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The Preacher's Magazine

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Neither talents, nor training, nor personality, nor "pull" will guarantee a minister's success, but—

It's the Spirit of a Man That Counts

IT IS TRUE OF ALL MEN, but much more especially with ministers—"It's the Spirit of a Man That Counts." Brilliance of intellect, personal charm, fluency of expression—these are all highly valuable in the life of a minister. But none of these are the final measurement of his success. He wins or loses in the final showdown by the spirit he displays in the crises. St. Paul knew it full well and, writing to the Corinthians (many of whom were gifted and talent-laden), he admonished, "Glorify God . . . in your spirit" (I Corinthians 6:20). The Apostle knew it also—"It's the Spirit of a Man That Counts."

This is a matter of broad concern in the Christian ministry; we have ecclesiastical casualties at this point—all too many of them. My concern was given strong support when I was checking back on *Preacher's Magazine* editorial "firsts." In the March-April issue of 1948 I read with appreciation Dr. D. Shelby Corlett's editorial as he launched his editorship. The sudden death of Dr. J. B. Chapman placed Dr. Corlett in the editor's chair. What would be the theme of his first editorial? Having known Dr. Corlett for years and having read his writings with relish, I had more than usual interest in this, his first editorial. I quote from it:

The minister must guard his spirit jealously. He must not permit anything or anyone to tarnish his spirit in its steadfast devotion to Christ, and love or consistent goodwill toward others. No minister is successful as an individual, no matter what apparent success he may have with his congregation or what credit for success he may be given by church leaders, unless he guards his spirit.

OUR SPIRIT IS OUR SPIRITUAL THERMOMETER

A long time before a man breaks down morally, his spirit deteriorates. St. Paul knew it in his day. Every church leader today, be he bishop or superintendent, knows it in sadness. If the minister has become bitter, morbid, resentful, acidic, it is but the thermometer warning of a condition deeper and more desperate. Before a minister loses his moral balance he loses his spiritual buoyancy.

I visited with a minister in his study. He was at odds with his church, his district leadership, and with the general church program. And sad to say, I caught a hint that he was at odds with his wife. Deep within I dreaded to say what I feared was happening. He had spewed purple acid all over the study. Why was he not appreciated more? Why didn't his local church rally better

to his leadership? Why didn't the district superintendent give him a better "break"? These questions had come tumbling out, really not seeking answers at all. They were but indications of a spirit worn threadbare, even sick nigh unto death. He was a holiness minister only in name; he had donned the garb of a Pharisee and had become a carping critic. I saw clouds looming on the horizon of his life even as he spoke and I went away with a sad and heavy heart.

In a matter of months I heard the sad news. That minister was discovered in a moral involvement. I wept inwardly but confessed that was exactly what I expected. I had read the warning on his thermometer—a fevered spirit. I was persuaded again—"It's the Spirit of a Man That Counts."

OUR SPIRIT IS OUR REAL COINAGE

What is a minister's real value? How will he keep himself in circulation—keep his ministry in demand? Will it be the fluency of his preaching? Or the vigor with which he promotes the general program? Or how avidly he visits his parishioners? Or how well he meets and mixes with the community? These are most assuredly not insignificant factors; but people still ask, "How about his spirit? Is he calm and optimistic? Can he smile through personal defeats? Does he exemplify Christ in times of stress?" That is a man's real coinage.

Let me illustrate. I hold in my hand a quarter-dollar. It looks genuine. It has all the markings that a silver quarter should have: the right picture, correct wording, date of mintage. It looks all right; surely it must be genuine. But I can't be sure by looks, so I proceed to the next test. I offer it across the counter in purchasing a small item (and in our

inflated economy it is a small item). The merchant does not hesitate. He takes it readily, rings up the sale, and deposits the coin in the till. Doesn't that prove the coin to be genuine? Decidedly not. Counterfeit coins have passed both tests—the test of appearance and test of purchase.

Then what can I do to be sure a coin is genuine? *Drop it on the hard surface and listen to the ring.* The ring of the coin as it falls on the hardwood counter or the concrete sidewalk—that is music to the ears of a numismatist; that is the real test of true coinage. The metal is not only present in the proper amount, but blended correctly. It rings true; it is real, we say.

That is what I mean by a minister's spirit. The test of appearance is not conclusive. He may dress in the conservative clothing usually considered proper for a clergyman. He may even wear austere clerical garb. Still that is not proof of his inner godliness. Priests and nuns in the severest garb have been proved to be tragically immoral. A man who was extremely careful relative to standards of dress proved to be a lecherous man at heart, as vile as a libertine could be. No, appearance is not the final test.

And a minister may pass the purchase test for a season. His personality traits may stand him in good stead for a time. He may be called to several pastorates in succession. He may be circulating in the coinage and currency of his denomination. Several district superintendents and church boards may accept him across the counter, and ring him up on the register as a real piece of money.

But just let him be dropped hard sometime. Then the ring will tell the story. If he goes "thud—splat"—watch out. Does he fuss, ferment, and revile—he is counterfeit. God's

Holy Spirit (the FBI of heaven) will have him under arrest before long. The ring of a man's response when dropped reveals the spirit of a man—and that is what counts.

But glory to God, when he is dropped he may react with a bouyancy and a tinkle that are music to saints and sinners alike. Though deeply disappointed he may be, yet his spirit can be victorious and serene throughout. The personal hurt of a genuine man is likely as deep as that

felt by the counterfeit. But his inner reality causes him to sing on the sidewalk, and rejoice on the counter. Was it an unexpected adverse vote by the congregation? Or a refusal by the church board to accept his plans? The drop was hard. The church members waited with well-tuned ear to hear the ring of the coin. Thanks be to God when it rings true—and it usually does!

I say it still—"It's the Spirit of a Man That Counts."

Quotes and Notes

1 in 20 Born in U.S. Is Illegitimate

WASHINGTON—One child of every twenty born in the United States is illegitimate, according to the government.

And one out of every five born in the District of Columbia is illegitimate, the Health, Education, and Welfare Department told Congress.

The department also said the black-market baby racket was flourishing. An investigation in California showed babies were selling for as much as \$6,000 to \$7,000.

—Cleveland Press

Buddhist Priests Borrow Christian Books

Angthong, Thailand—The church library has found regular clients from an unexpected source, Mr. and Mrs. J. Toothill of the China Inland Mission have reported here. Buddhist priests of the town have become regular borrowers. The favorite book of the priests is Billy Graham's *Peace with God*, they said.

Air Pollution—Tobacco-flavored

Regardless of whether we are enjoying it, more or less, the fact remains that Americans are smoking more.

This year a record 470 billion cigarettes (23½ billion packs) will go up in smoke. The total will climb to 530 billion by 1965 and reach 680 billion by 1975 according to Commerce Department projections.

These increases (13 per cent and 45 per cent, respectively) would exceed the expected population rise, meaning that more and more people will smoke more and more cigarettes each day.

Signs of the Times

Aussie church opens night club for teen-agers: A Methodist church in Sydney, Australia, has opened a night club for teen-agers. No liquor is sold. "House Full" signs go up almost every night; popular teen-age musicians and singers are hired to entertain the crowds; the young people dress as they like, eat hamburgers and sip soft drinks, watch television, dance, play table tennis or billiards, and in general "live it up."

—Alliance Witness

In a day of heaped-up comfort and perennial complaint, it will do us good to look again at—

A Pauline Thanksgiving

By Bill Youngman*

TEXT: Psalms 116:17

CONCERNING the Thanksgiving spirit of 1759 John Wesley wrote:

I believe the oldest man in England has not seen a thanksgiving day so observed before. It had the solemnity of the General Fast. All the shops were shut up. The people in the streets appeared, one and all, with an air of seriousness. The Prayers, Lessons and whole Public Service were admirably suited to the occasion. The prayer for our enemies, in particular was extremely striking: perhaps it is the first instance of the kind in Europe. There was no noise, hurry, bonfires, fireworks in the evening; and no public diversions. This is indeed a Christian holiday, a "re-joicing unto the Lord."

Such Thanksgiving was meant to be, but such it had failed to remain. It still has the forms of religious observance, but it is popularly known as an occasion for family reunions, bountiful dinners, and gay festivities.

What really is thanksgiving? Is it merely a "One Day Special," a backward glance with an inflection of gratitude? Should it not be an everyday attitude, a part of life and living?

A good illustration of what thanksgiving should be is found in the life of the Apostle Paul. In his

thirteen New Testament letters Paul speaks of thankfulness or thanksgiving over forty times. Of his thirteen letters, only two fail to begin with a note of thanksgiving.

Paul's idea of a thankful attitude is summarized in three of his statements:

I. THANKSGIVING: A LIFELONG HABIT

Be ye thankful (Colossians 3:15).

Everyone can be thankful, for we all have received blessings and benefits from God. Jesus tried to tell men that it wasn't always just "luck" that graced them with good fortune. Rather it is God who has a controlling interest in men's affairs. He explained that "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Well, what is it that God has done for all people? He has given them the blessing of an adequate and orderly world in which to live. It is adequate because it supplies all man's material needs. It is orderly inasmuch as similar conditions produce similar results. A necessity for life and progress!

Again God has given man life in His own image. This blesses men with privileges and potentials. They

*Arkansas City, Kansas.

have the privilege of appreciation which gives enjoyment to life. Without this faculty roses would never be plucked and mountains never painted.

God's image in man also gives us the potential of Godlikeness. The fact that few partake does not diminish the potential, for we can by God's grace "be filled with all the fulness of God."

Thus Paul's first principle of thanksgiving is that we should recognize the many blessings and benefits that come to all men from God, and in so recognizing, "Be ye thankful." More of us should express the feeling of Roy Campanella: "It's good to be alive."

II. THANKSGIVING:

REGARDLESS OF CIRCUMSTANCES

In every thing give thanks

(I Thessalonians 5:18).

Now what does Paul mean? Are we to be thankful no matter what the circumstances of life might be?

What about threatening adversity? The little community of Sunflower, Kansas, was for a time living under the expectation of a thirty-day notice to completely evacuate the area. The Sunflower Ordnance Plant was about to be closed, throwing hundreds of people out of their jobs and homes. This was casually mentioned to me one Sunday as I preached in their community church. The situation was naturally tense with uncertainty but spirits were calmed by the assurance that God still cared for His own. They were not sure of tomorrow but they were sure of God.

What about the loss of material possessions? The Scottish missionary Alexander Duff, on his way to India, suddenly found himself shipwrecked ironically at the Cape of Good Hope. All lives were saved but all possessions were lost, including Duff's

library of 800 precious books. On shore a sailor found the missionary's Bible and hymnbook wrapped in a waterproof cloth. Promptly the survivors of the storm were gathered together for a service of praise and thanksgiving. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalms 107:8)

But what about the loss of life? The five young missionaries to the Auca Indians of Ecuador planted the seed of the gospel with their own blood. Families and friends were left in sorrow and bewilderment. But the faith that had sent them was now the faith that sustained them. Upon hearing of the death of her husband one of the wives wrote, "The Lord has closed our hearts to grief and hysteria, and filled in with His perfect peace."

Now some will say that it is unnatural to give thanks when adversity strikes. But notice: Paul is not saying we should give thanks for everything but *in* everything. Yet even this can be difficult, and is impossible for unbelievers. Only the real Christian can pierce the veil of tears and see God. Only he who knows God can feel Him in the night of despair. To this one, God is "the God of all comfort."

Jesus, being human, was not blind to the reality of life: "Ye shall weep and lament, and the world shall rejoice, but ye shall be sorrowful." But Jesus also, being divine, was not blind to the reality of God. Thus He could say, "Let not your heart be troubled, neither let it be afraid."

And so he who has a living, day-by-day fellowship with God *can* thank God *in everything*. He is firmly persuaded that "all things work together for good to them that love God" (Romans 8:28).

III. THANKSGIVING: A CHRISTIAN ATTITUDE

Thanks be unto God for his unspeakable gift (II Corinthians 9:15).

What is God's inexpressible Gift? Certainly we all benefit from God's general blessings, but this gift means much more than God's ordinary goodness. This is the great, original, unsearchable Gift—the Gift of Christ himself.

But many a man sees no reason to thank God for Christ. Many have yet to realize that, even with God's goodness, they are lost without God himself. They have yet to hear the angelic voices saying, "Unto you is born . . . a Saviour, which is Christ the Lord." An undefinable restlessness spurs them on in search of a haven of rest. Only when they have anchored in Jesus will their search be ended. This is why they should thank God for Christ: because "God was in Christ, reconciling the world unto himself."

These great truths dawned upon Paul one day. Looking back on his own life, his struggle with sin and his search for God, he cried, "O wretched man that I am! who shall deliver me . . .?" The answer was an expression of experience: "I thank God

there is a way out through Jesus Christ our Lord" (Phillips). It was because God "so greatly loved and dearly prized the world" that He gave His unspeakable Gift to redeem it.

To realize that God so loved me that He gave His only begotten Son, so that if I would put my trust in Him I could have eternal life, is yet beyond my understanding. I cannot understand this: While I was yet a sinner, Christ died for me. And yet I instinctively cry, "Behold, what manner of love the Father has bestowed upon me, that I can be called a son of God." Indeed how wonderful is love like this! Thus I am daily giving thanks unto God for His unspeakable Gift.

This is Paul's spirit of thanksgiving. And now in the words of the Psalmist let us all ask: "What shall I render unto the Lord for all his benefits toward me?"

In like measure let our answer be his:

"I will take the cup of salvation, and call upon the name of the Lord.

"I will pay my vows unto the Lord now in the presence of all his people.

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord" (Psalms 116:12-14, 17).

A Hundred Noble Wishes

A hundred noble wishes fill my heart;

I long to help each soul in need of aid.

In all good works my zeal would have a part;

Before no weight of toil it stands afraid.

But noble wishes are not noble deeds,

And he does least who seeks to do the whole.

Who works the best his simplest duties heeds;

Who moves the world first moves a single soul.

