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PREACHER'S *magazine*

FEBRUARY 1963

SORRY! I CAN'T HEAR WHAT YOU SAY

Editorial

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Douglas Horton

THE CHRISTIAN AND MONEY

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—proclaiming the Wesleyan message

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Sorry! I Can't Hear What You Say

I DO NOT HAVE in mind people who are hard of hearing; rather I am thinking of people who are "hard of speaking." This was forcibly drawn out the other day through a typographical error. In a church bulletin the pastor desired to use I Corinthians 13:1, which, as you know, reads as follows: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." But in cutting the bulletin stencil the secretary made just one mistake and spelled "charity" with an *l* and it came out "clarity." Now notice how the verse reads: "Though I speak with the tongues of men and of angels, and have not *clarity*, I am become as sounding brass, or a tinkling cymbal."

What was a scriptural error actually was not a factual error. For when *clarity* is lacking in preaching it is indeed "sounding brass" and "tinkling cymbal." Perhaps many times when our hearers hear us, it is the sound but not the meaning they hear. Sorry! I can't hear what you say!

Sermonic clarity: let's think about it from three points of view: *clarity of scripture reading*, *clarity of outline*, and *clarity of expression*.

CLARITY OF SCRIPTURE READING

Sermonic clarity begins at that moment when the minister reads his scripture lesson. If the Bible has not sounded out a clear trumpet note to

the hearers, nothing the preacher can say will make up for it. It is our task, fellow ministers, to see to it that the Bible speaks with clarity. And at this point we have distinct and individual responsibility. To hastily seize the Bible, thumb quickly to a selected portion, and then proceed to rapidly read the lesson—this is most certainly undesirable. It is really saying, "I have a terrific sermon in store for you. I must hurry and read the scripture so I can get to it."

For clarity of scripture reading, first of all, the Bible reading moment should be approached with unhurried and meaningful reverence. Then whether the audience remains seated or stands (the latter is usually preferable), the Bible should be read slowly enough for all—both young and old—to grasp its message. After the scripture reference is announced and before reading is begun, by all means, allow a moment or two so all who have Bibles can locate the place and follow along as you read. This encourages bringing Bibles to church. And, in fact, such a practice gets the audience in a listening mood. Because they have listened to the Word of God, they will more than likely listen to you. So sermonic clarity begins with clarity of Bible reading.

CLARITY OF OUTLINE

People are not dogs (most of them, at least); bone chewing is not a na-

tural yearning. So I assume that most audiences will not natively exult over chewing sermonic bones—it is meat they want. But most people like to know that the meat they will be eating is vertebrate. They like to detect the skeletal structure, even if they don't do any more than admire it. So, wise is the preacher who gives his hearers a glimpse at the skeleton of his sermon before he begins to clothe it with succulent flesh. This may be done by the overt way of stating, "The sermon will deal with the following considerations. First . . . second . . . and third . . ." I think it can be done in other more appealing ways, however. One preacher started thus: "Our journey this morning will take us by two signboards. On the first one you will read the words, 'The Leading of the Lord Is Reliable.' On the second you will see in bold lettering, 'The Leading of the Lord Is Relevant.'" He was preaching on Eliezer's search for a bride for Isaac. The text was from Gen. 24:27, "I began in the way, the Lord led me."

Regardless of the method used, our audiences do like to be "let in" on the outline and plan for development of the sermon about to be presented. Don't deny them clarity at this point.

CLARITY OF EXPRESSION

Space forbids a discussion of the many facets of pulpit speech: eye contact, gestures, pace, modulation, etc. Only two elements of speech clarity can be noted just now.

Enunciation: thou art a jewel! Don't you dislike having your name mispronounced? Unpardonable sin! Well, words, like names, have essential worth, and deserve to be both pronounced with accuracy and enunciated with clarity. Tape recorders stand us ministers in good stead in

this regard. To listen back to our sermons: the mumbled words, the clipped phrases (I nearly forbear, for I am a terrible offender)—this is of inestimable value. But let's get down to brass tacks. Play that sermon back. Count the number of words either mumbled or smothered—words the casual hearer would not immediately recognize. Now play it back again and pause for each of these words and write it down on a sheet of paper. You will likely find that certain words are consistent offenders. In crime they call such recidivists. Put these in death row of your penal institutions and declare that they will not survive.

Now again note the significance of these poorly enunciated words. Are they of primary or secondary importance in the conveying of the basic message of the sermon? Of all words that must be heard with full meaning it is such words as heaven and holiness, sanctification and faith and eternal life. Neighbor, when we are using great pillar ideas like these our lips must be meticulous in speech clarity.

Sentence endings: don't bury them! This is no novel suggestion. All books on pulpit speech remind us of it. It is easy to slump into the habit of dropping our voices at the close of every sentence. And this can become serious for the listener. For while a speaker may begin by merely dropping his voice at the last syllable of the last word, the habit can progress until he begins dropping his voice at the midway point through the sentence. In such a case, part of the meaning of each sentence is buried in semi-silence. If a sentence is worth expressing, then *all of that sentence should be heard.*

Sorry! I can't hear what you say!

The Altar Service*

By Joseph H. Smith

HUGH PRICE HUGHES when once asked before the New York Preachers' Meeting for some advice concerning the "After Meeting," said (1) "Take good care of the before meeting." And this is wisdom. The service from beginning to end should be a unit. Not necessarily a unit as to themes, nor as to methods; but surely a unit as to object. Nothing must conflict, but everything contribute to this object. The altar service should not represent so much an addition but a culmination.

Unfortunately, many services—particularly in what are called the regular means of grace—are without any object. Unless it be simply that of finishing a duty, performing a service or a perfunction. It very often happens that the preliminary part of the service—notably the professional music—is conducted rather for the worship of man than of God, and these singers draw sharp distinction between their anthems and gospel songs. So that it not infrequently occurs that to get the people at all into the neighborhood of his proposed sermon, the preacher is sensible of a mighty effort to recall them from what has gone before. Or he must ignore it entirely. Then, too, there is much danger that the sermon itself become an end, and not simply a means to an end. This makes a second break in the continuity of the service, and the meeting must be closed up

with a third piece to the mosaic or medley. The unity of the Spirit in a divine service comprises this twofold object—the glory of Christ in the salvation of men. Worship and work are wedded. But not only are many held without any object, but some indeed have other secondary and even some questionable ends as their object. As of old, the Lord's house is made a place of merchandise instead of a place of prayer. Ways and means are allowed to defeat worship and evangelism.

