reading, it is worth noting. Why not adopt the theme and develop the habit: "Have Pencil! Will Write!"

*Missionary, Brazil.

Homebound Hear Worship Service by Phone

By Arthur L. Evans*

THE CONGREGATION of the Fairmount Church of the Nazarene, at Fairmount Avenue and Spruce Street, has made sure its ailing members can hear worship services, although not able to be in church.

The church members are having the Illinois Bell Telephone Company hook up special wiring and equipment near Rev. Arthur Evans' pulpit so that a local conference operator can plug in sick or disabled absentees. The operation will come off the first time tonight at worship services and at least one member, a heart patient who is confined to his trailer home, will be listening in.

"It's the first time, to my knowledge, that the idea has been tried by any church in the area," said Ted

Wilken, sales representative of the telephone company.

Wilken said, however, that schools had used the plan for absentee students who didn't want to miss classes.

The plan works like this: Rev. Arthur Evans will inform the telephone company as to which members he will want called. Then before services begin, an operator will call them and connect them with the church. Once services are under way, it would be impossible to call the church, since only a busy signal would result.

The congregation, which averages about one hundred per Sunday, is paying for the service as a whole, according to the pastor. He anticipates that about an average of two or three homebound members will be taking advantage of the special connection per Sunday.

*Pastor, Kankakee, Illinois.

Test for Church Members

- I am willing to carry my share of responsibility
- I refer to the church as my church
- I keep my tithe up-to-date
- I never repeat gossip
- I attend morning worship
- I attend prayer meeting
- I attend the evening service
- I hold some position of service in my church
- When I visit the sick I notify the minister rather than saying,
"Do you mean the pastor hasn't been to see you?"
- I notify the pastor immediately about prospects for the church
- I visit for my church regularly
- I support my church-elected officers
- I pray daily for my church

Score five points for each question answered yes.

60-65 excellent, 50-60 good, 40-50 fair, below 40 poor.

Submitted by Nelson G. Mink

PREACHER'S POSITION

If a lawyer finds a flaw in a title to property, and does not warn about it, he has not done his duty.

If a sanitary engineer discovers conditions affecting health, and fails to report them, he has failed his job!

If a doctor learns of a dangerous condition in our bodies, and does not properly diagnose it, we think he is a quack!

If a bank examiner knows of discrepancies in the accounts at the bank, and does not report them, he loses his position!

But if the preacher sees a flaw in our title to a home in heaven, and warns about it; if he discovers conditions dangerous to our spiritual welfare, and reports it; if he finds a diseased condition in our spiritual body, and tells of his diagnosis; if he finds a discrepancy in our spiritual account, and reports on it, many think he is just meddling and trying to find fault."

FOSTER L. RAMSEY, in
Gospel Advocate

WHICH DENOMINATION

Several farmers idling away a rainy day at the crossroads filling station got to arguing the merits of various church denominations. All expressed opinions except one old graybeard who sat quietly listening. Finally someone asked, "what do you think, Grandpa?"

"I'm thinkin'," replied the old man, "that there are three ways from here to the cotton gin. But when you get there, the ginner ain't goin' to ask you which way you took. He's goin' to ask, 'How good is your cotton?'"

—CONTRIBUTED

GEMS

"Those who live on the mountaintop have a longer day than those who live in the valley.

"Life may 'begin at forty' but it is usually more difficult to keep your chin up then—it is likely doubled at this time.

"Fish and visitors usually spoil after three days."

—Selected

ABSENTEE CHECK

A pastor in Florida had a good idea. In a recent bulletin he ran a check list. Across the top were these words: "I did not attend church services because:" and then, underneath, he wrote, "Please check." The following excuses were offered:

1. Too busy _____
2. Pleasure trip _____
3. Company _____
4. Disinterest _____
5. Fishing _____
6. Watching TV _____
7. Needed rest _____
8. Others _____

And then there is this instruction across the bottom: "Please fill out and mail to God."

SENTENCE SERMONS

"When we all co-operate, it makes it easy to operate."

"The nicest thing about the future is that it comes one day at a time."