—CHARLES FRANCIS RICHARDSON

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 14:1-12

WEAK IN THE FAITH

HIM THAT IS WEAK" (v. 1) and "who is weak" (v. 2) are both present participles in the Greek. We might assume that by "weak" is meant worldly or indifferent. But the second verse indicates clearly that Paul has in mind the type of person who makes a major issue out of minor matters, one whose religion consists of being a vegetarian and observing meticulously man-made rules and regulations. This is not the freedom available to us in Christ. We are to be strong, robust Christians, enjoying doing what is proper and wholesome. Christianity is a life dominated by love, not law. Goodspeed translates "weak" as "overscrupulous." So does Williams.

DOUBTFUL DISPUTATIONS

The meaning of the last clause of verse one is not altogether clear. That is shown by the variety of ways it has been translated. The English Revised Version (1881) left it unchanged (except for "but" to "yet"). But the American Standard Version (1901) has "yet not for decision of scruples." Similarly, the Revised Standard Version (1946) reads "but not for disputes over opinions," and the New English Bible (1961), "without attempting to settle doubtful points."

On the other hand, Goodspeed says, "do not criticize their views."

The Berkeley Version repeats this, only changing "their" to "his." Moffatt has "but not for the purpose of passing judgment on his scruples," and Weymouth, "but not in order to pass judgment on his doubts." Phillips says, "but not with the idea of arguing over his scruples." Williams agrees with Goodspeed. Wuest reads "not with a view to a critical analysis of his inward reasonings."

The Greek is *me eis diakriseis dialogismon*. The first two words mean "not to" or "not for." The noun *diakrisis* is "the act of judgment, discernment."¹ Thayer suggests that the clause means, "not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct."² Arndt and Gingrich define the noun as "distinguishing, differentiation." They also note that in Polybius it seems to have the idea "quarrel." So they would translate this clause as, "but not for the purpose of getting into quarrels about opinions."³

The last word of the clause is the noun *dialogismos*, "a thought, reasoning, inward questioning."⁴ Thayer says that in Greek writers from Plato down it means "the thinking of a man deliberating with himself."⁵ In the King James Version it is translated "thought" nine

¹Abbott-Smith, *Lexicon*, p. 108.

²Thayer, *Lexicon*, p. 139.

³Arndt and Gingrich, *Lexicon*, p. 184.

⁴Abbott-Smith, *op. cit.*, p. 109.

⁵*op. cit.*, p. 139.

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times and once each "reasoning," "imagination," "doubtful" (here), "disputing," "doubting." Vincent writes: "The primary meaning of *dialogismos* is a *thinking-through* or *over*. Hence of those speculations or reasonings in one's mind which take the form of *scruples*."⁶ A. T. Robertson thinks the meaning of the clause is this: "The 'strong' brother is not called upon to settle all the scruples of the 'weak' brother."⁷

Alford identifies the weak Christian as an overscrupulous Jew who had been converted, but whose "over-tender conscience" caused him to continue abstinence from meat and observance of days. Alford explains the two nouns thus: "disputes in order to settle the points on which he has scruples."⁸ Denny writes: "The weak man is one who does not fully appreciate what his Christianity means."⁹ That is, he does not realize that salvation is by faith, not by scrupulous observance of legal regulations. In a similar vein Sanday and Headlam say: "'Weakness in faith' means an inadequate grasp of the great principle of salvation by faith in Christ."¹⁰ They paraphrase this verse thus: "Receive a scrupulous Christian cordially. Do not be continually condemning him."¹¹

HERBS OR VEGETABLES?

Verse two describes the "weak" person as one who eats "herbs." Recent translations agree in having "vegetables." That is the correct meaning of the Greek word *lachanon*, which occurs here and

once in each of the Synoptic Gospels. A check of a dictionary will show that the two English words are not synonymous. The Greek word comes from a verb meaning "to dig."

WHAT KIND OF SERVANT?

Six different Greek words are translated by "servant" in the King James Version. *Diakonos*, which is rendered "deacon" in Philippians and I Timothy, means an "attendant." *Doulos* is a "slave." *Therapon* refers to a voluntary "servant." *Oiketes*, used here (v. 4), means a "house servant" (from *oikos*, house). *Pais* may refer to either "child" or "servant." *Hyperetes* (literally, under-rower) emphasizes the idea of subordination.

WHOSE SERVANT?

The King James Version of verse four reads: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

The first thing that should be noted is that in the last clause the oldest Greek manuscripts have *kyrios* (lord) instead of *theos* (God). But *kyrios* is the same word which is translated "master" in the middle of the verse. Furthermore, "another man's" is probably an over-translation. The Greek simply says "another's." Wisely the Berkeley Version capitalizes this: "Another's." The Revised Standard Version has in the last clause: "for the Master is able to make him stand." With admirable consistency the New English Bible goes a step further. It reads: "Who are you to pass judgment on someone else's servant? Whether he stands or falls is his own Master's business; and stand he will, because his Master

⁶Word Studies, III, 167.

⁷Word Pictures, IV, 412.

⁸Greek Testament, II, 451.

⁹EGT, II, 700.

¹⁰Romans, p. 284.

¹¹Ibid., p. 383.

has power to enable him to stand."

That is the correct meaning—at long last! Paul is not talking about "another man's servant." That should have been obvious to translators long ago. He is referring to the weak, overscrupulous brother, who is yet the Master's servant, not ours. So we have no right to condemn him.

FULLY PERSUADED

The verb is *plerophoreo*, which occurs only five times in the New Testament (elsewhere in Romans only at 4:21). It comes from the adjective *pleres* (full) and the verb *phero* (bear, carry). So its first meaning is "to bring in full measure, hence, to fulfill, accomplish."¹² Then it comes to mean "to persuade, assure or satisfy fully."¹³ Arndt and Gingrich prefer here "fully convinced."¹⁴

ESTEEM OR JUDGE?

"Esteemeth" (v. 5) is the common Greek verb *krino*, which means "judge." That is the way it is translated in the third and fourth verses, as well as in the tenth verse and generally elsewhere. However that does not make the smoothest sense here. "Thinks" is the way it is translated by Goodspeed. The New English Bible has "respects." Williams and the Berkeley Version have "rates." This variety reveals the frequent difficulty of fitting the ordinary meaning of a common word into some contexts.

REGARD OR OBSERVE?

The verb is *phroneo* (v. 6). It comes from *phren* (mind). So it means "to think, to be minded in

a certain way."¹⁵ Occurring some twenty-nine times in the New Testament, it is translated a dozen different ways. Here probably the best rendering is "observes" (Arndt and Gingrich, Weymouth, Goodspeed, Berkeley, R.S.V.).

SET AT NOUGHT OR DESPISE?

The verb *exoutheneo* (v. 10) is the same one which is translated "despise" in verse three. It means "to set at nought, despise utterly, treat with contempt."¹⁶ Here it may be translated "look down upon" (Weymouth, Moffatt, Goodspeed) or "despise" (R.S.V.). The last is perhaps the clearest.

JUDGMENT SEAT

Paul declares that we must all stand before "the judgment seat of God" (so the best Greek text). He is the Judge, not we. Therefore we should stop judging.

The word is *bema*. One can see it today carved on the wall where Gallio once sat on the judgment seat at Corinth (Acts 18:12, 16-17). It is used of the place where Pilate sat to judge (Matthew 27:19; John 17:13), and also Festus (Acts 25:6, 17). All these were Roman governors. So it refers to the official tribunal, where the governor could pass judgment on offenders or exonerate the innocent.

Paul uses the similar expression, "the judgment seat of Christ," in one other place (II Corinthians 5:10). It is clear that he had a keen consciousness that one day he, and all of us, must stand before the great Judge of all. No wonder he sought always to have "a conscience void of offence toward God, and toward men" (Acts 24:16).

¹²Abbott-Smith, *op. cit.*, p. 365.

¹³*Ibid.*

¹⁴*Op. cit.*, p. 676.

¹⁵Abbott-Smith, *op. cit.*, p. 474.

¹⁶*Ibid.*, p. 161.

Results of Adding New Members

By Mack Anderson*

ACTS 2:47 declares that “. . . the Lord added to the church daily such as should be saved.”

This simple statement sets forth fundamental facts about the Early Church: they were winning converts, and they were making church members of those converts!

This is still the task of the church. This must be the ultimate goal of every sermon preached, every dollar raised, every convention held, every book published, every church built, and every missionary sent out. To fail here is to fail where it really counts. This failure can never be concealed under any sort of statistical or oratorical camouflage!

Our “Evangelism First” program has rightly given priority to winning the lost and bringing them into the fellowship of the church. The “Try Christ’s Way” emphasis is aimed at winning men to Christ. The second thrust of the program is to recruit those new converts for the church.

It is my firm conviction that a vigorous program of winning new members will be of great benefit to any church.

I. THIS PROGRAM BUILDS STRONG CHRISTIANS

One of the secrets of the startling strength of the early Christians was that they were out to catch men for Christ and for His Church. Sacrifice, suffering, and persecution could not deter them. The jeers of the godless, the threats of the rulers, and the

scheming of the hypocritical religionists only served to increase their efforts to recruit men for Christ.

Something like this will happen to Nazarenes when we begin in earnest to do this task.

Its influence will be felt in the prayer life of our people. We must have divine help if we are to make Nazarenes of new converts. There are many different problems to be met: the tobacco habit in many instances, difficult marital situations, membership in lodges, problems of dress, questions about the theater, etc. Dealing with such problems has a way of underlining our need of prayer.

Nazarenes who try to win others for the church become more keenly aware of their responsibility to be good examples. It is folly to talk with others about the doctrines and standards of our church if we are careless about them ourselves. We put ourselves squarely on the spot! This is good! Paul said, “Follow me as I follow Christ.” We say, in effect, “Judge the Church of the Nazarene by what you see in us. If we can live by the *Manual* and be happy, victorious Christians, so can you.” This is a demanding task, but demanding tasks have a way of building strong Christians!

II. THIS PROGRAM WILL REDUCE CHURCH PROBLEMS

It is axiomatic that where there are people there are problems. Since the Church is made up of people, it should not surprise us that churches have problems. This is

*District Superintendent, Georgia District.

true even in Georgia! Some of these problems will always be with us, I suppose, but many of them could be eliminated, or at least greatly reduced.

A vigorous program of evangelism will help materially at this point. For one thing, it turns the minds of our people toward a common goal. Most of our problems are of the little, petty variety: members judging the actions and attitudes of other members, little jealousies, hurt feelings, misunderstandings—these and countless others of the same type. Where these prevail, one thing is certain: that church is spinning its wheels for the most part. The people are not really concerned with our evangelistic responsibility. Lacking a consuming passion to reach the lost, the people turn their attention to themselves. The inevitable result is the catalogue of problems listed above.

The opposite is equally true. When a congregation turns its thoughts and directs its energies toward evangelism, these little petty things are forgotten, or at least ignored.

If the program accomplished nothing beyond this, it would be infinitely worthwhile. But, happily, it does accomplish more.

III. THIS PROGRAM INSURES THE CHURCH'S FUTURE

A church, in some respects, is like any other organization. It must grow or it will die. Take a concrete example. A look at a city church in the South (with approximately three hundred members) for a ten-year period reveals that 17 members have passed away, 86 have transferred to other Nazarene churches, and 29 have been lost to the church by letter, removal, etc. This is a total loss of 132 members during this

decade. If no new members had been received during this ten-year period, the church today would be 59 per cent smaller than it was ten years ago. If that same pattern continued, the church would be extinct in a few years.

Happily, the church has been able to more than recoup its losses. During this ten-year span 105 members have been received by profession of faith, and 93 by transfer and letter. The membership today is larger than it was ten years ago.

Adding new members also insures the church's financial future. Referring again to the above church, these interesting figures emerge. The church recently conducted its annual campaign to underwrite the year's budget. At last report the weekly pledges totaled approximately \$475. Of this amount \$291 per week, or 39 per cent of the total, was pledged by new members received during the period referred to above. This means that these new members will contribute some \$15,000 to the work of the Church of the Nazarene during this assembly year. Adding new members pays financially!

What is true of this church is true of all our churches. Our future is insured only as we continually add new people to our church rolls.

CONCLUSION

We have noted three areas in which the recruiting of new members proves beneficial:

Such a program builds strong Christians.

Such a program reduces church problems.

Such a program insures the church's future.

May God help us as preachers to win the lost for Christ and bring them into the fellowship of the church.

The Preaching of John D. Saxon

By James McGraw*

PREACHERS as well as motorists should remember that the aim is not to cover the ground, but to see the country—and seeing, to love.”

So writes David A. MacLennan in his book, *Pastoral Preaching*, and so will agree every thoughtful preacher of the Word. And so believed one of Nazarenedom's first-generation pulpiteers and vigorous “hewer of a spiritual kingdom,” John D. Saxon. He covered the ground, he preached the Bible, he delved deeply into its great truths, he saw its beauty and its meaning—but he did not just cover the ground; he “saw and loved the country.” To him the great Book was something awesome and sacred, something beautiful and grand, something always fresh and exciting. He saw it, and he loved it, and those who heard him preach learned to love it better.

Born October 20, 1893, in Houston, Mississippi, John Davis Saxon was the son of Thomas Forster and Minnie Wilson Saxon. His father was a farmer, and his talented mother a schoolteacher and postmistress. His mother died when J. D. was about twelve years old, but her life made an indelible impression upon him in his formative years.

It was when John Saxon was twenty-one years old that he was converted in the Mount Zion Congregational Church, and his call to preach came soon afterward. He preached his first sermon in the Mount Zion Church, and he recalled

later that its length was “about nine minutes.”

The product of a generation of holiness preachers who did not have as many educational opportunities as are now available, and who did not place as much emphasis upon formal training as is now the custom, John D. Saxon was nevertheless a well-educated man. He was graduated with the Th.B. from Trevecca Nazarene College and also from Southwestern College in Memphis. Trevecca later conferred the honorary D.D. upon him in recognition of his contribution both in leadership and in the preaching ministry.

His schoolmate in Trevecca days, Miss Sara Conner, became his wife, and eleven children came to bless their parsonage home during forty years of ministry in the church. Among these eleven is a missionary, Miss Ruth Saxon, of Trinidad, and others in various types of Christian service.