Immediate results during the preaching is an ideal condition, which not even our devotion to the altar service should be allowed to preclude. That sermon is not finished which has failed to grapple with the wills of men. "While Jesus spake many believed on Him." An urgent faith on the part of the preacher, and a unit of faith on the part of Christians present will often precipitate salvation during the sermon, during the singing, during the praying. When once it is understood that we are met for business, everybody will be made to converge to the business in hand. And when we ourselves are expecting that this business may be accomplished not in connection only with some one part of the service but with any and all parts of it, then our zeal will not be showing a feverish unrest to get to the altar service as though nothing could be done without it, or before it. Inskip would sometimes reverse the whole order of

*Taken from *The Altar Service, a Symposium*, published by the Christian Witness Company, 1904.

things in a service, saying he was not going to let the devil find out what he was going to do next, and have people prepare themselves against it. It seems to have been right in the midst of Peter's sermon that the household of Cornelius received the gift of the Holy Ghost. But we think the secret of this was in the number and nature of their "before meetings."

Yet there are New Testament precedents for "after meetings" in which the work begun in the preceding is completed and the results gathered on the spot. When Paul had preached and indoctrinated those disciples at Ephesus, he afterward laid his hands upon them and then they received the gift of the Holy Ghost. After Peter preached that great sermon on the Day of Pentecost, there followed a meeting of inquiry and exhortation and instruction and prayer which led up to the consummation of 3,000 conversions. And there is no doubt that procrastination or neglect of these after exercises would have resulted in the loss of much of the good effects of the preaching as it did when Felix, though trembling under the great apostle's reasoning on righteousness, temperance and judgment, dismissed the matter for a more convenient season. An after service is therefore both philosophical and scriptural. It is necessary because (1) of the frequent absence of the previous conditions to insure the best end of preaching in coetaneous results; (2) because of the fact that certain persons or states of mind require added instruction and exhortation and supplication to get them clear through.

The altar service (or "mourner's bench") still proves to be our most efficient (though not the only) means for conducting this after work. When properly conducted it is most inter-

esting and impressive to the audience. It involves an openness of avowal and seeking which at once burns many bridges behind the seeker and tends greatly to intensify his earnestness. Its very form and nature emphasize prayer above mere instruction or inquiry. It also presents and presses the prospect of an immediate settlement of the question. Besides this it furnishes employment for the gifts of many besides those of the preacher, in invitation, exhortation, instruction, supplication, etc. And one ideal to be ever aimed at in public service is the spiritual and evangelistic employment of all members of the body.

Lastly a word about conducting the altar service. Till the preacher or the leader of the meeting surrenders it by appointment of another it should remain in his hands. Nor should this surrender be made without good and justifiable reasons. While in the very nature of the case the fullest possible liberty should be accorded the individual workers in their methods of persuasion, instruction, etc., yet they in turn should respect the generalship of the leader and concede and contribute in every possible way to insure the success of the work as a whole. The leader must also have in mind and hand the congregation at large to prevent dissolution, distraction and undue detention. Experience proves that the most is done and the results are most quickly attained by having the seekers pray for themselves. For whether it be for justification or sanctification they seek, "Whosoever shall call upon the name of the Lord shall be saved."

The altar service now lacks five years of being in use for a century. Nothing yet has been devised that can successfully or sufficiently substitute it. Yet there are many things which may supplement it to good profit.

What Do You Do with Your Money?*

By Douglas Horton

FOR THE MOMENT, I ask you to turn your eyes in upon yourselves, and look at what you are, each of you for yourself. According to Whitehead's famous aphorism, religion is what a man does with his solitariness. This may fall short of a complete definition of religion, but which of you would deny that aloneness is a part of Christianity, and a neglected part?

FREEDOM

Let me point out to you, as you stand in that strangely solitary condition, that its chief characteristic is freedom. You have detached yourself from everything that would hold you down to the world. God himself lays no violent hand upon you, compelling you to move either this way or that. You may do as you like. You are free.

At this point, Protestants have a special heritage to preserve. They will not save their freedom in this age—when all the tides of culture seem to be sweeping them toward the commanding state and the authoritarian church—unless they give themselves time to experience this freedom.

Freedom as a tradition is celluloid and hollow; it will perish. Freedom as a philosophical concept is abstract and thin; it will not hold against the pull of actualities. Freedom as ex-

perience—the experience of a soul alone with God—is the very stuff out of which the heroic in history is made.

COMMITMENT

Now comes the ultimate question: What shall a man do with his freedom? When he is alone with the Man on the Cross, he knows the ultimate answer: *A man shall commit his free self to God for service in the world.*

Thomas Barclay of Formosa is an example of a man who did just this. He is also an illustration of a singularly radiant and useful personality. Any reader of his life story must be convinced of the cause-and-effect connection between the early commitment of his free self to God and his strong and beautiful life in Formosa.

After his death there was found among his papers a form of solemn commitment, first signed on his sixteenth birthday, when he was a student at Glasgow University. It reads, in part, as follows:

"This day do I, with the utmost solemnity, surrender myself to thee, O God. I renounce all former lords that have had dominion over me; and I consecrate to thee all that I am and all that I have—the faculties of my mind, the members of my body, my worldly possessions, my time and

*Taken from *Stewardship Facts*, 1962.

my influence over others—all to be used entirely for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest me in life. To thy direction I resign myself, to be disposed by thee in such a manner as thou in thine infinite wisdom shalt judge most subservient to the purposes of thy glory. To thee I leave the management of all events and say without reserve, "Not my will but thine be done."

The signature on this document had been repeated on every birthday between the ages of sixteen and eighty-five years! Think of the man, on his birthday, separating himself from others for a little, so he might feel his freedom in God's sight; then quietly and slowly reading over the paper, yellowing with age; and finally writing his name at the bottom.

Here was a man who took the kind of opportunity every soul needs to be itself, a man who took this opportunity by the full commitment of his free self to God.

MONEY

The acid test of whether or not you are not so committed is the question: What do you do with your money? It is your means of being selfish or generous. It is your lengthened arm: with it you can build a self-contained life which will finally shut you off from your neighbors, or you can extend to them the bread of human brotherhood. Your money is your free self translated into the only terms understood in the economic world. By your use of your resources you can tell just how, and to what extent, you are committed to God.

If a person means to make a complete commitment to the Lord, he will see the world as the Lord sees it, as a whole. It is this, however, which many of us fail to do for the

simple reason that we do not make our commitment at a time when we are free from the trammels of circumstance. We spend for whatever is most attractive around us. We become victims of the near at hand. We exhaust our resources on the immediate. The only way of avoiding this predicament is to make our decision as to what we will spend and how we will spend it in a moment of freedom before God, then carry out this decision.

Joy

The way of the person who gives a percentage of his income, and who decides in advance, freely, what this percentage shall be, is the way of spiritual joy.

A few years ago while visiting the Philippines, I chanced upon a little church, roofed with palm leaves and open to the weather on three sides, in which a tithing service was being held. The ceremony was simplicity itself; in the midst of the regular morning worship, while the pianist played a hymn of consecration, those who wished rose from their benches, went forward, and laid on the Lord's table the tithe of their earnings for the week.