"The secret of patience is to do something else in the meantime."

"Courage is Fear that has said its prayers."

"If you are in the wrong place, the right place is empty."

—Gathered by the way

A RIGHTEOUS MAN'S REWARD

TEXT: Revelation 22:14

- I. Faithfulness of the righteous. "That do his commandments."
- II. Privilege of the righteous. "Have right to the tree of life."
- III. Final preservation of the righteous. "Enter . . . gates into the city."

HENRY T. BEYER, JR.
Baton Rouge, La.

God's Aim

TEXT: Ephesians 4:13

1. It reveals a certainty that men are called to preach this faith.
2. It displays a certainty that men are inspired to press towards this faith.
3. It discloses a certainty that men are to practice this faith.

—HENRY T. BEYER

Jesus Comes Again

E. WAYNE STAHL*

It is nearing, it is nearing
 Jesus' own enrapt appearing,
 When He comes "the second time
 Without sin unto salvation"
 Unto them whose expectation
 Is for that event sublime.¹

Keep us, Lord, from worldly slumber;
 Make us of that noble number
 Who watch at the morn and even
 sky and noon;
 For the signs are multiplying,
 In these days of lust and lying,
 That Thy coming must be nigh.²

Precious souls may we be winning;
 Kept by grace from every sinning,
 Thy true servants may we be,
 Holy love our hearts inflaming,
 And that love to all proclaiming.
 Then what bliss Thy face to see!

*Lowell, Massachusetts.

¹Hebrews 9:28b.²II Timothy 3:1-5.**Practical Christian Living**

SCRIPTURE: James 5

- I. THE CHRISTIAN AND HIS MONEY (vv. 1-6).
- II. THE CHRISTIAN AND PATIENCE (vv. 7-11).
- III. THE CHRISTIAN AND OATHS (v. 12).
- IV. THE CHRISTIAN AND HEALTH (vv. 13-18).
- V. THE CHRISTIAN AND PERSONAL EVANGELISM (vv. 19-20).

These could be used as a series of messages or as a single expository message from this passage.

—ROSS CRIBBIS
Brantford, Ontario

Three Things to Make

- I. STRAIGHT PATHS FOR OUR FEET (Hebrews 12:13).
- II. OUR CALLING AND ELECTION SURE (II Peter 1:10).
- III. FULL PROOF OF OUR MINISTRY (II Timothy 4:5).

—BUDD ATTICK

Subjects to "Stop the Summer Slump"

By L. Elward Green*

1. Reading, Riding, and Religion (Acts 8:37)
2. The Magnetism of Treasures (Matthew 6:19-21)
3. The Need of the Hour (Hebrews 13:12-13)
4. Practicing What We Preach (Ephesians 4:24)
5. The Glory of the Cross (Galatians 6:14)
6. Is This Your Freedom? (John 8:31-59)
7. God's Call to a Sleepy Zion (Isaiah 51:1-16)
8. God's Way Out (Exodus 13:17-22)
9. Where Is Your Mind? (Romans 8:6)
10. Overcoming Your Handicaps (Luke 19:4)
11. The Bible Speaks (II Timothy 3:16-17)
12. When Strong Men Cry (Zephaniah 1:14)

*Missionary, Guatemala.

Three Things That Keep Us from God

TEXT: Proverbs 8:13

- I. PRIDE
 - A. Bible says pride goes before a fall.
 - B. The pride of our material gains.
 - C. The pride of our moral lines.
 - D. We can see what pride has done for men and nations.
 - E. Pride is the essence of the carnal mind.
- II. PASSION
 - A. Passion for the things of the world.
 - B. Passion to fulfill the desires of our lives.
 - C. Passion uncontrolled is another indication of the carnal mind.
- III. IGNORANCE
 - A. Ignorance of what is going on in the world.
 - B. Ignorance of God's Word and what it commands.
 - C. Ignorance of our soul's need for God and the atonement of Christ.

—JAMES A. WALKER

Tatum, New Mexico

Why Repent?