John D. Saxon's ministry was busy and versatile. Within a year of his conversion and call to preach, he was serving as pastor of a small church in Mississippi. His ministry took him into Arkansas for a short time, and then in 1922 he assumed the pastorate of Dales Chapel in Nashville, Tennessee. Tennessee was to be the center for his activities for many years to follow. He pastored churches in Lebanon, Decherd, Springfield, and Memphis, and then served for a period of two years as field secretary for Trevecca Naz-

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arene College from 1928 to 1930. Then he returned to Springfield for another term of six years, at which time he was elected district superintendent of the Tennessee District.

After his ten successful years as the Tennessee superintendent, the work became so large that the district was divided in 1946. Saxon was chosen superintendent of the East Tennessee District. In 1949 he accepted the call to the superintendency in his native state of Mississippi, and returned there to serve until the time of his death seven years later.

John D. Saxon was a big man, and communicated strength wherever he went. There was something of excitement and adventure about him. He had run away from home when a boy of sixteen, and had thought ambitiously of making a fortune in oil-and-cattle-rich Texas. He wanted to become rich and return to help make his father rich. He met disillusionment in this venture, but he never lost the spirit of adventure. It became useful in the organization of home mission churches and the evangelization of the small congregations under his supervision. His ministry reminds the observer of what Dr. Austin Phelps writes in his excellent book, *The Theory of Preaching*: "To create strength, you must give strength. Give to your preaching the vividness of lightning, and your people will not crave the phosphorescence of fireflies." When J. D. Saxon preached, there was nothing that resembled a firefly type of phosphorescence. There was plenty of lightning, and thunder too.

Perhaps the most significant characteristic of his preaching ministry was its freshness and vitality. His daughter Ruth remembers accompanying her father on visits to various churches in her teen-age years

when he was district superintendent. On one occasion there were three preaching points on the schedule for the day. At the morning service Dr. Saxon preached an expository message based on Psalms 23, the wonderful and beautiful "Shepherd Psalm." When the moment came for the same preacher to read the text that afternoon in another service, and he read the same chapter, his daughter recalls how she felt a tinge of disappointment, thinking she would be bored with the same sermon she had heard once already that day. But the content was new and different. The illustrations were different, the points of emphasis were changed, and the sermon was not at all the same. In the evening service, the third preaching point of the day, again the same chapter was used, but still a third approach was made and the sermon was not like the other two! This experience left the teenage listener deeply impressed that there was one thing about her father's preaching that was distinctive and different: he was unequalled in the ability of making an "old sermon" seem new and fresh, and in making an "old text" just as interesting as a brand-new one.

Saxon's preaching was full of interesting illustrations, many of which were taken from his own life experiences, and some from the experiences of others. This does not mean that he failed to preach the Bible—for he was a Biblical and a doctrinal preacher, rather than a topical preacher—but it means he made the old, old story seem new and fresh because of his skill in bringing it home to his listeners in terms of life. He loved life, he knew what it was all about, and he understood what the problems and the needs of his congregation were.

He was never bookish in his

preaching. Bishop Quayle once said that a "bookish preacher is defective because people are more than books; and when a man cannot digest books but brings them into the pulpit as if he brought them in his hand, he becomes a ditto mark with many another preacher." The books Saxon read were digested in the study, but never brought into the pulpit. His preaching was aimed toward the needs of his hearers, and it had the flavor of life itself.

He spoke extemporaneously, using skeleton notes. He never wrote out his sermons fully, either as a preparation device or for use in the pulpit. The notes he used to keep him to his theme were few, covering the main points of emphasis. He felt that he could preach better when he left more to the inspiration of the moment and the leading of the Spirit at the time of the sermon delivery.

Gestures were used sparingly and moderately; but at times, in the moments of climax and emphasis, Saxon's hands and arms were effective in communicating the truth of his spoken words. He usually stood erect and tall behind the pulpit, occasionally moving to the side. There was an easy, relaxed air about him as he preached, giving the impression that he enjoyed his own preaching. Indeed, how can listeners be expected to enjoy what the preacher himself seems to find burdensome and dull?

He used humor occasionally in his preaching, sometimes causing his audience to laugh and then almost immediately bringing them to a mood of seriousness, deep feelings of emotion, even tears. Gaining and holding the interest of his listeners seemed to be one of his basic aims.

He enjoyed taking the great themes of the Bible as his topics.

He would have agreed with David MacLennan, who once said to his students, "Remember Peniel and wrestle with great themes, even if they throw you. Jacob was not Israel until he shrunk a sinew." Saxon loved the great themes, and he preached on holiness, the atonement, the judgment, sin, the Incarnation, heaven, the Holy Spirit, and perfect love. He preached his sermons on heart holiness in a practical way. He believed in preaching it as high as the Word of God taught it, but no higher. He did not agree with those who seemed to feel they should put it beyond reach of man's possibilities. Great themes presented with human interest, with the wit and humor of a man who loved life and lived it to the full, and with the vigor and energy of a man strong in physical attributes and strong in his inner convictions—this was the preaching of John Davis Saxon.

Death came while he was busy in the midst of a revival campaign in the Sunflower Church at Merigold, Mississippi. After forty years of preaching the gospel of full salvation, he went to his eternal reward. It seemed fitting and proper that his body should be laid to rest in the Mount Wesley Cemetery in Houston, Mississippi, near where life for him began and where it came to a victorious close.

Not dead, but asleep! And not really asleep now, but somehow probably still busy, busier than ever, more energetic, more dynamic, exploring new and fresh truths and enjoying the untiring and eternal youth of the bright tomorrow he saw so clearly and preached so eloquently. Such must be the destiny of a preacher like John Davis Saxon.

The Revival Call

By H. B. Garvin*

THE CRY OF THE prophet of old, "O Lord, revive thy work in the midst of the years," expresses a desperate need of our present age. And I am certain that if we as Christians feel this need as we should God will hear us saying somewhat in the language of the prophet Isaiah: "Oh that thou wouldest rend the heavens, that thou wouldest come down." We do not have revivals naturally, but supernaturally we do, and the heavens are full of revivals when we pay the price of hearing from God.

Mighty heaven-born revivals offer the only hope for the militant Church of the living God. The constant human drift has always been away from God and better things, and toward the base, sensual, and selfish things of life. The people of God must needs be continually stirred up spiritually. It has always been so in human affairs, and the Church must feel that there is a constant, conscious, and desperate need for revivals.

There are three necessary factors that must operate in bringing about revivals. (1) *We must have God.* He must "rend the heavens" and "come down." And if effective and permanent results are to be expected from human efforts, the atmosphere must be charged with *His presence*. (2) There must be the *message of God*—His mighty gospel, for it is the entrance of His Word that giveth light. It is the preaching of God's Word in a holy atmosphere that will

lead men and women to seek the face of God. (3) Human endeavor and human instrumentality and co-operation are also necessary factors in bringing about revivals. In this, as well as all other Christian work, we are "workers together with God." And of course this human element must operate in the realm of divine law if true revivals are to come. There should always be genuine honesty, a deep and sincere humility, and a disposition to repent, confess, and make all possible restitution for wrongs committed. Such an attitude will enable the individual to hopefully meet God in reconciliation and restoration with his Maker.

Finally, there are always some very definite and gracious results that may be expected to follow in the wake of revivals. (1) What may be designated as spiritual obstructions, bones of contentions, and old grudges which work like festering sores in the soul are all borne away on the crest of the flood tide of the mighty revival, thus purifying the spiritual atmosphere. (2) There will be a breaking out on the right hand and on the left; for the fountains of the deep will be broken up, and every valley and hill of human experience will flow with "living waters" that break forth from springs. Then the Church of the living God, being revived, will become attractive and active, and will go forth on its mission, "as fair as the moon, as clear as the sun, and as terrible as an army with banners."

*Evangelist.

The One Divine Three

II. Further Thoughts on the Trinity

By J. Kenneth Grider*

IN CHRISTIAN THEOLOGY WE do not start with the doctrine of man. To start there might well tend us toward Pelagius. We start with the doctrine of God. And the most elemental factor in the Christian view of God is that He is a Trinity, three Persons in one substance (as Dr. Wiley says) in one underlying ground of the activities of the three.¹

A God like this is no bare monad, no solitary individual, existing alone and aloof from all eternity. He is a perfect society, and humanity is not essential to His complete happiness. We do, however, come into the picture. Praise Him, we do!

Charles W. Lowry, in what is perhaps the best book obtainable on the subject, calls the doctrine "... at once the ultimate mystery and the supreme glory of the Christian faith."² He also writes, "The doctrine of the Trinity is the most comprehensive and most nearly all-inclusive formulation of the truth of Christianity. It is in and of itself a not inadequate summation of the principal teachings of the Christian religion."³

As we consider some further thoughts on this doctrine, therefore, we are very close to the heart of the faith. The 1961 New Delhi meeting of the World Council of Churches is considering the recommendation of the WCC's ninety-member central committee that there be

adherence to the Trinity for denominational membership. Thus the World Council, at least while it considers this matter, will be engaged with what concerned the early general councils of Christians.

OVERLAPPING IN FUNCTION

It is altogether too oversimplified, too neat, to say that each Person in the Trinity does one thing, e.g., that the Father is the Creator, the Son the Redeemer, and the Holy Spirit the Sanctifier. The Son creates too, according to the prologue of John's Gospel; and the Spirit creates according to Job 33:4, where we read, "The spirit of God [who proceeds from the Father, that is] hath made me." For another example, They all three sanctify. In I Peter 1:2 the Spirit does; but God the Father does, according to I Thessalonians 5:23; and Jesus suffers outside Jerusalem's gate that He might sanctify the people, according to Hebrews 13:12.

THE THREE ARE PERSONS

It is well to be reminded that there really are three Persons in the Godhead. Many who consider themselves orthodox are afraid that they might tend to Tritheism if they understand that there are in the Godhead three egos, three centers of consciousness. Karl Barth, who is no modernist as such on this doctrine, and who can say that the Father and the Son love each other, says that the Holy Spirit is not "a

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¹*Christian Theology*, I, 252.

²*The Trinity and Christian Devotion*, p. xi.

³*Ibid.*, p. 79.

third spiritual subject, a third I . . .," but "a third mode of existence of the one divine Subject or Lord."⁴

No one member of the Godhead is called a Person in Scripture; but what each of them does is what a person would do, and each seems to be personally distinct from the other two. When we sing Reginald Heber's great trinitarian hymn, we are Biblical as we join voices to say, "God in three Persons, blessed Trinity!" Charles Lowry rightly speaks of ". . . three Divine Persons—faces or media of manifestation, and centers of consciousness."⁵ Lowry is Biblical and creedal when he writes, "He is a trinity of persons within a fundamental and absolute unity of being, consciousness, and will."⁶

Actually, the threeness is probably spelled out more articulately in worship services than is the oneness. When we repeat the Apostles' Creed, we enumerate the three but do not say that they are one. When we baptize, it is the same way: The three are enumerated. Those who sing the "Gloria Patri" list the three, not indicating that they are one. Yet it has been my finding over the years that persons who intend to be fully orthodox in the doctrine they espouse are often very slow to admit three centers of consciousness. This might be why there is often a switch of persons addressed in prayers.

JEHOVAH IS ALL THREE

And again, the Jehovah of the Old Testament is to be understood as any one of the Persons or as all three conceived as one. In his sustained treatise on the Trinity,

Augustine delineates such a view as this. A comparison of Isaiah 6:5-9 with Acts 28:25, for example, shows that the Holy Spirit is called "Jehovah, of hosts." In Exodus 17:7 we read, "They tempted Jehovah," and in Hebrews 3:7-9 this is applied to the Holy Spirit. Also in Jeremiah 31:31-35 we have, ". . . saith Jehovah: I will put my law in their inward parts, . . ." As this passage is quoted in Hebrews 10:15-17, the Holy Spirit is declared to have said it. We read, "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them." Some see an equating of Jehovah with Christ in a study of Exodus 23:2-21; Deuteronomy 18:15; Jeremiah 31:31-32; Acts 7:53; and Malachi 3:1. When the phrase "The Lord thy God" is found in the Old Testament, as in Deuteronomy 18:15; there might be instances of equating Jehovah (or Yahweh) with the whole Trinity, because "God" is the plural *Elohim*. In the book referred to more than once already, Lowry says, "The Trinity as a whole is to be identified with the Jehovah of the Old Testament."

DENIALS ARE UNINVITING

Denials of the doctrine of the Trinity, whatever form they take, are really quite uninviting. The view that Christ was adopted as God's Son at His baptism; the view that Christ was the first Being to be created but not eternally generated; the view that the three were not Persons but successive historical manifestations of the one Person—such views do not have the support of Scripture. Nor are they in harmony with the Church's holy tra-

⁴*The Doctrine of the Word of God*, p. 537.

⁵*Op. cit.*, p. 19.

⁶*Ibid.*, p. 82.

dition in which Spirit-guided men have pooled their knowledge of Scripture and their experience. That German triumvirate, Kant, Hegel, and Schleiermacher, leave one cold.

The most articulate recent opposition to the Trinity has come from Cyril C. Richardson of Union Seminary in New York, in his *The Doctrine of the Trinity*. Richardson enlightens the reader on many elements of the historic doctrine, giving a most scholarly treatment. But he makes it clear that he has no use for the view that God is three Persons in one essence. Often he calls the Father, the Son, and the Spirit "terms." Quite frequently also he calls them "symbols." They are for him, not Persons, not centers of consciousness. The distinctions are not three in number, for Richardson, but innumerable—innumerable because they describe God's activity, which is itself varied. This current impugner discounts the doctrine as "an artificial threefoldness." He says that it "engenders bewilderment instead of true faith." If you are a "thoughtful person" you are not supposed to believe in it. For his sake, and for the sake of those whom he influences, you regret that he dissociates himself from the Christian tradition on such a basic belief.

A SUPERNATURAL MYSTERY

There are natural mysteries, such as memory, and there are supernatural ones, such as the Triunity. This supernatural mystery is a most meaningful one to those who will to do God's will and who thereby know of this doctrine.