Poverty dogged these villagers so closely that they did not see in a year as much money as we handle in a day, yet their facial expression I can describe only as miraculous. As they returned down the aisle, their countenances shone like Moses' of old, with a spirit of holy joy. They were free, with the freedom of Christ, and they were declaring, by their gifts to His kingdom, their thanks for His inexpressible gift to them.

Everywhere the same law holds! Let a man enter into a free partnership with Christ and he will find a satisfaction beyond description.

The Christian and Money

By Russell Metcalfe*

INTRODUCTION:

Money is a vital part of modern living. Because of what it represents, money—while neither good or evil of itself—can be a vital force both for evil and for good.

To the average Christian, money represents a portion of his life. Money represents hours worked and energy expended, until we could actually call money “condensed life,” for we have agreed to trade away a certain portion of our lives for an agreed amount of money. We agree to spend so many hours of work for a fixed amount of money, making the money we receive actually a symbol of hours and energies expended.

With this in mind, then, it becomes exceedingly important how we spend our money, for we are actually spending our hours and our energy when we pass our money across the counter. A true Christian can no more afford to waste his hard-earned money than he can waste his time and dissipate his life. Perhaps if we kept these things in mind we would think longer if we thought in terms of hours and weeks and even months invested before we spent money in pure luxury. For as Christians we have no business in selfishness or wastefulness with any part of the

money that God has given us life and health to earn. We are stewards of every cent that comes our way; and even as a Christian’s life is dedicated to God, just so a Christian’s money is sacred, for it represents a portion of that dedicated life that has been “condensed into currency.”

However, in this message I want to deal particularly with that small portion of our income that God has reserved particularly for himself. If what we do with *all* money in our hands is proper concern for prayer at all times, then how much more should every Christian approach the matter of storehouse tithing, that he might not only tithe, but that he might know *why* he is tithing, and how his tithe is an act of worshipping God with his substance!

I believe in tithing! I believe that it is God’s plan for my own life, as well as for His entire Church. I have here several reasons why I believe in tithing. I would like to share them with you.

I. I Believe in Tithing Because It Is a Basic Law of God

There are some Christians that seem to believe that tithing is a part of the levitical law that was introduced by Moses and superceded by the New Testament, and only in mod-

*Atwater, Ohio.

ern times revived by Christian ministers to help sagging finances.

Tithing *was* a part of the Levitical law, and Christian ministers *do* preach it today in hopes of meeting the critical financial needs of the churches; but before we write off tithing as a modern revival of a dead ritual, let us be certain where tithing started, and find out where, if ever, it was officially brought to an end.

Long before Moses was born there were devout men on the earth that worshiped the true God, and as a part of their worship they always included a token that indicated that they recognized God as Lord over their substance as well as their spirits. The first record that we have of worship anywhere was when the sons of Adam built altars and offered to God a portion of their livelihoods. This would seem to indicate that God has written upon the very hearts of His people that the Almighty has a due of the substance of our living. In Gen. 14:20 we read where Abraham, at a time centuries before Moses and Sinai, met Melchisedek, that mysterious king-priest, and paid tithes to God through him, even though there was no written law which said he must do so. So it would seem that tithing, like the observance of the Lord's day, is written into the very fiber of worship, and not merely in Jewish law and tradition.

But did Jesus do away with tithing? Quite the contrary, Jesus strengthened the claims of God on man's life and living. The whole tenor of Jesus' teaching approves of tithing, and once particularly Jesus approved of tithing even of the most insignificant incomes. In Matt. 23:23 Jesus rebuked the Pharisees for hypocrisy, saying that although they *were* faithful in tithing they had forgotten the weightier matters of worship, as mercy, love, etc. He concluded by

saying that they ought to do these important things, but also He said they ought not to leave the other undone . . . such as tithing the very herbs from their gardens.

No, tithing was not begun by Moses, nor was it ended by Jesus. Tithing has been a basic part of man's worship since the dawn of time, and it will continue to be a measure of his faithfulness in material things until Jesus comes to set up a new order on earth.

But this is just one reason why I believe in tithing. Other reasons why I believe in tithing are revealed in a negative sense by what failure to tithe indicates in a Christian's life.

II. What Failure to Tithe Indicates

(1) *Failure to tithe indicates a warped sense of values.* I feel a sense of pity for Christians who feel that they cannot afford to give God His tenth, for they are indicating that they feel that worship and church and evangelism are not as important as automobiles and washing machines and television and other material things which have so tied up their income that God's work must be left out.

Perhaps there is not intended selfishness behind such action, but failure to tithe indicates that self is actually the most important individual after all, and that God can take the occasional dole and be satisfied with it.

It is dangerous for any professing Christian to put anything but the interests of Jesus Christ first in any area of life and living, and that does not exclude this important area of our finances. It is more than mere silver and gold, remember. It is "condensed life"; and God help that Christian who does not seek first the kingdom of God and His righteousness, for his sense of values is warped, and his selfishly spent ten-tenths will fail to sup-

ply his needs even as the nine-tenths would have done had he been faithful to bring the tenth as an act of worship into the storehouse on the Lord's day.

(2) *Failure to tithe indicates a measure of unbelief in God's promises.* Mal. 3:10 says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here God plainly states that He will bless those people who have faith enough to tithe their substance, and ask no questions as to how they are going to make it.

God says simply to bring in the tithes faithfully, and the rest is up to Him. When a Christian fails to tithe he is saying, "I cannot trust in God's Word. I must save the tithe for myself. God cannot take care of me. I'll take care of myself." So failure to tithe is not only selfish, but unbelieving.

(3) *Failure to tithe robs me of confidence in times of stress.* It is a wonderful thing to be able to look to God when troubles come and throw the responsibility over on Him. If we can say, "Our tithes are all in!" there is a wonderful sense of peace and trust that we could not have if our tithes were in arrears and we had not been faithful. God has a way of blessing the habitual tither, and as that tither has shared with God his goods as a Senior Partner, just so in times of trouble that Senior Partner has reserves to draw upon that we little dream of, for no partner of God is ever really bankrupt!

There may be many poor Christians, but none of us need suffer real lack if we have been faithful in this matter of tithes. Hard times will come to us all, times that will try our faith and faithfulness; and for the

sake of your faith in that trying hour I urge you to become a faithful tither, beginning this day, if not sooner.

These have been the negative reasons why I tithe—what failure to tithe indicates. But I should like to close my message with a few happy reasons why I believe in and practice storehouse tithing.

III. Results of Faithful Tithing

(1) I believe in tithing because *tithing keeps us constantly reminded of eternal values*, which transcend things material. A man who tithes is investing in eternity, in heaven if you please, and Jesus declared that *where our treasure (investment) is, there will our hearts be*. When I tithe I am made to realize that I can be a part of something that is eternal in the heavens. Money spent on material things brings pleasure and makes life here more happy; but money invested in God's kingdom makes human souls appear more precious, and life and death and heaven and hell more real. It is hard to be a faithful tither and still have warped values about money and material things.