- I. JOHN THE BAPTIST PREACHED REPENTANCE.
 - A. Matthew 3:2
 - B. Mark 1:4
 - C. Luke 3:3
- II. JESUS PREACHED REPENTANCE.
 - A. Matthew 4:17
 - B. Mark 1:5
 - C. Luke 24:45-47
 - D. Luke 13:3, 5
- III. PETER PREACHED REPENTANCE.
 - A. Acts 2:38
 - B. Acts 3:19
 - C. II Peter 3:9
 - D. Acts 8:22
- IV. PAUL PREACHED REPENTANCE.
 - A. Acts 20:20-21
 - B. Acts 26:19-20
 - C. II Timothy 2:25
 - D. Acts 17:30-31

—AUTHOR UNKNOWN

The Amazing Christ

SCRIPTURE: John 2:11-25

- I. HIS MIRACLES AMAZED MEN (John 2:11; Mark 2:12).
- II. HIS WRATH AMAZED MEN (John 2:13-17).
- III. HIS DETERMINATION TO GO TO JERUSALEM AMAZED MEN (John 2:19).
- IV. HIS PERFECT KNOWLEDGE AMAZED MEN (John 2:25).

—LEONARD J. DEAKINS

Terra Bella, California

Sin's Curse and Sin's Covering

SCRIPTURE: Genesis 2:16-17; 3:1-24

INTRODUCTION: The greatest wonder is that God made man.

- A. A creature of choice.
 - B. Capable of wrecking himself and others.
 - C. Eventually to crucify the Son of God.
- I. THE CAUSE OF SIN
 - A. The solicitation of the tempter.
 - B. The succumbing of the tempter.
 - II. THE COURSE THAT LEADS TO SIN
 - A. Questioning the Word of God (3:2).
 - B. Doubting God's penalty against sin (3:4).
 - C. Denying the integrity of God (3:5).

- III. THE CONSEQUENCES OF SIN
 - A. The distress in relation to themselves—nakedness, shame, and guilt.
 - B. The distress in relation to God—running away, hiding, and afraid.
- IV. THE CURSE OF SIN
 - A. Upon the serpent.
 - B. Upon the earth.
 - C. Upon the man.
 - D. Upon the woman.
- V. THE COVERING FOR SIN
 - A. Provided by God.
 - B. Provided by sacrifice.
 - C. The final covering provided at Calvary.

CONCLUSION: Accept the provision of "The Old Rugged Cross."

—MURRAY J. PALLETT

Billings, Montana

The Glorious Privileges of the Sons of God

TEXT: I John 3:2

- I. GOD'S CHILDREN HAVE AMAZING EXULTATION (I John 3:1).
- II. GOD'S CHILDREN HAVE CHRISTLIKENESS (I John 3:2).
- III. GOD'S CHILDREN ABOUND IN HOPE (I John 3:3).
- IV. GOD'S CHILDREN HAVE A VICTORIOUS SALVATION (I John 3:4-10).
- V. GOD'S CHILDREN HAVE FULL ASSURANCE (I John 3:2, 5, 14, 19, 24).

—NELSON MINK
Connell, Wash.

The Bigness of Little Things

(An Object Sermon for Children)

TEXT: *For who hath despised the day of small things?* (Zechariah 4:10)

OBJECTS: A milk bottle and a penny

INTRODUCTION:

Two young navy men visited their minister just before leaving for overseas duty. They gave him a milk bottle filled with pennies, saying, "We want this to go for missions." It contained \$26.35. Their saving of "small" pennies amounted to a great deal.

- I. DO NOT UNDERESTIMATE THE POWER OF LITTLE THINGS FOR GOOD.
 - A. Your money. Pennies and dimes put into the church will unite with others to build churches, pay pastors, send out missionaries.
 - B. Your lips. Lips can testify for Jesus and the right.
 - C. Your heart. Jesus declared that the soul is worth more than the whole world. Men with loving hearts have changed the courses of lives and nations. (Examples: David Livingstone or A. Lincoln.)
- II. DO NOT UNDERESTIMATE THE POWER OF LITTLE THINGS FOR BAD.
 - A. Your money. Money not dedicated to God can cause one to lose his soul. A penny held close enough to the eye can blot out all else.