Thomas Aquinas somewhere talks about the liberating effect of accepting by faith such doctrines as the Trinity which cannot be attained by reason. We, in Protestant conservatism, who begin employing faith in what is revealed much sooner than Aquinas did, certainly find ourselves joined with him on this matter of the liberating quality which faith has. If we deny such doctrines as that of the Trinity, and accept only what our reason finds more congenial to its processes, we are chained down indeed. The human spirit has the power to soar adventuringly. It has the power not only of logicity but of opticality. Like the Old Testament prophets, we may all be seers. And when we are seers who see the revealed truth of the Trinity, we are "... in possession of a prize of rare and marvelous beauty."⁷

⁷Op. cit., p. 54.

SEVERAL THINGS are necessary to restore Thanksgiving to its rightful place: a genuine sense of gratitude for America, a deletion of the infantile tendency that sends us crying to Washington for all our wants, a rebirth of the principles of our ancestors, and a willingness to say, "Thank you" to our families, our neighbors and friends and most of all to God, the source of light and life, and to His Son.—H. E. WESTERMEYER, *Union-Bulletin*.

Were thanks with every gift expressed,

Each day would be Thanksgiving;

Were gratitude its very best,

Each life would be Thanksliving.

—CHAUNCEY R. PIETY

A Spirit-filled Ministry

By Dr. J. C. McPheeters*

THE MEN WHO MINISTER in the holy things of God are entrusted with a leadership that is far-reaching in influence. There is no group of leaders in human society who need a more thorough training in mind and heart than the ministers of the gospel of Jesus Christ. They are entrusted with confidences and are looked to for counsel and advice as no other group of men.

The influence of the minister of the gospel touches the whole gamut of human society, extending from the individual to the state. The minister may defy a Hitler as did Martin Niemoeller. He may make thrones to tremble as did John Knox. He may change the destiny of continents as did Paul. He may head a spiritual revival as did John Wesley, destined to girdle the entire globe. He may champion the cause of an enslaved people as did Henry Ward Beecher, until three million slaves were set free. He may reach with the arm of faith into the bosom of God's infinite love, as did Dwight L. Moody, and become such an evangel of redeeming grace as to shake two continents.

There are unmeasured possibilities for a well-trained, sanctified ministry. The most urgent need of this hour is such a ministry filling the pulpits of our land. There is hope for civilization so long as the prophets of God stand as faithful and uncompromising watchmen on the walls of Zion. When the prophets and priests of God attempt to follow a course of appeasement with the

world, tragedy is in the making for the nations in the form of wars and rumors of wars. When the atoning blood of Christ for sin is no longer preached in the pulpits, the way has been paved for the blood baths of revolutions and the shedding of blood in all manner of crime.

The spiritual apostasy that has been so widespread within recent years may be attributed to a very large degree to the type of training which many ministers had during the years of their seminary training. Many a young man, while studying for the ministry in the seminary, has sold his spiritual birthright for the mess of pottage of modernism which denies the miracles of the Bible, the Virgin Birth, the deity of Jesus, and the merits of His atoning sacrifice for sin upon the Cross.

When the ministry loses the note of certainty of the sense of divine authority, which comes from an uncompromising faith in the Holy Scriptures as the Word of God, spiritual decline is certain to ensue in the Church, and political, social, and moral decay ensues in the world. When the pastors who are entrusted with feeding the people give them a stone instead of bread, then comes to pass the word of Jeremiah, who said: "Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and have driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord" (Jeremiah 23:2).

*By permission, the *Herald*.

Where Are the Weeping Intercessors?

By Harold M. Freligh*

Let the priests . . . weep between the porch and the altar (Joel 2:17).

THERE WILL be no sound of the rushing mighty wind denoting the Holy Spirit's coming in revival power until there is the sound of weeping heard between the porch and the altar.

It is impossible to have the power of Pentecost without its price. The familiar and oft-quoted promise of the outpoured Holy Spirit predicated by Joel (2:28-29) is preceded by the preparation of mourning, fasting and intercession. The priests must be found functioning in their appointed place before God will perform His work. "Let the priests . . . weep between the porch and the altar" (2:17).

"Between the porch and the altar" is the place of mediatorship. The porch is where the populace assembles. The altar is where sacrificial offerings ascend to God. The priests stand between the two as mediators, representing God to the people and the people of God. Since believers are kings and priests unto God (Revelation 5:10), this call is to all of them.

"Come, Lie All Night in Sackcloth" (Joel 1:13).

"Between the porch and the altar" is the place of intercession. Joel called upon the priests to pray there because of imminent and dire need. God had found it necessary to chasten His people. A devastation

of locusts had been sweeping over the land. The drunkards were summoned to awake because the grapevines were destroyed (1:5). The husbandmen were warned to howl because there were no harvests (1:11.) But God's ministers, the priests, were exhorted to mourn because of a higher, worthier motive; "For the meat offering and the drink offering is withholden from the house of your God" (1:13). God's cause was suffering on account of this plague, and God's people must lament: "Come, lie all night in sackcloth."

But the plague of locusts did not arouse God's people. Consequently He sent a more severe affliction. In chapter two the prophet sees the coming of a still greater disaster. An army of warriors comes marching into the land. They practice the scorched-earth policy: "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness" (v. 3).

This army is worse than the locusts; it spares neither crops nor lives. When God chastens He often touches our property first, and if we do not learn through the first stroke He touches our persons. It was so in Job's life. It was so with Joel's people. It is frequently so today. Chastening is God's call to repentance: "Therefore also now . . . turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (v. 12).

*By permission, *Pilgrim Advocate*.

It is a call to everyone—old men, children, and even infants. The bridegroom and the bride are also included (v.16). The priests especially are included. They, of all persons, are expected to weep between the porch and the altar. Here they take their stand for their highest ministry—intercession: “Spare thy people, O Lord.”

“Between the porch and the altar”—a place of mourning and intercession. But in the last days what do we find? Conditions as in the days of Noah (Matthew 24:37-39): eating and drinking instead of fasting; rousing hilarity instead of a solemn assembly. Prayer in the Upper Room is the forerunner of power from on high. Deep humility of soul must prepare the way for the coming of the Holy One. This is the price of Pentecost. It will always be so.

Oh! Where Are the Weeping Intercessors?

Do existing conditions yet not alarm us? Merrymaking continues while helpless victims are being mowed down by the advancing army. Oh, where are the weeping intercessors?

If our youth conferences are to compete with Vanity Fair, it soon will be a race to see which can put on the bigger attraction to lure customers. Young people are entertained instead of challenged.

Lot, Chairman of the Banqueting Committee

There was a time when separation meant giving up even good things as well as questionable. Our Isaacs were laid on the altar. Our self-assertive, mocking Ishmaels were ejected. Our wordly-minded Lots were banished. But now Lot is made chairman of the banquet committee.

Ishmael is dressed up and brought in as the jovial clown to entertain the feasters, and Isaac is given the seat of honor and toasted and told what a good fellow he is.

Have our preachers' retreats resolved themselves into intellectual spreads, garnished with a few discussions and unoffensively seasoned with a little prayer? Can any minister carry a burden for others when he is pressed with the urgency of getting home from his services to relax. Is there any preparation for the Lord's day among children of God when their chief talk in the Sunday morning greeting concerns the entertainment of the week before?

Is the rally point of our summer conventions the lunch stand instead of the nightly prayer time? Fellowship over the teacup is becoming more fashionable than fellowship in prayer.

The repentance and the performance of the first works that accompany the first love are quite obliterated by feasting and frolic.

“Hear the tramp; tramp! tramping . . .” Not of God's army, but of invaders: “like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array” (Joel 2:5).

“Time for Tears—Not Trifling”

Tramp! Tramp! Tramp! It is no time for trifling but for tears. Let us seek intercession instead of indulgence. The urgency of the hour is enough to draw us together to God and to one another

God's ear bends low. Does He hear the voice of weeping and the cry of prayer, “Spare thy people, O Lord”? Not till He hears that sound rising from between the porch and the altar will His Church hear the sound of the rushing mighty wind.

A Holiness Preacher Must Read Holiness Books

IN A RECENT preachers' meeting Senior General Superintendent Hardy C. Powers urged our ministers present to be constant readers of distinctive holiness literature. He gave strong emphasis to its necessity and warned against a regular Calvinistic diet. He said, "We cannot be forceful and clear holiness preachers that will indoctrinate our people unless we fill our minds as well as our hearts with holiness truth, and this truth (Wesleyan and Pauline) is to be found in our holiness books." We believe these timely words should be re-emphasized, recognized, and observed by our ministers.

The Calvinistic press is flooding the market with its books and periodicals. We grant they have merit, but also danger. If a proper diet with vitamins, minerals, and proteins is essential to physical health, the assimilation of fundamental holiness truth is indispensable to the holiness

preacher. A carpenter cannot build a house without proper tools, and a holiness preacher cannot adequately present the cardinal holiness truths unless his mind is stored with doctrinal, experiential, and ethical facts about second-blessing holiness. A vast amount of holiness literature is available from the pens of writers of former generations as well as current authors. Our Nazarene Publishing House will gladly furnish a list of authors and their works upon request.

The reason why such men as C. W. Ruth, Bud Robinson, C. J. Fowler, George McLaughlin, J. B. Chapman, R. T. Williams, H. F. Reynolds, P. F. Bresee, J. A. Woods, William McDonald, S. L. Brengle, A. M. Hills, B. Carradine, and a host of other preachers of holiness fame were such clear exponents of the doctrine and experience of holiness was because they knew their Bibles and were widely read on holiness lines. "Reading makes a full man," said Bacon.

*Redmond, Washington.

The Editor Says, "Amen"—

HOLINESS PREACHERS read holiness books! The truth of such an exhortation was never more apparent than now. The presses are turning out more and more books from the pens of Calvinistic and liberal writers. Our minds must be fed and fortified by holiness food if we would strengthen our muscles for the Wesleyan warfare. No holiness preacher can ever expect to read only holiness books. But neither can he afford to read only non-holiness books.

Here are two books recently released, both of which are meat for the mind and stimulation for the soul:

Sanctification and Its Synonyms, W. T. Purkiser (Beacon Hill)

(This is a careful study of the Biblical terms for sanctification.)

The Holy Spirit and the Church, Daniel Steele (Beacon Hill)

(Selected materials from writings of Steele dealing specifically with the leadership of the Spirit in the Church. More pertinent today than when they were first written.)

You wonder why church pianists turn over in their graves?

This may be the reason

Music in the Home Mission Church

By a Concerned Pastor

IT LOOKS LIKE A PIANO. It just doesn't sound like a piano. This is through no fault of the craftsman or of the gentleman whose task it is to tune the apparatus.

I am under the impression if the keys were hit correctly in time with music that the noise which proceeds from the machine would be more palatable to the ear. The cacophony of sounds that are discharged from this box each Sunday are, to use restraint, raucous. I never quite realized before what an exacting instrument a piano is. It is as demanding as a fishwife. It will not give up its music unless each key is struck in the proper order. In this way it resembles its cousin the typewriter. I place my fingers on the typewriter in the orthodox manner. I write, "See the dog." Now I move my fingers over one notch. The movement is scarcely visible to the naked eye. But the result is "Drr yhr foh."

When I must select the hymns that are to be offered up in sacrifice to the brute, I get the same feeling that must accompany a man when he has to select from among old and dear acquaintances scapegoats for a pagan fertility rite. The heathen practice infanticide; in India it is suttee; I permit beautiful songs to be murdered by an unfeeling black box. As I look at the index, each number seems to try to shrink into the background and plead, "Please don't use me this morning."

On occasion, for variety, we use a teen-age girl to attack the mechanism. Her mother explained to me that she can play because she has taken music lessons. She must have taken lessons from Barney Oldfield, because if speed is a blessing then she is thrice blessed. With the alacrity of a cat in hot pursuit of a mouse she pounces upon the keyboard. The result is beyond description. "Nearer, My God, to Thee" sounds like the "Flight of the Bumblebee." It must be the influence of the space age, because while the congregation is still struggling to finish the first stanza, our heroine has flown through all four. Then turning slightly to face her panting audience, she smiles like a Cheshire cat as if to say, "Ha, I beat you through."

I have considered several solutions. I could preach a sermon pointing out that the Early Church did not have pianos and make a feeble effort to convince my people I had a religious conviction against the device. Or we could let the primary children play with the contraption until they wrung its wires like the neck of a chicken. My final thought has been that we are wrestling against principalities and powers and spiritual wickedness in high places. These dark powers are dedicated to the task of driving me out of the ministry via that demon in the corner. But like Job, I shoulder my burden with the firm resolution that, though it slay me, I shall remain true.

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Scripture: "And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

No. G-1045 Three Wise Men

Message: "May Christmas Day be truly one of blessedness for you and His presence abide with you in the year ahead."

Scripture: "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him" (Matthew 2:11).

No. G-1046 Poinsettia

Message: "To greet you once again at Christmas and wish you rich blessings and deep inward peace, not only today, but the whole year through."

Scripture: "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalms 118:24).

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10 Don'ts for Preachers

By Dr. William S. Deal*

PREACHERS SOMETIMES need to be reminded of things which are of vital importance to their ministry. The following ten things are in that category. These are the things which *make* or *break* men in the ministry, according to how they react to them.

These points are presented in the negative form just for the benefit of effectiveness in stating them. Here they are:

1. *Don't Fail to Prepare.* The ministry is God's highest calling for men. Failure to make adequate preparation according to one's ability and opportunity is to disrespect the highness of that call.

For some young men, graduation is an academic tragedy. A college education is but merely a *beginning* of the really important preparation for the ministry. It provides only the *tools* with which to make the proper preparation. Adequate preparation must be *spiritual*, as well as academic, if the minister is ever useful to God and man. Moses and Paul, used of God to write more of the Bible than any other two men, had their greatest preparation for God's work after their academic preparation. Preparation for successful ministerial work is, in fact, never completed, but continues as long as the minister is useful. When preparation ceases, usefulness ends.