(2) Even more, *tithing makes us a faithful part of the active work of the church*. Our dollars, representing our "condensed life"—those hours spent in a hot factory or stuffy office—go where we ourselves cannot go in person. Our very lives mingle with the lives of missionaries and ministers in a very real way, and souls are saved because of faithfulness in tithing. A faithful tither has every right to feel that his money and his life behind that money are a service to God—a service of soul winning. It is no wonder that ministers regard the offering as a vital part of the worship service of the church. For during the collection of that money true tithers

(Continued on page 14)

Nazarenes—Stewardship Is Not Optional

By Morris Chalfant*

JUST BEFORE my father's death he wrote in the flyleaf of my pulpit Bible, "Be loyal to leadership in all relationships, locally, the colleges, the seminary, the district and the general interest of our beloved Zion."

The stewardship ministry of the pastor is one of the basic responsibilities of his vocation. If a divorce is threatened because of the mishandling of money, the pastor brings good financial counsel into the picture. If a man's niggardliness is depriving him of great joy in Christian service, it is the pastor's duty to lead him to a higher standard of giving. If a man's will does not reflect the basic Christian concerns of life, it is the pastor's privilege and duty to counsel with him in this situation. It is the pastor's high calling to lead his people in the basic Christian ideal, "Whatsoever ye do, do all to the glory of God."

I personally feel it takes four things to make our people faithful stewards: *inspiration* (spiritually), *information*, *perspiration*, and *desperation*. Perhaps no area of a Christian's responsibility is as neglected as that of his stewardship, for it is at this point that the cost is the greatest. However, it may also be said that at this point the reward of the Christian life is the greatest.

The Apostle Paul wrote, "It is re-

quired in stewards, that a man be found faithful" (II Cor. 4:2). Christian stewardship is not optional; it is the commandment of the Lord. Stewardship is grounded in the nature of God. This is fundamental and basic. Like evangelism, if stewardship has its basis in any other principle, it is shallow and partial. In I Pet. 4:10, Christians are spoken of as "stewards of the manifold grace of God." Here, without doubt, is the basic principle of stewardship. It is a stewardship of God's grace, not material accounting, through tithes and offerings, of money and things.

Stewardship is not giving things to God; it is giving self to God so that He can use the things that we have. Emerson once said, "Things are in the saddle and ride mankind." But God must be in the saddle so that "things" will not drive us but will serve us for God's glory. We become good stewards deliberately and not by chance. We must decide to serve God in every area where His light may shine. Good stewardship is an act of faith and not of fate.

Stewardship, therefore, cannot be optional. It is obligatory. We cannot escape it; we cannot evade it. The responsibility is there. The tragedy is that so many Christians have never become aware of this obligation.

Malachi speaking for God asked, "Will a man rob God?" Perhaps not

*Evangelist.

intentionally, but when we knowingly and willingly withhold from God what is rightfully His, to that extent we do rob God. When you can sing, teach, witness, serve, but withhold these services, are you not robbing God? When one takes his time and misappropriates it, is he not robbing God? When one cuts expected years from his life, years that belong to God, by drinking, smoking, eating excessively, is he not robbing God? What about the stewardship of prayer, worship, suffering, sorrow, personal witnessing, individual development, and Christian living?

Tithing, giving a tenth of one's income, is an age-old practice but a modern necessity in performing the will of God. Can the New Testament Christian afford to do less than the Old Testament Jew? Actually, tithing is not hard if the heart is soft. It is easy when God's portion is taken out of our income. The last tenth of one's income is the most difficult to manage. Putting God first means paying God first. No doubt the following quotation accurately expresses the condition of many in our beloved Zion, "Between the great things which we cannot do [like giving a million dollars to missions] and the little things we are refusing to do, many have succumbed to the danger of doing nothing." God has ordained that money can be exchanged for spiritual values. It should concern every believer deeply that he convert some of his wealth here into the coin of the Kingdom to which he is hastening and in which he anticipates an eternal home. Exchange your goal into souls, the sort of coin current in eternity. Someday the buying power of money will be gone. It will be dead loss. Plan not to be dollar millionaires, but soul millionaires, the

standard of the wealth in the homeland.

Human nature has not changed since the days of Malachi. The prophet Malachi asked the question, "Will a man rob God?" and the answer then and still today, "Yes, some men will, but a Christian won't." Horace Bushnell was right when he said, "The next great revival will be a revival of Christian stewardship." God has indicated the way and the only way. We, as pastors in our beloved Church of the Nazarene, must bring our people to see that if God is shut out in the lower levels of life He will humanly speaking be automatically shut out in the upper levels.

Dr. A. T. Robertson was fond of reminding his students that, as pastors, they should love their members, "warts and all." No pastor ever led his people in stewardship by fussing at them. You do not put the bridle on the horse by beating him over the head. You can catch more flies with sugar than with salt. This does not mean that we must feed our people with a sugar-coated diet. We must teach our people, not castigate them. You can say anything to your people if they know that you love them.

When we come to see that stewardship cannot be optional because it is grounded in the nature of God, we will see the spirituality of our churches deepen, the lost will be won, the inactive enlisted, the study of God's Word will increase, Christian living will abound, personal lives will be transformed, and the treasures of our churches, colleges, seminaries, and general church will feel the weight of our joyful and voluntary giving.

NAZARENES, STEWARDSHIP IS NOT OPTIONAL. ARE WE PRESUMING THAT IT IS?

Pulpit and Pew:

Touring the Bible Together

By William Hanna*

(The personal description of a plan for the co-ordination of the people's bible reading and the pastor's preaching *Editor*)

THE IDEA PLANTED

It was planted in freshman days at Pasadena College. It came from the handy *Pocket Bible Handbook*, by Henry H. Halley. In strategic locations in his exposition, Mr. Halley wrote, "The most important page in this book is 748." Naturally I turned first and often to "page 748." Here is what it said:

THE MOST IMPORTANT THING IN THIS BOOK

is

This simple suggestion:

*A congregational plan of Bible
reading and*

*That the pastor's sermon be from
The part of the Bible read the
past week*

Thus connecting

*The Pastor's Preaching with the
Peoples' Bible Reading.*¹

Mr. Halley further suggested that this program might cover the entire Bible each year.²

THE IDEA GERMINATES

It developed through school days and two pastorates. Finally, in the

summer of 1959, the crust of my personal fears could restrain the bursting pressure of this challenge no longer. Early in the fall I began earnest and prayerful cultivation of the seedling. I shared the idea with the congregation and received assurance from the board of their wholehearted support of such a plan. In December a specially prepared bookmark-type "Bible Reading Guide" was distributed, and the first Sunday of 1960 we began our program of co-ordinated Bible reading and preaching. At the time of this writing, we have completed the Bible two and one-half times in as many years.