B. Your lips. Your lips can speak evil of the very things you ought to love. James tells us the tongue is like a wild beast.

C. Your heart. A selfish heart wrecks itself and others around it. A little girl gave a tea party for herself. This is how she felt: *I had a little tea party this afternoon at three.*

Oh, 'twas very small, three guests in all;

Just I, Myself, and Me.

Myself ate all the sandwiches, while I drank all the tea;

'Twas I that ate up all the pie, and passed the cake to Me.

CONCLUSION:

Do not underestimate the power of little things—you can do much for Jesus.

—NEIL E. HIGHTOWER
College Park, Maryland

A Picture of God

(A Sermon for Children)

TEXT: *He that hath seen me hath seen the Father* (John 14:9).

INTRODUCTION:

A. Everybody loves to look at pictures. That is why the world is so full of pictures.

B. But there are more pictures than what we see with the eyes.

1. We can close our eyes and see pictures too—thinking. (One boy defined drawing as "thinking, and then marking around the think with a pencil.")

2. The mind is a vast "picture gallery."

3. In that "picture gallery" there ought to be one picture more familiar than all others—God.

4. We know that God looks like seeing Jesus, and we can see Jesus in the New Testament.

5. Here we see:

I. GOD IS A FRIEND.

A. A Friend who helps.

The story of the Good Samaritan

B. A Friend who cares.

Jesus helping a lame man up from his mat

- C. A Friend who loves.
Jesus laying down His life for the world
- II. GOD IS THE MASTER OF LITTLE THINGS.
 - A. Story of the five loaves and three fish.
 - B. The grain of mustard seed.
- III. GOD IS THE "STORM PILOT."
 - A. The disciples on the storm-tossed boat.
 - B. He conquers the "storm of sin."
Jesus said to the guilty woman, "Go, and sin no more."
- IV. GOD IS THE KIND SHEPHERD.
 - A. Who leads His sheep in green pastures.
 - B. Who provides cool, sparkling water.
 - C. Who rubs oil on the scratches and bruises.
 - D. Who provides a strong shelter, His house, forever.

CONCLUSION:

- A. "He that hath seen me hath seen the Father"—Jesus.
- B. God wants us to look at this picture every day.
- C. The wonderful thing about this picture is that it tells us that we ought to continually mold our lives by its beauty.

—NEIL E. HIGHTOWER

When a Baby Cried

(A Missionary Sermon for Children)

TEXT: *Have we not all one father? hath not one God created us?* (Malachi 2:10)

INTRODUCTION:

- A. An American was showing a Japanese the "wonders" of New York City. In a subway he pointed to a woman with a baby in her arms and said, "Are not even our babies different?" At that moment the baby started to cry and the visitor said, "Same language."
- B. The whole world is like the cry of the baby, the same language everywhere.

I. THE HEATHEN HAVE THE SAME NEEDS AS WE.

- A. They need a good government.
- B. They need good jobs to provide for their families.
- C. They need the gospel of divine love.
- D. They need Jesus Christ as Saviour.
- II. THE HEATHEN HAVE THE SAME PROBLEMS AS WE.
 - A. Crime and delinquency. They have prisons; they must spank their children too.
 - B. Education.
 - C. Health.
 - D. Sin. There is no difference between an American sinner and an African sinner. Sin can be done away with only through the blood of Jesus.

III. THE HEATHEN HAVE THE SAME ETERNAL FATHER AS WE.

- A. Therefore we ought to send missionaries to win them back to our Father, for they are lost.
- B. Therefore we ought to love them.
 - 1. *Jesus loves the little children, All the children of the world.*
 - 2. "Love is the medicine of all moral evil."—H. W. BEECHER.
- C. Therefore we ought to understand them.

CONCLUSION:

"Beyond all race and color, there is a same language."

—NEIL E. HIGHTOWER

The World's Greatest Hero

(A Sermon for Children)

TEXT: *Greater love hath no man than this, that a man lay down his life for his friends* (John 15:13).