2. *Don't Wait for an Opportunity.* The world is filled with people who have never accomplished anything, but who continually whine that they never had an opportunity. Such peo-

ple would hardly know an opportunity if they met one in the street face to face. The successful people of the world did not wait for opportunities to turn up; rather, they seized the initiative and made opportunities for themselves, by converting the smallest openings into larger possibilities.

Do not wait for the chance to preach to the multitude. Accept the prayer-meeting-talk challenge, put a message of power and blessing into it, and the crowd will soon call for your services. Make the small opening into the larger opportunity by utilizing it to its fullest extent.

3. *Don't Force a Door Open.* Look around for one that is already open. Often preachers are tempted to force the door of an apparently real opportunity. Never succumb to it. You will live to regret it. Take the really open door of the smaller place. Make it a success. The larger door will open of its own accord when you are ready for it.

If larger doors do not open, do not be too disappointed. Fill your place adequately and rejoice for what you have. Big opportunities mean great responsibilities. Failure there can ruin you for life.

4. *Don't Capitalize on Another's Failures.* Never be guilty of referring to the shortcomings of others to build your own success-image in people's minds.

Some men seem to stand by critically awaiting the failure of another, to step into his place and really "shine." Sometimes when in, they make big stock of the other person's

*El Monte, California.

weaknesses, to cover their own shortcomings. *This is far beneath the dignity of the ministry.* (Editor's italics.)

5. *Don't Whine When Disappointed.* One mark of true greatness is the ability to be dead in earnest to see a cause promoted, but to take it gracefully when someone else is appointed to this task.

When an outstanding pastorate or some office in which one believes he could offer successful service goes to another, some men whine so loudly that everyone is aware of their keen disappointment. This is a weakness to which no one should succumb. If God wishes you in this or that place, He will place you there in due season. If your zeal is misplaced, it is best for you that God in mercy does not allow your promotion.

Always be prepared for disappointment, even when unjust and from carnal causes, by relying fully upon God to direct your affairs in life.

6. *Don't Underrate Your Predecessor's Work.* As a church administrator for a number of years, I have heard men so underrate the man they follow that you would think *nothing* had ever been accomplished by *anyone* until their arrival upon the scene! This is a mark of littleness, to say the least; and sometimes, of pure conceit and self-interest. However true it is that the situation was bad, it adds little to his spiritual stature to be forever enlarging upon this fact. Pray, work, make your own record, then let it stand for itself.

Keep the *good* qualities of your predecessor ever before you and others. Someday you will be followed by another. Act as you would wish your successor to act toward you. In other words, follow the golden rule. Remember, it is tragic, but true, that the golden rule is never more golden than when preachers live up to it!

7. *Don't Overlook Children and Old Folk.* Be wise, young man, make fast friends of the children, take a deep interest in them, and when you are older, you will never lack a place to preach, for they will be your friends forever. Children never forget their earliest benefactors and friends.

Older people are also much in your debt. They have left a good heritage. Never mind that they are fussy, contentious, and take up a lot of your time, trying to tell you what you may know better than they can tell you. Listen, be patient, treat them kindly. God demands it of you, and the public will never forgive you for your failure here.

Children and old people have a great host of friends in between. Make friends of them; take up time with them; show keen interest in them; and in doing so, you will win the love and admiration of that great middle throng, without which your ministry will fail. Everybody loves the minister who takes time with the children and cares for the aged.

8. *Don't Run from Pressure.* Learn early in your ministry to stick to the task until it is finished. Pray through to definite victory and get the leadings of the Holy Spirit. When He says *stay*, don't make any fuss about it; just remain *put*, and let Him take care of the consequences. Do not raise a fuss defending yourself. If you are in the right, God and the good folk will defend you. If in the wrong, discover it, make amends immediately, and leave the case with the Lord.

Never make a move, whatever the causes, just to get out from under personal pressure, to please yourself. Hold steady. Abide God's time. Trust Him for the outcome and remain where He placed you until He

says it is enough. If circumstances beyond your control force you out of a place, never determine to re-enter. Leave the matter with God. If others forced you out of God's will for your work, they will be responsible. Hold steady. Keep sweet. Never sour on anything or anybody. God will defend you in the end, if you are in His will.

9 *Don't Stay Too Long.* Some men have done a wonderful work for God, then undid much of it by overstaying their time. This is true of the pastorate, the administrative offices of the church, as well as in the teaching ministries of the church.

Longer-term pastorates and other positions are usually much more successful; however, this must be guarded with care. One can overstay his most effective usefulness and become a mere hanger-on in a good place.

Keep in tune with heaven, so that moving orders represent to you new horizons, rather than a wailing over the "good old days" you are losing.

10. *Don't Go to the Pulpit Without*

Prayerful Preparation. This caution is especially appropriate for those of us who are under the pressure of extra heavy loads of duty. The larger pastorate, the well-loaded administrative office, the multiple pressures of the evangelistic ministry can all sap away time and strength. Ministers are often under such pressure that they do not take adequate time for soul refreshing. We have become too much the businessman, the personnel director, the general overseer of a big operation, and too little the man of the prayer closet.

The minister should pray his soul fervently hot with the passion of Christ, mellow with the compassion of God, and tender with the brooding of the Holy Spirit before entering his pulpit. If he would descend triumphant, let him ascend his pulpit with humility and prayer. If he would win others, let him see that his own soul is first wholly taken up with God in Christ. If he would feed the flock, let him see that he has first been fed at Christ's table.

The minister who observes these ten rules will never fail.

What Is the Most Important Thing in Life?

On a drive through the Swiss countryside I recall asking Billy Graham: "What do you consider the most important thing in life?"

"Integrity," he flashed.

"Suppose," I said, "you could choose between a billion-dollar gift to spend for Christian causes, Khrushchev's conversion to Jesus Christ, or an open door to evangelize the Communist world—which would you take?"

"Still integrity!" he insisted.

I believe the gospel allows no other answer. It salutes integrity with the efficiency of a Cape Canaveral count-down. That is why men who really know the power of the gospel are devotees of moral soundness.

—DR. CARL F. H. HENRY
EDITOR, *Christianity Today*

A service can be strangled to death by announcement-itis!

Worship Versus Announcements

By Leon Chambers*

PASTOR, MAY I SPEAK FRANKLY WITH YOU?" "Surely," was the pastor's reply to a loyal layman. "Well, I don't know just how to say this, but you are hindering the worship service every Sunday." If these had been the words of a critical, unkind, or carnal layman, the pastor would have been hurt less. But here was a loyal member telling the pastor that he was hindering the worship service. This pastor was a superior pastor, a leader in his denomination, one who worked hard to center the service around the worship of God, a preacher of some reputation. What a shock to be told that he was hindering the service for which he had spent hours of preparation!

The layman continued, "You see, Pastor, we start a good, worshipful service with prayer. When you pray and invite God to come, He comes. The choir and people sing well and then it all changes. You are lost in details of announcements. You talk entirely too long." This good pastor was crushed by his foolishness. However, the pastor told me that this was a most helpful criticism and he did something about it.

Pastor, why not re-evaluate your Sunday services? Are you leading the people in worship? Could it be that you are carelessly hurting the services that you try so hard to help?

Each pastor must find his own solution if he has not already solved the announcement problem. If you are working to make the service more worshipful, here are some things to remember in relation to announcements.

There is the temptation to enjoy the sound of one's own voice. A person likes to hear his name and voice. Because of this pleasure, there is the temptation to talk and talk.

Have the needed data in mind. State it clearly and to the point. Do not be ambiguous. Do not be embarrassed to have announcements written out completely. Read them without superfluous explanations.

Do not try to be a comedian. Keep an attitude of worship and this will give an atmosphere of worship.

Have all the announcements in hand. Little is gained by people speaking up from the congregation. With a little training they will communicate their needs to the pastor before the service.

Make only the necessary announcements. To emphasize everything is to emphasize nothing.

Give thoughtful consideration to the reason for an announcement and the way in which it should be given. The worship service is not an occasion for propaganda. Men and women come with their burdens and need to meet God. This is not done by long, needless talk.

*Professor, Trevecca Nazarene College.

"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!*

By Ruth Vaughn

Portrait of a Queen

IN QUIETNESS and loveliness she stands. Her smiles are like stars in her eyes and her laugh is contagious. Her presence sheds a radiant grace that hallows and lifts all about her. Such is a vignette of Mrs. James Hester, queen of the San Antonio District parsonage.

Evelyn Hester was born in the Lone Star State in a Nazarene home. From earliest childhood her all-consuming desire has been to serve the Lord Jesus and exemplify His Spirit. In this endeavor she has excelled. To each person who comes under her influence she offers infinite gentleness, infinite tenderness. To the young she gives incentive to strive for worthy accomplishments; to the mature she lends purpose to whatever song they sing; to the elderly, she transports color, music, and love. The greatest joy of her life comes to her when she gives of herself to others.

Adversity, hard times, want, pain, and heartbreak have confronted her life. But through these times her faith in God has never wavered. She has clung to His promises, knowing that her life and those of her loved ones were in His hands and that His hands were big enough to hold them.

She has attained a reservoir of strength which enables her to stand with quiet staunchness in the dark. Peace flows o'er her life in silver symphony.

Evelyn Hester is a faultless housekeeper. Her daily prayer has been: "Lord, make my home a sort of heaven for my family and all who may enter. Most of all, may the presence of God be felt in my home." In this home, three beautiful girls have grown and matured into strong Christian personalities. Those who have come seeking guidance, comfort, and help have found fulfillment.

Laura Forinash of Lockhart, Texas, wrote of Evelyn Hester in this manner:

*She is positive proof there's a
heaven somewhere,
For its sweetness shows
plain in her face.
In her presence is blessing to
lighten all care;
In her life, every heavenly
grace:
Endless patience that only could
come from above,
With gentleness straight
from the Throne;
Understanding and kindness,
the offspring of love;*

*And pure beauty God gives
to His own.
It is easy to learn of His love and
His care
Just by seeing her God-
guided life.*

*She is positive proof there's a
heaven somewhere,*

And she is my pastor's wife!

To Mrs. James Hester, I pay tribute. Truly this is a portrait of a queen!

ROYAL COOKBOOK

Mrs. R. W. Hurn, the gracious wife of the Abilene District superintendent, received this recipe straight from the Hawaiian Islands. It is elegant enough for royalty, economical enough for parsonage budgets, enticing enough for a gourmet. It is called Hawaiian Meatballs. You'll love it!

Shape into 1" balls: 1½ lbs. ground beef, 1½ cups fine dry bread crumbs, 1 small minced onion, 1½ tsp. cornstarch, 1 beaten egg, 1 tsp. salt, 1 cup milk. Brown in hot fat. Drain. In separate pan, combine ¼ cup brown sugar, 2 tbsp. cornstarch, ½ cup water, 1 tsp. salt, ½ cup vinegar, 1 tbsp. soy sauce, and 1 cup pineapple juice. Cook over low heat, stirring constantly until thickened. Pour over meat and let stand ten minutes. Add ½ cup sliced green pepper, ¼ cup thinly sliced onion, 1 cup pineapple chunks. Cook five minutes.

OVER TEACUPS

With her paper, "The Pastor's Wife as a Homemaker," Mrs. Milo Arnold continues with her practical advice:

"The pastor's wife is in a great sense the custodian of the family estate. By the way she builds the home life, she determines the many intangible as well as the tangible assets. By the neatness of her hus-

band and children, the care of her own grooming, and the appearance of the family wardrobe she gives a reputation and an influence to her household and her husband. By the manners of her children, the graces of her husband, and the charms of her own social conduct she makes a place, large or small, in the community influence for her family, herself, and her husband. By her management of the limited finances of their home, she builds for the family and the minister a reputation which makes for success or failure. An extravagant wife can force a man out of the ministry, regardless of his ability to serve God and the church. A prudent wife can make an unbelievably great contribution to the Christian effectiveness of the man to whom she is married.

"The home a wife provides in the parsonage is a community enterprise. Through this home, children will be won to the Sunday school, the church, and the kingdom of God. Through this home, young people will meet, will court, and will marry. Through the doors of this home, the poor and the lonely will come and go. This home will influence more people than any other home in the block. The way the minister's wife makes a home will affect every home in the church. She will wield a lasting and powerful influence on many."

BOOKSHELF WITH LACE

The book every parsonage queen has been searching for is now in print! The beloved wife of our General Superintendent G. B. Williamson has written out of a wealth of experience and a heart full of love a book entitled *Far Above Rubies*. This book is divided into six sections: (1) Her Quest, (2) Her Responsibility to Her Home, (3) Her Respon-

sibility to Her Church, (4) Her Responsibility Beyond Her Church, (5) Her Responsibility to Her Husband, (6) Her Responsibility to Herself. This book offers realistic advice and help. Each one of us who have entered the confines of a parsonage to live our lives, rear our children, and serve our God will find in this book a lift for the weary moments, light for the frustrating days, and inspiration for the monumental tasks confronting us. Be certain that your "bookshelf" contains a copy of *Far Above Rubies*. (\$2.00, N.P.H.)

HER MAJESTY: A MOTHER

The breeze billows the curtains and caresses the cheeks of my two little boys as I, their mother, stand above them sending my petition to Thee, my God. I pray that Thou wilt enable me, when unnerved and worn, to refrain from wreaking the frustrated worries of the day upon my children. Help me to speak in accents kind and sweet. They must see Thee in me!

I pray this night that Thou wilt grant to me the patience to restrain from angry, thoughtless reprimands that cut their cruel way across the bright happiness of my children. Help me to have tolerance and love in such dimensions that my children will never have to turn to others. Help me to earn the right to mold their lives. They must see Thee in me!

When they look at me wistfully and tell me their beautiful dreams of the wonderful, grown-up future awaiting them, help me to teach them that valorous deeds nor riches nor fame have ever sufficed. Only living for Thee is true romance, adventure, and joy. Oh, may I never have so much self-absorption and anxiety that I, for a moment, forget or ignore this, my children's greatest

need of me. Help them to see Thee in me! Amen.