THE IDEA BLOOMS

It has produced a satisfying variety of fragrant and significant fulfillments in my preaching. Among these are the following:

First, my goal as a Nazarene preacher was to have a Bible-centered ministry. This was based on two essential considerations—first, I needed this myself to stay on course; secondly, this was the need of my people, for only God's Word is the Word of the ages. Yet I faced the subtle temptation to deviate from the harsh discipline of Scripture study and exposition. Books about the Book

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¹Henry H. Halley, *Pocket Bible Handbook* (Chicago: Henry H. Halley), p. 748.

²*Ibid.*, p. 749.

seemed easier and quicker sources of messages. Thus a defined and systematic program of arbitrary reading assignments has placed me in the constant discipline of comprehensive Scripture study and preaching. It is significant that my sermon type immediately changed with the inception of this plan so that now nearly all of my sermons are of the textual or expository order.

Second, variety is important to the preacher but he is constantly plagued with the possibility of slipping into a rut. The rut restrictions involved in being fenced out of pet passages by new assignments was just what I needed. I began to look deeply for new scriptural approaches to the old truths and, believe it or not, they were there with a freshness before unknown to me. Special days in our church calendar took on new meaning as I discovered new implications in them through the new passage approach.

Perhaps you have already detected that I might have been driven to this plan by personal frustrations—so I might as well confess another. Involved in this is a third major compensation. Poor congregation! Always subject to the surprise tactics of the preacher! Never knowing what his text might be—utterly unable to make any scriptural preparation for the sermon. This bothered me greatly! I reasoned that if effective teaching is dependent on prior preparation by the student it would surely make sense for the congregation, through advance study, to be somewhat ready for the sermon. I tried announcing topics and even texts a week in advance but this was difficult to follow consistently. The printed "Guide" of co-ordinated reading and preaching contains an important beginning answer to this problem. One dear lady testified that she now

feasts through the week in her personal study and gets the dessert on Sunday.

THE IDEA BEARS FRUIT

The idea has borne fruit. The results have been more than an intangible "fragrance"—there has been visible fruit.

My own life has been enriched by this closer living to the Word. George Muller once said, "The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts." I now share with John Wesley the desire to be a "man of the Book." If no other person was helped by this plan, its benefits to me have been worth the time, effort, and expense involved.

Who can doubt the value of a Bible-orientated congregation? This plan has assisted us in achieving more of our ideal in this direction. Not all have read the Bible through each year, but many have who would not otherwise have done so. Nearly all have read at least some of the assignment. This program has had a way of constantly reminding all of the primacy of Scripture. Not long ago our engineer-Sunday school superintendent (a convert of two years) said in a casual conversation, "I have come to put my Bible reading assignments ahead of everything else."

The achieving of a sense of teamwork cannot be minimized as a fruit of the plan. Not infrequently the telephone rings and a parishioner asks for an explanation of a difficult passage we were reading simultaneously. Such inquiries, hearing testimonies based on this reading, seeing the assignments form the basis of lay devotions, etc. do much to make the congregation feel that we are truly a family in study together.

Many are the scriptural promises of successful evangelism as we em-

ploy the "sword of the Spirit." Across the months we have seen satanic powers thwarted and spiritual benefits won by use of this weapon. Scores have been saved, sanctified, guided, and blessed through our use of the "sacred instrument."

HOW THE IDEA WORKS

The mechanics of the idea may assume many forms. To date we have employed three separate approaches in the actual scheduling of our reading. In each case we have covered the entire Bible. However we are now thinking of taking a year to study the Psalms, another to cover the Gospels, etc. Such approaches would be more concentrated and less comprehensive in terms of the total Bible but would have great merit.

Each year we have printed an annual bookmark-type "Bible Reading Guide" which contains assignments, appropriate instructions, and some inspirational quotes to encourage consistent reading. Also we have begun each year by taking orders for helpful small commentaries to assist each reader to better understanding. Our church newsletter and weekly bulletin lists the readings for the subsequent week. Rather consistently the

assigned scripture becomes the basis for prayer meeting devotionals and Bible study experiences.

Whatever the variation in approach, I am sold in the idea of the printed "Guide." Some have questioned the binding nature of such a program, feeling that it denies the freedom of the Spirit in preaching. However, my limited experience so far reveals that the Spirit has used this discipline to uncover truths and give freshness which would have been missed under the old hit-and-miss method.

Perhaps another confession, in closing, would clear the table for me. During these thirty months of use I have deviated only once from the "Guide." The reason for this infraction was not an overwhelming compulsion to do so but rather the simple fact that I planned poorly and came up to Sunday unprepared. A dip into "the barrel" saved the day but broke my record.

So I commend the idea to you. If the seed keeps trying to sprout—let it! Be assured that such a yoke of discipline is not apt to be fatal—in fact it might prove to be genuinely rejuvenating to both pastor and people.

The Christian and Money

(Continued from page 9)

are donating portions of their lives already spent into the service of God.

(3) Last, *faithful tithing gives us great faith in times of need*. This is the antithesis of another reason I gave for tithing—that failure at this point robs us of our faith—but this fact is as true as ever the other was. For where failure to tithe robs us of faith toward God in times of need,

faithfulness in the matter of tithing gives us great faith and confidence when the times of stress come. Every Christian minister could give examples of answered prayer to those who have been faithful in tithing, and every great tither has had answered prayer. And God will help your faith, too, if you are faithful in this matter of tithing.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 2:1

QUICKENED

THE FIRST VERSE of Ephesians two serves as a good example of the apparent necessity for supplying words in an English translation which have no direct support in the Greek. For this purpose the King James translators used italics, to indicate that such words were not represented in the original.

Oftentimes the added words in italics dilute the effectiveness and force of the Greek text (e.g., I Thess. 4:3). At other times they actually distort the true sense of the passage. For instance, "somewhat" in Rev. 2:4 is positively misleading. The Greek says simply and clearly: "But I have against you that you neglected (or left) your first love"—which is something far different. It was not a trifling "somewhat" that ailed the church at Ephesus, but a fatal disease, as the next verse shows. It should be obvious to any careful reader that the inspiration of the Holy Spirit for the original writing of the books of the Bible did *not* attach to the work of the translators of the King James Version.

But in the case of the passage before us, some addition does seem necessary. Literally it reads: "And you [plural] being dead in your tres-

passes and sins." The Greek has no main verb in the first three verses of this chapter, which seem to constitute a sentence. A Greek sentence can be complete without any verb; but that is not the case in English. Usually, though, it is only the copulative verb (to be) which must be supplied. Here something more is needed—or so it seems.

The first English version managed without a verb. Wycliffe (ca. 1382) had: "And whanne ze weren deed in zoure giltis: and synnes." The first printed English New Testament was by Tyndale (1525). His translation became the main basis for the King James Version. He has: "And hath quickened you also that were deed in trespasse and and synne." The Great Bible (1539) comes a little closer to the King James Version. It reads: "And you hath he quyckened, where as ye were deed in trespasses, and synnes." The Geneva Bible (1560) introduced the use of italics for words not in the original. It has: "And you *hath he quyckened also*, that were dead in trespasses and synnes."