- A. Jesus Christ is the world's greatest Hero because He gave His life that the whole world might be saved.
- B. The Roman emperor, Julius Caesar, had a slogan for his armies: "*Veni, vidi, vici*"; "I came, I saw, I conquered."
- C. In a far greater measure than with Caesar this can be said of Jesus, the Divine Conqueror.

I. JESUS CAME INTO A WORLD OF ROBBERIES.

- A. The Jewish leaders were robbing the people.
- B. The Roman government was robbing the people.
- C. The great heathen cults were robbing the people.
- D. Jesus, the Good Shepherd, proposed to give the people something eternal (John 10:11).

II. JESUS SAW THE WORLD'S TERRIBLE BONDAGE—SIN.

- A. He saw the binding effects of sin.
- B. He saw the blinding effects of sin.
- C. He saw the grinding effects of sin.
- D. Jesus proposed to break the chains of sin (Romans 8:2).

III. JESUS, CONQUERED THE WORLD'S GREATEST ENEMY—SATAN.

- A. He conquered the dominion (or kingdom) of Satan (John 16:33).
- B. He conquered the throne room of Satan (Revelation 1:18).
- C. He conquered the power of Satan—temptation (Luke 4:8; Hebrews 4:15).

CONCLUSION:

Will you take this Hero into your heart and pledge your allegiance to Him?

—NEIL E. HIGHTOWER

The Messages of the Flowers

(A Sermon for Children)

TEXT: Consider the lilies of the field (Matthew 6:28).

INTRODUCTION:

- A. Sam Jones said: "The mountains are God's thoughts piled up. The ocean is God's thoughts spread out. The flowers are God's thoughts in bloom. The dewdrops are God's thoughts in pearls."
- B. "The flowers are God's thoughts in bloom." Flowers have a way of speaking to us, and they speak the thoughts of God for the world. This is the message of the flowers.

I. BE SWEET.

- A. A legend tells of a stalk of corn and a lily growing side by side. The corn chided the lily that it was of little use. But then Jesus walked by and said, "Children, the life is more than meat. Consider the lilies, how they grow."
- B. A sweet spirit produces happiness.
 - 1. "A soft answer turneth away wrath."
 - 2. "Those who bring sunshine to the lives of others cannot keep it from themselves" (James M. Barrie).
 - 3. "A laugh is worth one hundred groans in any market" (Charles Lamb).
- C. A sweet spirit produces a radiant testimony for God.
 - 1. We do not please God more by eating bitter herbs than by eating honey.
 - 2. A flower's fragrance cannot be disguised; so with your testimony.
 - 3. The testimony of Stephen's sweet spirit won Paul (Acts 7:54-60).

II. BE BEAUTIFUL.

- A. The beauty of a flower comes from within.
 - 1. Personal beauty depends on your inward spirit.
 - 2. "The king's daughter is all glorious within" (Psalms 45:13).
- B. The beauty of a flower depends on what it feeds upon.
 - 1. Scientists can change the texture and color of a bloom by chemical additions to or subtractions from the soil.
 - 2. The presence or lack of eternal values in your life determines the beauty of your person.

III. BE WORKERS.

- A. The flowers must work diligently to obtain the things necessary for life.
- B. Flowers waste no labor. A woman had a rare rosebush. No

matter how well she tended it she would get no roses. But she saw one day a shoot going through a wall, and there on the other side the bush was growing beautiful roses. There will be flowers to life where there is effort, even though we may not always see them.

- C. However, the labor of the flower is not of the fruitless and frustrating kind that the world knows. "They toil not, neither do they spin" (Matthew 6:28).

IV. BE TRUSTFUL.

- A. The lily grows by trust in God's providence (Matthew 6:27-30).
B. The flower depends on the labors of others to help its growth. Bees and hummingbirds help pollinate the flowers.
C. We all must be trustful—of others and of God.