HEART TALK

I sat out on the crisp green grass and gazed at the willow tree letting down her soft, green hair. A red robin hopped on the grass near me and suddenly opened up his heart in a tiny crescendo, crowning his song with an astounding chord which chimed like the tinkle of a heavenly bell. I raised my eyes toward the cobalt sky and reveled in the white, shining sense of peace that swept over me! All demands and pressures were put aside for the moment, dropped like an old bundle I had grown tired of carrying. There was no call for energy, talent, beauty, or charm. There was just a need for peace! And I sat on the prickling grass and was still—and thought of God. His peace flowed about me and through me—emptying my heart of fears, cares, hurries, rush and filling me with serenity and God.

In those quiet moments I heard Him whisper: "You are too worried about many things. Come apart awhile and rest with Me. Just be still and know that I am God. I am not concerned over the many things you can *do* for Me. You become so busy with *doing* things that you forget that you serve Me best when you have time to *be*. My way is not intensity and pressure, My child. My way is one of peace and joy. So come apart with Me and rest awhile."

The robin flew to the maple tree in the gathering dusk, twirled three notes, and made a star. My heart was borne upward on a gale of joy as I learned an important truth. "God wanted *me* more than my works! Taking time to *be* for Him was of infinitely more importance than rushing in many circles to *do*!" In quietness and confidence shall be my strength.

*There is still a need, as Dr. Bresee said, for us to
Christianize Christianity*

Break Down Those Barriers

By Richard J. Ramsey*

THE UNSAVED WORLD today is using excuses of every description to fend off the Christian worker. Of all the many excuses, however, I believe the simple phrase, "I have my own church of another denomination that I attend," is the hardest one to break down. At this point we are taught to use tact and diplomacy and with a few words of casual politeness take our leave.

I am thoroughly convinced that as a result of this action there are countless millions marching into eternity and a bottomless hell. The following incident impressed this upon my mind in a way never to be forgotten.

I was called to enter the ministry in the month of June, 1960. We were committed to be at the North Dakota District Assembly. We were feverishly packing our trunks and baggage, preparing to leave Hammond, Indiana. At that point we received word that our sister-in-law, Nancy Lewis, was ill again and was in the hospital at Michigan City, Indiana. We were grieved, but didn't think of delaying our departure, as Nancy had been in the hospital twice prior to this in the same year.

Nancy was a young lady, the wife of my wife's brother. She was twenty-three years old, tall, slender, with a personality that made her beautiful. She had a good husband, two wonderful children, and all the prospects of a beautiful life ahead of her. This, however, was never to

*Velva, North Dakota.

materialize—Nancy had contacted a malignant disease. They spent their all on hospital and doctor bills, but the doctors didn't give much hope. Every few months she would have to enter the hospital for treatment and medication. Nancy did not know the extent of her illness.

We had talked to the family about church and invited them to our church. The fence they built around themselves was, "Oh, we have our own church, and when we go, we go there." True, they had another church and attended fairly regularly, and Nancy was even active in some of its circles. But should we as true soul winners be satisfied at this point?

So Nancy had entered the hospital again and we were planning on paying her a visit before we departed for North Dakota. A few hours before visiting hours we received a phone call to come at once if we wanted to see Nancy alive. We hurriedly made our way to the hospital, after picking up Nancy's mother-in-law.

When we entered the hospital room we could see that the angel of death was even then present and beckoning for Nancy to come. She had the face-type oxygen mask on to assist her breathing. She had just had a hard convulsion, but was now conscious and frantically fighting for her life.

I would have you notice at this point that the church barrier that she

had thrown up was completely gone. As far as I know, she did not call for her minister once. She called for no one from her church. When we entered the room, her eyes fixed upon me and she began making a desperate attempt to cry out. The loved ones hovered close to distinguish what she was trying to say through the mask. Fighting like an injured bird caught in a firm entanglement of underbrush, she managed to say, in a choking, inarticulate way, "Richard, *pray for me!*" I immediately set about to do so. I prayed, my wife prayed, and we talked to her about her soul. We had her pray and we gave her the wonderful promises of God and implored her to plead His mercies. This she did, and after a time acknowledged that she had accepted Christ as her personal Saviour. Praise God!

She called each person—her sister, mother, mother-in-law, and Howard, her husband—to stand by her bedside. But she invariably called for me again. Now she could tell me to pray *with* her!

As the evening wore on, it was decided that some of us should go home, because there were too many around her. She voiced her approval for everyone to leave but her husband and myself. She insisted that I stay throughout the night. Her sister and some of her relatives decided to stay also. We settled down at the end of the corridor to pass the long hours of the night.

Shortly after we had all left Nancy's room, she began calling my name. The long-drawn-out wail of "Rich—ard" penetrated eerily through the dimly lit hall from her room to the waiting room. Each time she would start it, I would hurry down to her. Again she wanted me to pray and console her. Each time her aunt and sister became a little

more annoyed at my action. Finally the aunt came over and asked me if I would like to return to my home and said she would be glad to give me a ride. Considering that we were fifty miles from home, she was doing me a great favor. I politely refused, though, I told her I would stay all night. Nancy's sister finally went and spoke to the nurse about my going to her sister so much. The head nurse gently but firmly assured her that my presence was doing Nancy much more good than harm, and as long as Nancy wanted me there it was all right. Nancy finally settled down and went to sleep. Early the next morning Nancy's husband and I returned home.

The evening of that day my wife and I returned to the hospital. I can never describe the change that had come over Nancy. She was in a semi-sitting position, the oxygen mask was gone, and color had returned to her face. Most of all, she was completely at rest, with no pain, and the very picture of peace and serenity. The first thing I did was pray with her again and read the Bible and ask about her soul's condition. She told me in a voice filled with blessed assurance that all was well. Her husband was overjoyed and rejoiced in the hope of her recovery.

The next morning my wife and I returned to the hospital again. At this time I could see that Nancy was very close to death. However, she was still clear and conscious, and when we were ready to leave she requested that I come to the room alone and read the Bible and pray with her, which I gladly did. I read the twenty-third psalm to her and commented on what it meant to her at this time especially. We prayed together. Then she told me she was getting sleepy and thought she would rest now.

Nancy's husband stayed with her when we left. About two hours after we left, Nancy dropped off to sleep with a peaceful smile upon her face and awoke in the precious arms of Jesus. Praise His name forever!

How fortunate for us to get the opportunity to reach behind the church barrier! Praise God for letting her live long enough to accept

Him as her personal Saviour! I say again and again that to be more effective in our soul winning we must somehow get beyond the barrier that the world throws up. There is a definite place for tact and diplomacy in soul winning, but there also exists a danger of using it as an excuse to render a feeble and shallow witness for our precious Lord.

"If It Were My Boy"

By F. A. Brunson*

Sitting at the feet of Jesus, clothed, and in his right mind (Luke 8:35).

HE HAD JUST stilled the storm and tempest upon the sea. Then when He came to land there met Him one that was possessed with demons. Mark tells us (5:5) that he roamed the mountains day and night, crying and cutting himself with stones; and when they tried to help him by binding him with fetters so that no harm would come, he would break the fetters and run into the tombs. Such a picture of the man without God. He was unclothed. He must have been filthy dirty. He must have had dried, matted blood all over his person. Such a picture! Matthew tells that there were two of these men, and they were so fierce that no one dared travel along that way for fear of them.

But Jesus came. He spoke. He

commanded. His words were power. He spoke the man clean. And when the swineherds came back from telling their story and brought their witnesses along, they found the man "sitting at the feet of Jesus, clothed, and in his right mind."

If only the artist could picture all the tempest, the hideousness of the man, the condition he was in . . . put all of that in the background, and then right in front, have the man "sitting at the feet of Jesus, clothed, and in his right mind"! Such a picture! Such a background to bring out the beauty! To see that man now! Washed, clothed, calmed, fierceness gone, clothed in peace, sitting, . . . and especially if he were someone that we knew. That neighbor. My boy! Yes, the picture would be complete and beautiful beyond words if that man of the tombs, that had now returned to Christ, were *my boy*.

*Lynwood, California.

Submitted by Duane Springer—

After nearly twenty-five years in the ministry, I confess there are some things that I would do differently if I had it to do over. However, there is one practice that I started that I find is paying increasingly high dividends. I don't remember where I picked up the idea (I am sure that it was not original with me). Early I went through my limited library, abbreviating the book titles to two letters, using the first letter of the first title word and the first letter of the author's name. Then using a Bible with a wide margin, I noted opposite each verse whatever I found in the book, by using the abbreviated titles and indicating the page on which I found it. I have constantly done the same with whatever I found in the *Preacher's Magazine*.

Today, within a matter of seconds I can avail myself of all that I have on the given verse and quickly glean from what others have written.

Submitted by Flora E. Breck—

People should feel as free to "call the minister" as they would the doctor—when help is needed. The minister of a western church expressed deepest sorrow that he had not been called by a parishioner the previous week when the preacher's advice and help were greatly needed. The following Sunday the preacher said: "Under such circumstances don't hesitate for one moment just because you figure I'm too busy. I *always* have time for such important matters. That's what I'm here for." The parishioner had been *overconsiderate*, and the neglect to call will long be remembered with regret by the pastor.

As a result of that instance the pastor issued later "A Letter from the Pastor." Among the thoughts included in it were the following: "It has been said that a minister who does not place a strong emphasis on counseling is only 'half a minister.' The pastor of this church is always available to those who need personal or family help along the line of counseling. Counseling periods will be by appointment." And he listed the hours and days for this purpose. "This way you will be assured of a period of time which will not be interrupted." In urgent need or emergency the pastor may be called at *any* time, day or night. The counseling appointments will be held in my private office in the church building. Any help I can give is your right and privilege! The pastor is never too busy for this particular part of his calling."

Along this line, another minister described how a counseling session with a distraught wife and a discouraged husband (in jail) was the means, through God, of keeping the marriage off the rocks.

Contributed by Nelson G. Mink

FOR THE CHILDREN

A noted doctor made this statement: "When it comes to serious illness, something truly critical, the child who has been taught to obey stands four times the chance for recovery that the spoiled and undisciplined child does."

—Quoted by REV. PHILIP J. CLEVELAND

"Children don't want to be told; they want to be shown. It takes years of telling to undo one unwise showing."

—EILEEN M. HAAS.

WHY I GO TO CHURCH IN BAD WEATHER

1. God has blessed the Lord's day and hallowed it, making no exception for hot or cold or stormy days.

2. I expect the pastor to be there. I should be surprised if he were to stay home on account of the weather.

3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayer and presence.

4. Whatever position I hold in the church, my example must influence others. If I stay away, why not others?

5. Bad weather will show on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

6. My faith is to be shown by my self-denying Christian life and not by the rise and fall of the thermometer.—*Selected from Cathedral Folders.*

"IF ELECTED, I PROMISE . . ."

The word candidate is derived from *candidus* ("white") referring to the white toga which all Roman office-seekers were obliged to wear for one year before the election.—*Selected.*

DISCOURAGEMENT

The Bureau of Standards in Washington, D.C., tells us that a dense fog covering 7 city blocks 100 feet deep is composed of less than one glass of water. Sixty thousand million tiny drops make up this denseness.

GLENN EAGLE in his church bulletin at Bunola, Pennsylvania, has these pungent thoughts:

"He who spends much time in prayer will not have to tell it to others—it will tell on him.

"If life were as easy as we wish, most of us would sleep all through it.

"If you are not as close to God as you once were, you can be very certain as to which one of you has moved.

"A great many so-called open minds should be closed for repairs."

"HOME, SWEET HOME"

John Howard Payne, lonely, poverty-stricken, and discouraged, trudged along one night through the streets of Paris in a beating snowstorm, winding his weary way to his room in the garret. Suddenly a door opened and rays of bright light shown out on the darkened street. There was a burst of laughter; a little babe was pushed into a man's open arms; and a happy wife and mother waited the embrace of the loved one returned.

The door closed, and with it the laughter and brightness were gone. The world never seemed so dark and lonely to John Howard Payne. Returning to his uninviting chamber, he sat down and wrote, "Home, Sweet Home," a song that, as one writer reminds us, "literally came out of a snowstorm."

The People's Thanksgiving

Not alone for mighty empire,
 Stretching far o'er land and sea,
Nor alone for bounteous harvests,
 Lift we up our hearts to Thee.
Standing in the living present,
 Memory and hope between,
Lord, we would with deep thanksgiving
 Praise Thee more for things unseen.

Not for battleship and fortress,
 Not for conquests of the sword,
But for conquests of the spirit
 Give we thanks to Thee, O Lord;
For the heritage of freedom,
 For the home, the church, the school,
For the open door to manhood
 In a land the people rule.

For the armies of the faithful,
 Lives that passed and left no name;
For the glory that illumines
 Patriot souls of deathless fame;
For the people's prophet-leaders,
 Loyal to Thy living word—
For all heroes of the spirit
 Give we thanks to Thee, O Lord.

God of justice, save the people
 From the war of race and creed,
From the strife of class and faction—
 Make our nation free indeed.
Keep her faith in simple manhood
 Strong as when her life began,
Till it find its full fruition
 In the brotherhood of man!

—WILLIAM PIERSON MERRILL

O LORD, that lends me life, lend me a heart replete with thankfulness.—WILLIAM SHAKESPEARE.

A THANKFUL HEART is not only the greatest virtue, but the parent of all the other virtues.—CICERO.

THE PILGRIMS made seven times more graves than huts. No Americans have been more impoverished than those who set aside a day of Thanksgiving. . . . The more that we have to be grateful for, the less grateful we are. For some Thanksgiving is not a holiday but a hollow-day.

THE PSALMIST was conscious of having received abundant mercies from Jehovah; everything he possessed had come from God. He sensed too his obligation to express his thankfulness to God for all His benefits. And just as evidently he desired to find an adequate measure for the response he should make to his obligations. What is the standard of thankfulness to God?

By what standard shall we measure our response in thanksgiving? The average Jew of Jesus' day asked, "How much?" and the answer was, "The tithe." Zacchaeus adopted a larger standard and placed half of his goods at the disposal of the poor. But when Mary broke the box of ointment for the anointing of Jesus, she was prompted not by necessity or by generosity; she was prompted by her love for Jesus! This, then, is the finest measure of thanksgiving, a thankfulness which springs from love.—WILLIAM C. SKEATH, *Today*.