Weymouth (1902) varies strikingly in placing the verb at the end of verse 3—"to you God has given Life." But other private translators have

usually supplied the copulative verb. *The Twentieth Century New Testament* (1901) has: "To take your own case again. Once you were, so to speak, dead because of your offences and sins." Moffatt (1913; rev. ed., 1922) reads rather similarly: "And as with us, so with you. You were dead in the trespasses and sins . . ." (continuing the sentence to the end of verse 3). Goodspeed (1923) also carries on the sentence. He has: "You also were dead because of the offenses and sins in the midst of which you once lived . . ." Charles B. Williams (1937) follows this same line: "You too were dead because of the shortcomings and sins in which you once lived . . ." Verkuy's *Berkeley Version*, 1945, reads very similarly: "You, too, were dead in your trespasses and sins . . ." It is obvious that modern translators prefer simply to supply the copulative verb so as to make a complete sentence.

The English Revised Version (1881) followed the general lead of the King James Version, only modifying it to read: "And you *did he quicken*, when ye were dead through your trespasses and sins . . ." The American Standard Version (1901) simply changed *did he quicken* to *did he make alive*. The Revised Standard Version followed rather closely, with this wording: "And you he made alive, when you were dead through the trespasses and sins . . ." But *The New English Bible* (New Testament, 1961) conforms more nearly to the pattern set by private translations in this century. It reads: "Time was when you were dead in your sins and wickedness . . ."

The question is: Does the context justify the insertion found in similar terms in the three standard versions (before N.E.B.)? The verb "quicken" does not occur until verse 5. It

would seem that the copulative verb, as in the above recent translations, is adequate and less open to criticism.

TRESPASSES AND SINS

The Greek noun *paraptoma* (trespass) has already been noted (1:7). What is the difference between "trespasses" and "sins"? Vincent makes this distinction: "*Trespasses*, special acts. *Sins*, all forms and phases of sin: more general."¹ S. D. F. Salmond says: "Etymologically, *paraptoma* points to sin as a *fall*, and *hamartia* to sin as *failure*." But he adds: "It is impossible to establish a clear distinction between the two nouns in the plural forms, as if the one expressed *acts* and the other *states* of sin, or as if the former meant single trespasses and the latter all kinds of sins."² He takes the whole as a general declaration that it is by sin we are made dead.

But most commentators find some distinction. Eadie writes: "Perhaps while the first term refers to violations of God's law as separate and repeated acts, the last . . . may represent all kinds of sins, all forms and developments of sinful nature."³ He says more specifically: "Thus *paraptomata*, under the image of 'falling,' may carry an allusion to the desires of the flesh, open, gross, and palpable while *hamartiai*, under the image of 'missing the mark,' may designate more the desires of the mind, sins of thought and idea, of purpose and inclination."⁴ This seems to be a helpful, as well as valid, distinction. It is in agreement with what Olshausen had already declared: "The plural *hamartiai* of course denotes also workings of sins, not, however, sinful *acts*, so definitely as *paraptomata*

¹Word Studies, III, 374.

²EGT, III, 283.

³Ephesians, p. 118.

⁴Ibid., p. 119.

but rather inward sinful movements of the soul in desires and words.”⁵

The thought seems to be that what makes the natural man spiritually dead is not only his violation of God’s laws. This would constitute him condemned to die. But it is something deeper. He is not only subject to death or even under the sentence of death; he is actually dead, because under the control of a sinful nature.

IN OR THROUGH?

Is it “in trespasses and sins” or “through trespasses and sins”? In the Greek no preposition occurs; it is simply the dative case, which can be rendered several ways. The former usage would be called the locative dative, the latter instrumental dative.

The older translators took it the first way. “In” is used by Wycliffe, Tyndale, the Great Bible, the Geneva Bible, and the King James Version. But the Revised Version (English and American) has “through,” which is equivalent to “by means of.” Weymouth agrees. *The Twentieth Century New Testament* is even more specific. It reads: “because of,” as do Goodspeed and Williams. The Revised Standard Version has “through,” but *The Berkeley Version* and *The New English Bible* have “in.” So it is obvious that the question is still debatable.

⁵*Biblical Commentary on N.T.*, V, 54.

What do the commentators say? Olshausen writes: “Men are of course here called *dead* through transgressions.”⁶ Salmond says emphatically: “The dative is the instrumental dative, ‘by trespasses,’ not *in* them.”⁷ Alford makes it “causal dative,”⁸ which would be much the same. Similarly, Meyer writes: “The dative denotes the ‘efficient cause’ of the death.”⁹ Ellicott prefers “by,” not “in,” holding that the dative here indicates the instrumental cause.¹⁰ Westcott adopts “through.”¹¹ A. T. Robertson, however, says that it is the locative here.¹²

It is evident that the matter is not fully settled. Probably the best solution is to allow both meanings to the dative. It is certainly true that sin is the cause of our spiritual death. But it is just as correct to say that we are dead “in” our sins. When two possible interpretations of a grammatical construction in the Greek seem equally well supported, it may be the part of wisdom to adopt both, rather than committing oneself irrevocably to either one alone. Often both applications may be made in preaching, even in the same sermon.

⁶*Loc. cit.*

⁷*Loc. cit.*

⁸*Greek Testament*, III, 88.

⁹*Galatians and Ephesians*, p. 356.

¹⁰*Ephesians*, p. 42.

¹¹*Ephesians*, p. 29.

¹²*Word Pictures*, IV, 523.

Qualities That Make a Good Preacher

By D. H. Spencer*

IN THINKING of the qualities of a good preacher I immediately begin to picture in my mind some of our African preachers who have made a success of their ministry in spite of very little academic training by making full use of their natural talents and by giving faithful attention to the total demand of their task as preachers of the gospel. Some of them have seemed to possess several of the qualities that would make for success, while others have sometimes possessed only one of the qualities to any marked degree, and yet these last have succeeded by combining this one talent with hard work and godly living. The men whom I shall mention in this connection are men that I have worked with for a minimum of three years each, during which time I have had ample opportunity to observe them in almost all the circumstances which a preacher might meet.

When I first heard of Rev. Richard Gininda, one of our Swazi elders, it was as one of the more successful pastors on the Swaziland District. His preaching itself did not impress me as being outstanding and I began to wonder about the reason for his success. One day an old Swazi chief provided me with at least a very great part of the answer when he said,

"Gininda is a straight man. He does not say one thing and go around the corner and do something else." Then I knew that *the quality of integrity* had given the people confidence in Brother Gininda and they had heard his preaching and followed him because they trusted him.