—NEIL E. HIGHTOWER

Lessons from Lot's Mistakes

SCRIPTURE: Genesis 13:1-13

I. GOING DOWN INTO EGYPT

- A. Egypt got into Lot's blood; he assimilated the values of Egypt.
B. Lesson: Do not trifle with the world; it will communicate to you its disease, spirit, values.

II. SEPARATING FROM ABRAHAM

- A. From the day Lot separated from Abraham he began to move toward Sodom.
B. Lesson: Stay close to God's people; you will need their strength and influence.

III. CHOOSING THE PLAINS OF JORDAN

- A. Showed the influence of Egypt on Lot.
B. Lesson: Make your choices on the basis of principle, not on apparent advantages or selfish interests.

IV. JOURNEYING EAST

- A. Lot gradually lost interest in the Land of Promise.

- B. Lesson: Spiritual declension is a gradual thing; no one becomes a backslider overnight.

V. PITCHING HIS TENT NEAR SODOM

- A. Lot depended more and more on Sodom although he gave the appearance of being a stranger.
B. Lesson: Never underestimate the drawing power of sin; do not pitch your "tent" near Sodom.

VI. DWELLING IN SODOM

- A. Lot never intended to go that far.
B. Lesson: Do not manipulate or tamper with conscience.

VII. VEXING HIS RIGHTEOUS SOUL (II Peter 2:7-8)

- A. Lot lost his influence, his family, everything worthwhile.
B. Lesson: Lot's life illustrates the miserable end of the worldly Christian (II Corinthians 6:17-18).

—LEONARD J. DEAKINS
Terra Bella, California

Life Is Too Short

TEXT: Ecclesiastes 12:1

INTRODUCTION:

Life is too short—

I. TO SPEND IT IN RECKLESS AND UNRESTRAINING LIVING

Illustration of the prodigal son.
Point out the devil's lies.

II. TO SPEND IT SELFISHLY

Story of the unforgiving servant compared with that of the Good Samaritan.

III. TO SPEND IT PULLING DOWN OUR BARNES AND BUILDING GREATER

Illustration of the rich farmer, Luke 12:16.

IV. TO SPEND IT SLEEPING

Parable of the foolish virgins, Matthew 25:1ff.

V. TO SPEND IT WORRYING

Matthew 6:30; Psalms 37:1-3

VI. TO HIDE OUR LIGHT UNDER A PECK MEASURE

Matthew 5:14-16

VII. TO MAKE LIFE'S FATAL MISTAKE

That is, to reject Jesus Christ. This is the primary appeal of the text above.

—LEONARD J. DEAKINS

Communion

SCRIPTURE: Matthew 26:20-30

TEXT: I Corinthians 11:25

I. AT THE TABLE SIN IS EXPOSED (Matthew 26:21).

The secret sins of selfishness, jealousy, and wrong attitude of Judas Iscariot are exposed and revealed. Sin had affixed itself to him slowly, slyly, but surely!

II. AT THE TABLE SIN IS DEPOSED (Matthew 26:24).

The sop set Judas Iscariot aside as the betrayer. The penetrating Spirit of Christ had struck the death knell for Judas and for sin. Sin for Judas resulted in sorrow, shame, sadness, suicide!

III. AT THE TABLE THE NEW COVENANT IS PROPOSED (Matthew 26:28).

The cure for the world is found in this new covenant or new testament which Jesus announced. In it the pardon for sin is provided. The bonds, chains, fetters, and shackles of sin are broken, and emancipated souls are living proof of this new covenant.

IV. THE SACRAMENT IS SERVED.

—W. M. LYNCH

Duncan, Oklahoma

When Tragedy Comes—What?

(Funeral Message)

SCRIPTURE: Psalms 22:1-5

TEXTS: Luke 4:18; Psalms 22:1

INTRODUCTION: Life in many ways is beautiful and good. But it is not all sunshine and smiles. "Into each life some rain must fall." There are hours when all of the lights go out. This is one of those unexplainable times of tragedy. We are forced to ask the question, "After tragedy—what?" In seeking to answer this question let us see that:

I. TRAGEDY TENDS TO WEAN US FROM THIS WORLD.

If it were not for sorrows, suffering, trials, hard days and nights, we would all want to take out a lease to live on earth for a few thousand years. God will not destroy a beautiful sunset, yet He sprinkles into our lives those clouds, heartaches, and disappointments to wean us from the earthly and to turn our eyes

to the heavenly (II Corinthians 4:18). We must never permit ourselves to be tied too strongly to this world.