"BEFORE THEOLOGY comes doxology." John Baillie thinks thankfulness is the germ of religious response. The very fact that a man is thankful implies Someone to be thankful to.—ELIOT PORTER, *Forward*.

SHAKESPEARE called thanks "the exchequer of the poor." Let us thank God that He has made it possible for us to give something back to Him.—WILLIAM C. SKEATH, *Today*.

THANKSGIVING was never meant to be shut up in a single day.—ROBERT CASPER LINTNER.

THANKSGIVING DAY, so distinctively American, is symbolic of a spiritual attitude toward life which makes a man superior to his environment. Gratitude depends not upon where a man lives or how much he has, but upon what he is. It has little to do with a man's outward circumstances.

If the Thanksgiving spirit depended upon physical or material well-being, then our first Thanksgiving Day should have had its origin in the Jamestown Colony in Virginia, which enjoyed marked comfort and prosperity, rather than in the Plymouth Colony in New England, which suffered untold hardship, misery, and destitution. Thanksgiving has more to do with a man's spiritual attitude than with his physical and material condition. The thankful heart is found as frequently among those who have little as among those who have much.—JOHN HOMER MILLER.

WITH OUR GREAT heritage of freedom and spiritual strength, let us stand before the world as a people joining in Thanksgiving for a way of life dedicated to faith in our Creator.—GEORGE T. MICKELSON.

GRATITUDE is from the same root word as "race," which signifies the free and boundless mercy of God. Thanksgiving is from the same root word as "think," so that to think is to thank.—W. P. KING, *Pulpit Preaching*.

THANKFULNESS is a way of looking at life, and it brings its blessing even though it may be difficult. If Jesus could practice thanksgiving in spite of all the difficulties of His day, you and I will find reason for thankfulness in the commonplace routine of our private lives. Thus we shall find ourselves strengthened in spirit to meet the pressing problems that are everywhere. To-day my step will be a little lighter because I have said in my heart, "Father, I thank Thee."—HUGH IVAN EVANS, *Monday Morning*.

Above quotations taken from *The Treasury for Special Days and Occasions*, E. Paul Hovey, compiler. Copyright by Fleming H. Revell Company.

(BEFORE THE FIRST crop was gathered by the Pilgrims in 1621, they were called together. A pint of corn was divided equally, and to each was allotted five kernels. This event was celebrated 200 years later by a great banquet, where live grains of corn were placed beside each plate—a silent reminder of values more necessary than bread.)

1. The first grain represents *Obedience to Conscience*.
2. The second grain, *Courage*.
3. The third one stands for *Faith*.
4. Number four is *Love for Posterity*.
5. The last, *Thankfulness*.

Topic: "What It Means to Be a New Creature in Christ Jesus"

TEXT: II Corinthians 5:17

1. It means we are forgiven into a new relationship to God.
2. It means we are new persons. We are not patched up. There has been a fundamental change in us.
3. It means we are living in a new world.
4. It means that the grace of God has begun to operate in our lives. A new factor has entered.
5. It means that a new power has come into our lives (Romans 1:16; John 1:11-12).
6. It means that the desire for social approval has passed and now only God matters.
7. It means that there is a new grasp of spiritual truth (I Corinthians 2:14).
8. It is the evidence that you are a Christian. There is no other explanation for the change and alteration.

CONCLUSION:

Give some illustrations of lives which which are a monument to the grace of God and an example of what it means to be a new creature in Christ Jesus.

—LEONARD J. DEAKINS
Terra Bella, California

Topic: "God's Handiwork"

SCRIPTURE: Ephesians 2:1-10

Frank Lloyd Wright was a master architect. He produced a new style in architecture so distinctly his that buildings of his designing are easily recognized. They do not need to be pointed out or "signed." The workmanship bears the stamp of the worker.

God is the Master Architect of human souls. His work and Wright's are similar in only one point. Each piece of workmanship bears the imprint of the designer.

In Matthew 5:3-12 is a description of God's masterpiece.

—LAURA FORINASH
Lockhart, Texas

Theme: "Thanksgiving in Colossians"

1. Thankfulness for people (1:3, "Praying always for you.")
2. Thankfulness for spiritual victory (1:12)
3. Thankfulness as a habit (3:17)
4. Thankfulness as part of the spiritual life (4:2)

—N. G. M.

Theme: "This Is for Sure"

TEXT: "Be sure your sin will find you out" (Numbers 32:23)

INTRODUCTION: Bring out obvious truth of this text.

BODY:

1. Be sure your (choices) will find you out (Genesis 13:5-13).
2. Be sure your (words) will find you out (Matthew 12:34b).
3. Be sure your (children) will find you out.
4. Be sure your (dreams) will find you out.
5. Be sure (what you laugh at) will find you out.
6. Be sure your (weaknesses) will find you out.
7. Be sure your (old age) will find you out.

—LEONARD J. DEAKINS

They That Are Christ's

TEXT: Galatians 5:24

INTRODUCTION: In genuine Christian experience a work of grace that can only be described as a "crucifixion."

- A. Not physical—God's key words in dealing with human body are consecration and control, not torture and murder.
- B. Spiritual crucifixion of "flesh"—human nature under domination of "sin that dwelleth in me" causing unholy affections and lusts. God's plan: works, way, and will of flesh as completely ended as physical life of man impaled upon a cross.
- C. The necessity for a Christian to voluntarily take the "death route" to all self-will and sin, linked with three aspects of experience.

I. THE CONFLICT IN A NEW BIRTH EXPERIENCE

- A. Marked by frustration. Verse 17, "Ye cannot do the things ye would." Power and possibilities of new birth assailed by inward power that "lusts." Illustration: Spurgeon—f or fleshpots of Egypt.
- B. Manifestation of conflict:
 1. Spiritual clowns (v. 13), "Liberty into license."
 2. Spiritual ceremonialists (v. 12), passion for mark or dogma.
 3. Spiritual contagion (v. 9), "a little leaven."
- C. Conflict, not co-operation (v. 21). If willingly yielding to "lusts," "shall not inherit kingdom of God" (no genuine new birth). Distinction between defeated Christian and "sinning" Christian? This dual experience ends in

II. THE CRISIS OF ENTIRE SANCTIFICATION

- A. Potential—In the Cross (Romans 6:6). Actual, "have crucified," by faith's reckoning (Romans 6:10-11).
 - B. Painful experience—Reason for drug (Mark 15:23). Moment when "it is finished." Illustration: No more Jacob.
 - C. Public experience—Jesus went forth (John 19:17). Let us (Hebrews 13:13).
 - D. Permanent experience—Illustration: "I am crucified." "I die daily." Death issues in life.
- ### III. THE CULTIVATION OF SPIRITUAL FRUIT
- Fleshly lusts ended, the Spirit's lust (holy coveting) liberated, for a ninefold "harvest."
- A. Three fruits Godward—love, joy, peace.
 - B. Three fruits manward—long-suffering, gentleness, goodness.
 - C. Three fruits especially related to the world and the devil: faith, meekness, temperance.

—A. J. LOWN

Paisley, Scotland

A God-called Ministry

SCRIPTURE READING: Romans 9:1-3; Galatians 1:11-12

TEXT: Galatians 1:12

INTRODUCTION:

A God-called ministry is different and distinct from all other earthly vocations. One that is called of God into the ministry is an example of the true grace of God. Here are some of the characteristics of a God-called minister.

I. A GOD-CALLED MINISTER SPEAKS THE TRUTH.

- A. He makes no apologies (I Timothy 1:12).
- B. He makes no compromises (Galatians 1:9).

II. A GOD-CALLED MINISTER HAS A TENDER CONSCIENCE.

- A. A conscience that will bear witness for him (Romans 9:1).
- B. A conscience that is void of offense toward God and man (Philippians 2:15).

III. A GOD-CALLED MINISTER IS FILLED WITH THE SPIRIT.

A. He has accepted the whole claim of the gospel (I Thessalonians 4:3-4).

B. He manifests this in his life and activities (I Thessalonians 2:10).

IV. A GOD-CALLED MINISTER HAS A BURDEN FOR SOULS.

A. A concern for his household, friends, and heathen (Romans 9:2).

B. A compassion that is unsurpassed (II Corinthians 6:11).

V. A GOD-CALLED MINISTER IS WILLING TO FORBEAR SUFFERING FOR THE GOSPEL.

A. That it might be proclaimed unhindered (II Corinthians 6:3-10).

B. That it might produce newborn souls for the Kingdom (Ephesians 3:6).

CONCLUSION: May we get a glimpse of the true grace of God that will assist us in fulfilling our high calling.

—HENRY T. BEYER
Baton Rouge, Louisiana

Turbulent World, Tranquil God

SCRIPTURE: Mark 4:35-41.

TEXT: "And he arose, and rebuked the wind, and said unto the sea, Peace, be still . . . and there was a great calm" (Mark 4:39).

I. CONSIDER THE OCCASION ON WHICH THESE WORDS WERE SPOKEN.

A. A great storm. In the lives of men and women today there is a great storm because of sin in the human heart.

B. The waves beat into the ship. Symbolic of the anxiety and perplexity of mankind.

C. The ship was ready to sink; "it was now full." Christ arose in the nick of time.

II. CONSIDER THE ONE WHO SPOKE THESE WORDS: HE IS NONE OTHER THAN THE TRANQUIL CHRIST.

A. Christ Jesus, the Lord of all life, the eternal, changeless Son of God.

B. Master of every situation.

C. "Same yesterday, to day and for ever" (Hebrews 13:8). He calmed the mighty, raging tempest, which is a sign that He can calm the inner turmoil and distress in the hearts of men.

III. CONSIDER THE QUESTION PUT TO CHRIST.

"Master, carest thou not that we perish?" Don't forget that God cares.

IV. CONSIDER THE QUIET PEACE OF GOD.

*Peace, peace, wonderful peace
Coming down from the Father
above.*

CONCLUSION: We still have a tranquil God in a turbulent world.

—JAMES R. WHITE
Nampa, Idaho

The Meeting of a Lifetime

TEXT: Acts 9:27

I. VISION—"SEEN THE LORD."

A. Moses, Isaiah, Ezekiel saw the Lord in a vision.

B. Acts 26:19; Proverbs 29:18—a vision of Jesus.

II. VOICE—"HE HAD SPOKEN TO HIM."

A. Moses heard the voice of God in the back side of the desert (Exodus 3:5).

B. Isaiah heard the voice of God (Isaiah 6:8).

C. God hath spoken in these last days unto us by His Son (Hebrews 1:2).

III. VOCATION—"PREACHED BOLDLY."

A. God has a blueprint for every life.

B. Tell how God called you, or some example of a saint of the past.

C. A chosen vessel, he was (Acts 9:15; John 15:16).

CONCLUSION: Have you seen a vision of Jesus, and have you heard His words unto you, "Come unto me"? Then follow in His steps, for "this is the way, walk ye in it."

—JAMES R. WHITE

Christ's Answer and Appeal to the Rich Young Ruler

SCRIPTURE: Mark 10:13-22

INTRODUCTION:

- A. The cry in the human heart for satisfaction.

I. THE APPROACH TO CHRIST

- A. Approached in haste (v.17)
- B. Approached in humility ("Good Master . . .")
- C. Approached in homage (" . . . and kneeled to him . . .")

II. THE ANSWER OF CHRIST

- A. Answered by asking a question (v.18).
- B. Answered by speaking of the goodness of God (v.18).
- C. Answered by quoting the Scriptures (v.19).

III. THE APPEAL OF CHRIST

- A. The appeal showed the love of Christ (v.21).
- B. The appeal showed the lack of the young man (v.21).

CONCLUSION:

- A. The young man's desire was good.
- B. The Saviour's message was clear.
- C. Disobedience brought grief.
- D. Obedience will bring salvation and joy.

—HUGH GORMAN
Glasgow, Scotland

The Heart-warming Experience of John Wesley

SCRIPTURE: II Peter 1:1-21

INTRODUCTION:

- A. Picture of England in the eighteenth century.
- B. God was looking for a man.
- C. Outline of Wesley's life and especially the following incidents on May 24, 1738:
 - I. 5:00 a.m.—There "are given unto us exceeding great and precious promises . . ."
 - 2. On leaving home—"Thou art not far from the kingdom of God."
 - 3. At St. Paul's—"Out of the deep have I called unto you . . ."

- 4. At Aldersgate Street—"In the evening I went . . ."

I. HE WAS IN THE RIGHT ENVIRONMENT

- A. He was in the right place—God's house.
- B. He was with the right people—God's people.
- C. He was listening to the right word—God's Word.

II. HE WAS IN THE RIGHT ATTITUDE—SEEKING

- A. What was he seeking? God!
- B. How was he seeking? Earnestly!

III. HE RECEIVED THE RIGHT EXPERIENCE

- A. He received a warm heart.
- B. He received salvation.
- C. He received assurance.

CONCLUSION:

- A. You are in the right environment.
- B. You are in the right attitude.
- C. Then you can receive the right experience now.

—HUGH GORMAN

Perfect Love

SCRIPTURE: I John 4:7-21

TEXT: I John 4:18

INTRODUCTION:

- A. The love of God had no beginning.
- B. Love is one of the cardinal virtues of the Christian Church
- C. The author of the Epistle:
 - 1. John wrote much about perfect love.
 - 2. John spoke much about perfect love.
 - 3. John lived a life of perfect love.

I. PERFECT LOVE, THE PURPOSE OF THE ATONEMENT (v.10).

- A. Because of love Christ came.
- B. Because of love Christ died.
- C. Because of love Christ saves.

II. PERFECT LOVE, THE PRIVILEGE OF EVERY BELIEVER

- A. Love in the unregenerate (v.8).
- B. Love in the regenerate (v.7).
- C. Love in the sanctified (v.17).