In 1955 we were stationed at Bremersdorp (now Manzini), Swaziland, where I was to serve as copastor with Rev. Phineas Dlamini in our church on the main station. The day I met him he was wearing a big smile and a cheerful expression which I seldom saw him without. The last time I saw him his body was emaciated and racked by pain because of cancer, but the big smile and cheerful greeting were the same as they had been during days of health and strength. In his preaching ministry *this quality of cheerfulness* was a blessing and an inspiration to all. Coupled with this were two other qualities, *compassion and courage*, which to me made him an outstanding preacher. Many times I have seen him weep as he poured out his heart to his people pleading with them to come to God. Then I have seen him take a fearless stand when there was any conflict between Swazi custom and Christian principle and be just as uncompromising in his stand for the right as he was compassionate in his pleading with sinners, even though he knew his stand

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was unpopular and would bring criticism and possibly persecution.

Some preachers abuse humor in the pulpit while some know how to use it to more effectively illustrate sermons and make them a greater blessing. One of the latter was Rev. Jotham Magagula, *whose use of humor was very effective*. Not only did he know how to use a humorous illustration, but he also was able to laugh at himself. This quality has added punch to his preaching and helped to endear him to his people. *Resourcefulness is another of his qualities*. With only a seventh-grade education and little Bible school training, he can yet find sermons and illustrations where many preachers would not even look for them. A bucket of dirt, an ear of corn, or just a plain stick can provide him with a single illustration or the basis for an entire sermon. Even when preaching on short notice he often comes up with some unique idea or object lesson which makes his message outstanding. *A third quality of Brother Magagula's is adaptability*. He seems to be able to preach to a large church crowd, or a group of boys and girls, or a preachers' meeting, or to address a conference of teachers, many of whom are far ahead of him scholastically, with poise and freedom. I have been amazed over and over at his ability to adapt himself to such diverse circumstances in spite of his limitations, but he has done it through constant study and observation.

The first of our African preachers with whom I became acquainted is Rev. Enos Mgwenya, who is now the African leader of our church in the Transvaal. He has several qualities which have helped to bring him to this position of leadership, but he has one quality in his preaching which has greatly impressed me and that is

a giving of his very best regardless of the size of the congregation. He has preached to some of the largest Nazarene congregations ever to gather in the Transvaal, but he has also preached many times to only a meager handful in some small outstation church in the bush. However, the size of the congregation makes no difference in the intensity of his preaching. Many times I have heard him preach to a crowd of six or eight, and if I had not been able to see the crowd, I could easily have thought that he was preaching to hundreds. He does not "just talk" because the congregation is small, nor does he ever give the impression that he thinks he should be somewhere else preaching to a bigger congregation, but he literally pours out his heart to any crowd. Needless to say, this quality of always giving his best has made his preaching fruitful.

It is interesting the combination of qualities one sometimes finds in a preacher. Often a person who is intensely loyal does not impress one as being humble because his loyalty may become a source of pride. However we have one preacher in the Transvaal who possesses both these qualities in a marked degree. Rev. Johannes Mthethwa is a member of the Transvaal Advisory Board and a highly respected leader in the church, but his bearing does not indicate that he is the least bit conscious of the high esteem in which he is held by missionaries and Africans alike. In all of his dealings and in his preaching his spirit is humble. He is always willing to take a back seat but he does not do it as if to call attention to the fact that he is doing so.

The last quality which will be mentioned here is that of *a sense of responsibility for being an example to the believers*. One of our young men who has been out of Bible school for

only a short time has thus far enjoyed a very successful ministry, and this quality undoubtedly has played a great part in his success. Space does not permit his full story here, but he is a young man whose father deserted his family and left them to look out for themselves. Enoch, along with his two brothers, was given a home with his mother's brother and had managed to reach the seventh grade when I first came in contact with him at our school at Arthurseat in the Transvaal. He came to me one day to tell me that he was going to have to leave school to work and support himself, but my wife and I decided to help him on through school because he seemed to be such a bright and promising lad. Before long he announced that the Lord had called him to preach and in about eighteen months' time we put him out to pastor an outstation church which was without a pastor. Even though he was only about seventeen years old at the time and had had no Bible school training, he was very successful from the beginning and soon had his little church filled to overflowing every Sunday. He was thrilled with the work and always returned to the mission station after his Sunday services to happily report the results of the services.

One day, however, he came to me looking very unhappy about something, and it was then that this desire to be a good example was first expressed to me. According to Enoch, he had been emphasizing tithing with good success, but his success had become an embarrassment to him. The reason for his embarrassment was that he had no income at all and was not in position to tithe even to the amount of one penny, and he was

greatly embarrassed to have to just stand and look on as his people brought their tithes to the Lord after he had preached so much concerning tithing. I thought that he was going to ask me to give him some money for a tithe, but I found that his sense of responsibility was greater than I had imagined. Instead he asked if he could come and work in what little free time he had (in nearly all of his spare time from school and church he was working for us to help a little with his tuition and clothes) and receive a bit of money, even though it might not be very much, so that he would have something he had actually earned himself to use for his tithe and set the right kind of example before his people. Does it need to be said that his church grew and that souls were saved at its altars? Or that his people continued to practice tithing? Or that they loved their young pastor so much that there was a great sense of loss on their part when he had to leave them to complete his education?

Since that time, Enoch has served the church both in Swaziland and in other places in the Transvaal and he is now the pastor of one of our outstation churches in the Eastern Transvaal, where his ministry is following the same successful pattern with which it began. A further evidence of this sense of responsibility is Enoch's answering a call to leave his home in the Transvaal and go to Nyasaland to serve the church there. He has urged other young people to go in obedience to God's call, and in this he is simply being an example of the believers. His health may prevent his going to Nyasaland, but in his heart he is willing and ready to go.

Wesley and Good Works

By Eric E. Jorden*

THE DOCTRINE of evangelical perfection represents, according to Cell, "a synthesis of the Protestant ethic of grace with the Catholic ethic of holiness."¹ In this synthesis the doctrine of justification fulfilled the special needs of Protestant devotion, and that of Christian perfection those of Catholic. Wesley joined these two ideas in his doctrine of Christian experience. Cell particularly emphasizes the agreement between Wesley's doctrine of justification and the theocentric outlook of Luther and Calvin. At the same time he is anxious to point out that in this synthesis of justification and sanctification, God's work for us through Christ and His work in us through the Holy Spirit, Wesley has transcended the principles of the reformers, "at any rate has corrected a recognized limitation." Wesley did this by combining the Reformed view of God's sovereign grace with the idea of saving faith as an active principle of holiness in the heart and life of man. He combined the Reformed doctrine of man's total sinfulness and entire dependence on grace with the Arminian doctrine of a freedom in man that makes him an acting subject with moral obligations. These two princi-

ples are contradictory from a logical standpoint, but Wesley united them in experience.