II. TRAGEDY TURNS US TO GOD.

There are three possible answers that are given to tragedy:

A. Tragedies are natural and have no meaning, good or bad.

B. Tragedies are caused by the devil. The Bible points out that such is the case at times.

C. Tragedies are permitted by God. We must see that this is true. God allows these to happen to make us better. We must never question God, only trust Him (Romans 8:28). May our questionings melt upon the promises of God.

III. TRAGEDY TRANSFORMS OUR HEARTS TO DEEPER SYMPATHETIC UNDERSTANDING.

Great saints come from deep suffering. God drives us into the fire of affliction but He watches the flame that it will not consume us. How can we sympathize with the poor when we have money in the bank? How can we sympathize with the sick when we never have been ill? So in death, we may send flowers to the bereaved of another home but we cannot truly sympathize unless our hearts, too, have been broken. Wheat must be crushed to make bread. The flower bloom gives off its sweetest fragrance only after it is crushed.

IV. TRAGEDY THROWS US COMPLETELY UPON GOD.

Blessed are those experiences in life when we are at wit's end. So then we throw our whole weight upon God. In times like these we need a Heavenly Father's care. Security in material things is fine, but there is a time when this fails us. May God give us all His security, for the uncut pages in the book of life of each of us must be cut day by day by God's grace. The future is dark, dreadful, dreary, dismal, discouraging, and desolate. But God is able. Hand Him the reins of your life.

(Message preached on the death of a church member killed in a tragic auto accident)

—DWIGHT BOICE
Jackson, Ohio

PARENTS CAN BE PROBLEMS

Milo L. Arnold (Beacon Hill, 1961, 112 pages, paper, \$1.50)

Parents Can Be Problems has as a subtitle "A study in the art of godly parenthood." We have heard repeated many, many times that, when you trace the problems of delinquency and moral laxity to their final source, they nearly all can be blamed upon faulty parenthood. This being the case, no book could come on the scene at the present time and be more pertinent than a book such as this.

Parents Can Be Problems is a blunt, kindly suggestion that some of the blame which is being attached to juvenile delinquency could well be traced to the doorsteps of parents. The book is full of sound, practical guidance. One is amazed as he reads it how one pastor, with all of the many cares that rest upon him, could have gleaned so much helpful, practical, spiritual advice and pack that advice into one compact book such as this. Let me just note some of the chapter heads: "This Isn't a Snowman"; "Who's Being Spoiled?" "Are You 90 Per Cent Irritating?" "Whose Home Is It?" "A Parent Is a Person."

A few who have read the book in its earliest circulation acclaim it as the outstanding book in the area of parental counseling that has come on the scene in quite some time.

THE PASTORAL CALLING

Paul Rowntree Clifford (Channel Press, 1961, cloth, 144 pages, \$3.00)

The subtitle of this book is "A clear-eyed look at the Christian ministry today. Its greatest dangers and shortcomings. How the pastor can best meet and cope with them."

The author has done some of the clearest thinking at the point of the ministry that I have read for some time. He deals with a number of areas that the average book has not included. He states that the three basic problems with which he copes as he writes this book are these: the climate of anticlericalism, which is far more widespread than people imagine; the confusion that prevails concerning the priorities of the ministerial calling; and the failure to raise serious theological questions because of preoccupation with practical techniques. So you have in store for you a serious study of the climate of present ministerial work and a carefully woven presentation of the priorities of the ministry.

The book is decidedly provocative. It gives little encouragement to Sunday night evangelistic meetings. The author even suggests Sunday night services may be outdated. At that point we would agree that he has a serious flaw in his thinking. This is written as a British minister giving a careful look at the British climate of the present day of church work. He has some splendid things to say regarding the counseling contacts with the parish. It is best to say that the book is worthy of thoughtful consideration, and while being provocative, it will stir you toward wrath at some spots and deep admiration at others.