III. PERFECT LOVE, A PREPARATION FOR THE FUTURE

- A. Blessed in life. "As he is, so are we in this world."
- B. Blessed in death (v. 17).
St. Ignatius as he was about to be martyred, "O God, I thank Thee that Thou hast vouchsafed to honour me with perfect love to Thee, and to all men."

CONCLUSION:

- A. Perfect love—when you realize that because of it Christ suffered, bled, and died, it should inspire you.
- B. Perfect love—when you learn that it is the privilege of every believer, you should seek it with all of your heart.
- C. Perfect love—when you know that perfect love will ensure your eternal joy and happiness, you should enter in and possess this blessing which Christ has for you.

—HUGH GORMAN

Worry—Living with It or Without It!

SCRIPTURE: Proverbs 3:5-7

- A. Man is famous for doing things backwards or wrong. In field of "worry" he is no less guilty.

I. WHAT IS WORRY?

- A. It is, first, a word not found in Bible. Two words in Bible are used for worry:
 - 1. Fret: blaze with anger, zeal, jealousy
 - 2. Fear: fright, dread, alarm, terror
- B. The "worrier" builds exaggerated claims against life, regarding each intrusion of reality as a threat. Someone has said, "Life is so terrible—it is so full of reality." Worry is really a strategy of escape.

II. WORRY HAS ITS FOUNDATION IN OUR INABILITY TO CHANGE LIFE'S EVENTS.

- A. It is a defense of our weakness and helplessness.

B. English and English *Dictionary of Psychological Terms* defines it as "uncertainty of our own ability to prevent unsatisfactory state of affairs."

- C. Worry is characteristic of heathen (Matthew 6:25, 34).
- D. Worry is escape from the Lord, for we are not trusting.
- E. Our real defense of our weakness is His strength.

III. GOD IS THREE THINGS TO US (Psalms 46:1).

- A. He is Refuge: a Sanctuary.
- B. He is Strength: giving us power to overcome.
- C. He is Help: Companion, Inspirer.

IV. LIVING WITH WORRY.

- A. Puts us in position of self-destruction, for we tear ourselves; we resist and seek to escape, damaging body and soul.
- B. This leaves us unprepared to face the reality we fear to face.

V. LIVING WITHOUT WORRY (Psalms 46).

- A. We recognize the catastrophes of life (vv. 1-3), but also the "streams" (vv. 4-5).
- B. We recognize the hostility of life (vv. 6-7), but also that He "uttered his voice."
- C. We recognize the testimony of grace (vv. 8-11) that the so-called affairs of men can be countered by God.
- D. We recognize that we have a God:
 - 1. By entering communion, finding rest from fretful and futile.
 - 2. Moses found himself when he found God.
 - 3. Moses found the will of God in the mount.
- E. We recognize the character of God (Matthew 7:9) and His ability to meet needs.
- F. Further we know, from the parables of lost sheep, lost coin, and lost son (Luke 15), that the Lord finds joy in meeting our needs.

- G. We need not worry, for the "tide of life" turns on the hands of prayer (Exodus 17).
1. By lifting "rod" we stand with strength.
2. By accepting His lordship, we surrender.
3. Faith can sing, "Rest in the Lord, and wait patiently for him." As we delight in Him, He further reassures us.

—DELMAR STALTER
Churubusco, Indiana

Jesus Would Speak "Are You Listening?"

SCRIPTURE: Titus 2:11-14

INTRODUCTION: Even as transportation failure causes many to die of hunger in the world, so failure of communications causes many to be lost for eternity. Jesus would speak, but there are many obstacles. Christian, may we communicate the gospel? Unbeliever, would you open your heart and mind to the truth of God?

I. JESUS WOULD SPEAK, BUT FOR MAN'S UNBELIEF (Hebrews 11:6).

- A. Faith is here defined as confidence that God exists and responds to a seeker.
2. Creation is adequate proof that God exists (Romans 1:20-23).
3. Fellow Christian, I am challenged to so live that God's power is revealed.
4. Unbelieving friend, I would search for a foundation for my faith and there is none better than the reality of God.
5. Jesus would speak but faith is essential!

II. JESUS WOULD SPEAK, BUT "I ALREADY BELIEVE SOMETHING."

Illustration: It is hard to understand the voice on the other end of the line when you think you already know what he is trying to tell you.

- A. False teachings abound (II Timothy 4:3-4).
1. "No one is ever really saved now." But I Corinthians 1:18.

2. "Baptism is salvation." The only proof text is I Peter 3:21.
3. "We can't really know for sure now" (II Timothy 1:12).
4. "Doesn't really make any difference to me." How tragic! (Hebrews 10:31.)

B. Here are several practical tests for our beliefs:

1. Does it bring you into a personal fellowship with God? (John 17:3; II Timothy 1:12.)
2. Are you in bondage to sin and self? (John 8:32, 36.)
3. Do you enjoy the spiritual and the holy more and more? (Titus 2:14.)
4. The fruits of the Spirit are still another test (Galatians 5:22-23).

III. JESUS WOULD SPEAK BUT FOR OUR NEED OF A VISION OF OUR NEED (John 4:35).

- A. Christian friend, we need to see the need of those lost in sin about us. Jesus saw that it was everywhere and went out to reap among men.
- B. Unsaved friend, you need to realize your own need of salvation and what it means to be lost:
 1. To be lost means to miss all the bliss of God now and to miss it for ever.
 2. To be saved means to enjoy the favor and blessing of God now and for ever.

CONCLUSION: The Holy Spirit comes with conviction, like pain comes as a warning that we have a need. We ought to welcome conviction and seek the Lord, who so kindly warns us in time of our need.

Has the Lord spoken to you today? Do you sense that He is trying to get through? Give the Lord a chance while you are able to do so!

—EDWARD J. JOHNSON
Osseo, Minnesota

The Woman Who Gave the Most

SCRIPTURE: Mark 12:43

INTRODUCTION:

There are in this scripture many wonderful lessons on stewardship and giving. I want us to notice:

- A. The Scene or Setting
- B. The Giver
- C. The Gift
- D. The Crowd's Reaction
- E. The Master's Reaction
- F. The Widow's Reward

I. THE SCENE OR SETTING

- A. The Temple—the church. God's storehouse. The Jewish people brought their tithes and offerings into the storehouse.
- B. This scene took place in women's court.
- C. There were thirteen offering boxes here. Six for special offering. This was for a special offering.
- D. Great crowd had gathered to bring their tithes, and offerings.
 - 1. Banker with large check, merchant with sack of money, farmer with large offering. This poor widow with her two mites.

II. THE GIVER

- A. Just a poor widow, poorest of the congregation.
- B. Lives from day to day, hand to mouth. No means of livelihood.
- C. Oftentimes she is hungry. Goes for days without food.
- D. Has no bank account. Insufficient food at home.
- E. But she is one of the most faithful members of the Temple. She gives herself.
- F. Husband has died and left her all alone.
- G. Has no special training or way of making a living. Has to work hard.
- H. Her only real joy is in serving the Lord.

III. THE GIFT

- A. The call and the need of the church were for money. Was then and is now.

- B. Money was what the widow gave.
- C. It was all she had.
- D. Could have meant she would go hungry.
- E. But she said, God comes first, and put all she had into the treasury.

IV. THE CROWD'S REACTION

- A. Didn't even notice this gift.
- B. They knew the poor widow didn't have anything and didn't even notice her.
- C. The treasurer wasn't even watching.
- D. The crowd was watching the banker, real estate broker, etc. There was a reaction all right when these men dropped in their checks and large offerings. The crowd rejoiced when these people passed by and gave their offering.

V. THE MASTER'S REACTION

- A. Jesus noticed her and said she had given more than all of them.
- B. Peter spoke up and called His attention to the banker's check. The Master reminded Peter that he knew how much that banker had left, but the widow had given her all.

VI. THE WIDOW'S REWARD

- A. Nothing much said about it. She did receive the commendation of the Master.
 - 1. He singled her out and praised her. She didn't give with this in mind but received it nonetheless. She didn't even know He was watching.
- B. Her reward was the greatest recognition she could receive.
 - 1. The approval and commendation of the Master.
 - 2. Her deed wrote her name in immortal glory in the Holy Bible.
 - 3. Made her greatest example of giving in New Testament.

—HADLEY HALL
Louisville, Kentucky

THE MIND OF JESUS

William Barclay (Harper, 1961, cloth, 340 pages, \$5.00)

To many of you the name William Barclay is synonymous with top-quality, conservative scholarship and also top-quality writing. This man, who is lecturer in New Testament language and literature at Glasgow University, has a reading public that girdles the globe. His previous books—*Letters to the Seven Churches*, *The Master's Men*, *The Promise of the Spirit*, *A New Testament Wordbook*, *More New Testament Words*, and several others—have endeared him to ministers who wish to enrich their mental storehouse and also appreciate sparkling literary style.

In *The Mind of Jesus*, Barclay gives us his most substantial work to this point. Of this book the author himself says, "The aim of the book is to try to make it possible to understand the mind, and work and the meaning of Jesus a little better. The material on which this book is based is the material in the first three Gospels in the New Testament, and only very occasionally have I gone beyond that material. In this book I have not wished to argue; I have simply wished to set down the picture of Jesus as I see it, and to set out what He means to me. I can only say that in the Jesus of this book I have found the Jesus who is the Saviour of men and who is my Saviour."

You, perhaps, will not agree with every detail of the book, but you cannot read it without being strongly impressed that the wealth of background permits this man to write without at any point revealing all that he knows. There is a staggering amount of background knowledge of the times of Christ, which weaves itself into the total writing of this book. You will enrich your Christological and historical files immensely.

There is warmth of appreciation for Christ, for the meaning of the atonement, for the grandeur of His life, for the glory of His example. When you come to the closing chapters on the Cross, there is a reverence in the writing that is thrilling. Speaking of sermon material, here it will be found lying everywhere. You can pick gold nuggets off the ground everywhere you look. Chapter twenty-four, "The Point of No Return"; chapter eighteen, "The Appeal of a Royal Love"; chapter nineteen, "The Wrath of a Pure Love"; chapter twenty, "The Threat of a Demanding Love"—and thus one finds scattered throughout the book not only titles for great sermons, but a wealth of background material that makes these episodes in the life of Christ live.

This is mostly truly a capsheaf for the Barclay section of your library.

AND GOD SAID NO

Lael Cappaert (Augustana, 1961, paper, 144 pages, \$2.00)

Here is the story of faith in God by parents whose two-year-old child was stricken with polio. When they prayed, God answered no. God did not deliver the child from polio, but brought the parents through to a stronger faith and a more vibrant Christian experience. It is the story repeated hundreds of times in homes where polio has struck sudden cruelty. Yet here is one home where God could say no to the parents and yet they clung to Him the closer and their faith became enriched.

IF WE DARED

Chester E. Swor (Broadman, 1961, cloth, 144 pages, \$2.50)

Twelve devotional sermons make up this attractive book. There is freshness in the use of Biblical material and in the outlining of the sermons that will be provocative and stimulating.

These lend themselves to short series. The first four are entitled as follows: "Two Hopes," "Two Hills," "Two Gardens," "Two Prayers." The next series, "Three Lights," "Three Who Passed By," "Three Crosses," "Three Calls for Tears." The last four have decidedly intriguing titles, "Are You Living Consistently?" "Are You Driving with Your Brake On?" "Can You Afford That Emotion?" "Are You Afraid to Die?"

The illustrations throughout are terse and taken from common, everyday life experiences of this minister with broad experience. You will note at a number of places a basic assumption of his that Christians still live a life of perpetual sinning. This comes from a theological position very different from ours. But apart from this there is an evangelistic warmth that will be much appreciated.

FINDING GOD'S HEALING POWER

Gertrude D. McKelvey (Lippincott, 1961, cloth, 176 pages, \$3.50)

In recent years there has been a renewal of interest in God's healing power. This has been the case with the large denominations of Protestantism as well as some of the smaller sects. *Finding God's Healing Power* is written by the wife of a Methodist minister. She has become a well-accepted free-lance writer. The book reveals true writing art.

There are six sections: "Healing Through Your Doctor," "Healing Through the Church Service," "Healing Through the Power of Prayer," "Healing Through the Church Clinic," "Healing Through Pastoral Counseling," and finally, "Think on These Things," in which she discusses two questions: Why does God allow suffering? What can I do to be healed? This book is a middle-of-the-road, sympathetic study of the power of healing through prayer and spiritual means. There will be found in it reports of successful ventures in healing through prayer, conducted by a number of denominational groups. It is factual reporting with a strong sensitivity to the place of God in physical healing.

THE MAKING OF A MINISTER, the Autobiography of Clarence E. Macartney

Clarence E. Macartney (Channel, 1961, cloth, 224 pages, \$3.00)

Clarence E. Macartney has for long years been one of the most favored authors among evangelical ministers. His many, many books of sermons, many of them built around Bible characters, have been best sellers for decades. Previous to his home-going, Clarence E. Macartney did the basic work in this autobiography. There are many distinct values in this book, one of which is coming to know better the man who wrote so prolifically and so well for ministers.

But there is a historic factor of value in this book. It was Macartney who was one of the outstanding leaders of the fundamentalists' wing, who carried the warfare to the very gates of such modernists as Dr. Harry Emerson Fosdick, back in the 1920's.

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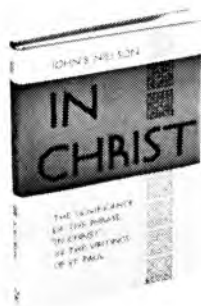
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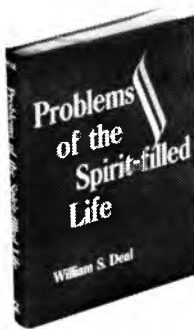
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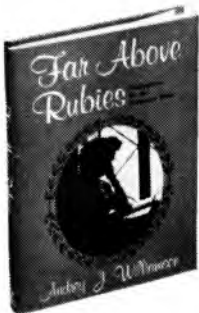
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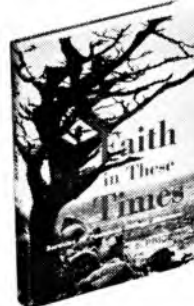
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