TWENTY-FOUR MESSAGES FOR MEN

J. Vernon Jacobs (Standard, 1961, paper, 128 pages, \$1.50)

A very splendid little book for ministers who are called upon from time to time to address groups of men. Each message is brief, has a warm spiritual note to it, and the material is well organized. The book is divided into two sections. The first half is "Talks for Church Board Meetings." The second half is "Talks for Men's Gatherings." In the section dealing with church board meetings there are some very splendid messages that a pastor could well give to a church board meeting, and it might be an added value to the meeting to have more on the agenda than merely items of business. Here are brief, inspirational, pointed messages. This is a specialized item in the field that has been neglected too long.

A PSYCHOLOGY FOR PREACHING

Edgar N. Jackson (Channel Press, 1961, 192 pages, cloth, \$3.50)

In the preface to this book we are told that it is an attempt to harmonize a sermonic dilemma: "On one side is the old tradition of authoritative preaching, on the other are the new techniques of intimate personal counseling, with all the insights that modern psychology has contributed." These two approaches can be contradictory and, if so, preaching can be sadly deflected in either direction. It is the author's contention that in between these two extremes there is the place for the use of psychology for the counseling program. And yet there can be avoided the extreme which denies to the preacher the authority of "Thus saith the Lord."

The subtitle of the book, "A new approach to the concept of meaningful communication between the man in the pulpit and the congregation," lets you know pretty well the direction the author is going. The author, quite unfortunately, seems to assume the position of evolution. At one place he would even seem to suggest that there is a spiritual value in such a dubious pastime as the dance. There is also very little help that would make the preacher want to become more evangelistic in his preaching. So do not look for that type of encouragement in this book.

But for a penetrating study of the art of preaching to reach the minds and hearts of people, this is one of the better books that has come to our attention. It is the feeling of this author that the clergyman is still the one person to whom men can go who want to have healing for both mind, body, and spirit. He decries the present trend of directing people to a psychiatrist or physician, when basically their deep need is spiritual. At this point we will stoutly agree.

LOVE SO AMAZING

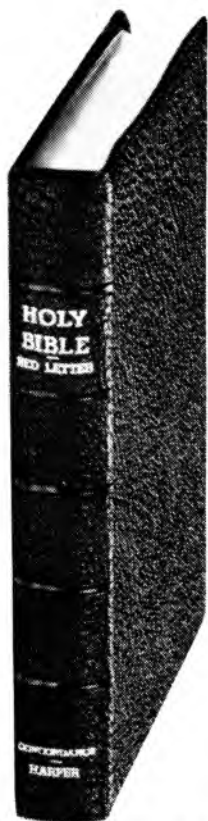
D. Reginald Thomas (Revell, 1961, 128 pages, cloth, \$2.50)

Here is a stimulating group of sermons, with more than usual loyalty to the life-changing grace and power of Christ. Of outstanding merit are the messages "Retire, Resist, Reclaim," "Come Out, Come In."

A couple of references might seem to suggest that the author approved of the theater business; but on the whole the insights, the Welsh eloquence, and the stubborn loyalty to the power of Christ make this a very worthwhile book.—WILSON LANPHER.

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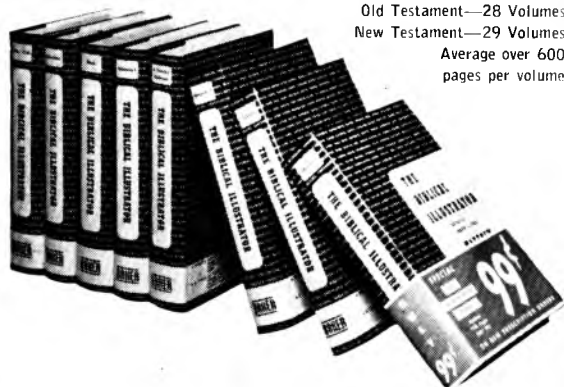
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