Wesley himself, at the height of his power, realized the "synthesis" of which Cell writes. "Who hath wrote more ably than Martin Luther on justification by faith alone? and who was more ignorant of the doctrine of entire sanctification, or more confused in his conception of it? . . . on the other hand, how many of the writers of the Romish church . . . have wrote strongly and scripturally on sanctification; who nevertheless were entirely unacquainted with justification? . . . The Methodists maintain . . . the doctrine of free, full present justification . . . and entire sanctification, both of heart and life . . . being as tenacious of inward holiness as any mystic; and of outward, as any Pharisee."²

Because of this "Catholic ethos of holiness," Wesley was thought by some to be a Roman Catholic. At first thought, the Methodists would seem to be the last people to be suspected as "papists," but the charge was common.

While Wesley disclaimed any connection with popery,³ he recognized there was a deeper, more significant cause for the association than any or all those suggested. This centers

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¹G. C. Cell, *The Rediscovery of John Wesley* (New York: Henry Holt and Co., 1935), p. 362.

²Wesley, *Works*, Vol. VII. Sermon 107-1-5.

³*Ibid.*, III, 350.

about his preaching the doctrine of justification by faith, and the relationship of "works" in his concept of sanctification.

"Indeed the report now current in Bristol was that I was a Papist, if not a Jesuit," Wesley wrote in his *Journal*, August 31, 1739.⁴ "Some added that I was born and bred at Rome . . . Oh ye fools, when will ye understand that the preaching of justification by faith alone, the allowing no meritorious cause of justification but the death and righteousness of Christ, and no conditional or instrumental cause but faith, is overturning popery from the foundation? When will ye understand that the most destructive of all those errors which Rome, the mother of abominations, hath brought forth (compared to Transubstantiation and a hundred more are trifles light as air) is, 'That we are justified by works' or (to express the same a little more decently) by faith and works? Now do I do this?" Wesley avers that he did for ten years. "I was (fundamentally) a Papist, and knew it not." Then he testifies "to all (and it is the very point for asserting which I have, to this day, been called into question) that 'no good works can be done before justification; none which have not in them the nature of sin.'" But Wesley did teach that after justification, as an outgrowth of the implanted love of God, and this more particularly after perfect love was given, works did play a part not only in present salvation, but also in final salvation.

What became clear to Wesley was not always clear to his opponents—Wesley attributed the criticisms to either "ignorance" of popery or "willfully" speaking falsehoods—that final salvation, while dependent on faith,

was won "remotely" by works. Final salvation was clearly dependent upon "holiness" or "perfect" sanctification, as distinct from "initial." Thus, as Bond says, "The Methodists were said to be Catholics, because they insisted so strongly on the necessity of good works."⁵ The task is to pinpoint how good works fitted into Wesley's concept, and where he actually differed from Roman Catholicism is a distinction some of his critics failed to discern.

The key to Wesley's position is found in the nature of the "faith" which gives birth to salvation and rise to good works. That faith is a living, saving principle, the gift of God.⁶ Back of this faith is a prevenient grace which enables man to accept increased grace, and to go on to higher stages of the Christian life (a typical Catholic belief). It is the continuance in this faith that Wesley calls the "condition" of final salvation.⁷ Such a faith is "productive of all good works and all holiness."⁸ Such a continuance is not regarded only as a work of God. It is at the same time dependent upon the Christian himself. He co-operates with the grace which gives rise to his faith.

The essence of this faith in the work of sanctification is love. In fact, Wesley makes love the direct fruit of justifying faith,⁹ but that love is "perfected" in "entire" sanctification. It becomes the motivating power of all holy living. By the very nature of "perfect love," then, "good works" are inevitable, providing man co-operates, and Wesley believed that such co-operation was made possible

⁴B. W. Bond, *The Life of John Wesley* (Nashville: Southern Methodist Publishing House, 1887), p. 104.

⁵*Works*, VIII, 19.

⁶Sermon 6-1-7, see 5-4-5.

⁷*Ibid.*, 1-3-1, 2. See *Works*, VIII, 68 ff.

⁸*Works*, VIII, 276. See Sermon 99-1-6. Works springing from this love are the "highest part" of the religion therein revealed.

⁹Curnock, *Journal*, II, 262.

by prevenient grace. But, and this is the point to be clarified, Wesley clearly taught that good works do not possess merit before God.¹⁰ They are a "condition"—an inevitable condition by the nature of grace—and one is rewarded according to these good works, but not for them.¹¹ Wesley says he could not "split the hair" between "for the sake of our works" and "as our works deserve." But he did insist that "at every moment" we are pleasing or displeasing to God, "according to our works; according to the whole of our present inward tempers and outward behaviour."¹²

Good works, then, are necessary

for final salvation, and final salvation is dependent upon sanctity. The distinction in Wesley is between "condition" and "merit" in both sanctity and good works. There is no merit in good works done by the Christian through the grace of God; similarly, the works of supererogation, so common in Roman Catholicism, are ruled out.¹³ There is likewise no merit in present or final salvation apart from the work of Christ.

In failing to distinguish between merit and condition in good works and sanctity, the critics of Wesley found reason to suspect some elements of Roman Catholicism in his teaching. Hence they dubbed him "a Papist in disguise."

¹⁰*Ibid.*, VIII, 336 ff. The Large Minutes.

¹¹See *ibid.*, XII, 382. "But we all maintain, that we are not saved without works; that works are a condition (though not the meritorious cause) of final salvation. It is by faith in the righteousness and blood of Christ that we are enabled to do all good works, and it is for the sake of these that all who fear God and work righteousness are accepted of him."

¹²*Works*, VIII, 285.

¹³Sermon 51. "The Good Steward." Cf. J. A. Moehler, *Symbolism* (New York: Charles Scribner's Sons, 1894), pp. 158-62. The source of good works in Catholicism is the same as in Wesley—love—but the former say these have merit. (See Newman, *Lectures*, 1890, 5th ed., p. 2, n., for his interpretation of the Catholic version of good works.)

A Prayer*

"Lord, Thou knowest better than I know myself that I am growing older, and will someday be old.

"Keep me from getting talkative, and particularly from the fatal habit of thinking that I must say something on every subject and on every occasion.

"Release me from craving to try to straighten out everybody's affairs.

"Keep my mind free from the recital of endless details—give me wings to get to the point.

"I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience.

*This prayer was given to Rev. Forrest Haggard, minister of the Overland Park, Kansas, Christian Church, by Larry O'Brate, 7733 Marty Street, and was printed in the *Visitor*, the church's weekly publication.

"But seal my lips on my own aches and pains—they are increasing and my love of rehearsing them is becoming sweeter as the years go by.

"Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

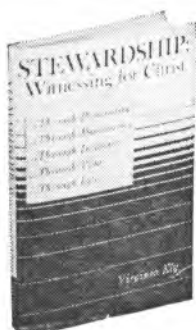
"Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil.

"Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom, it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends to the end,

"AMEN"



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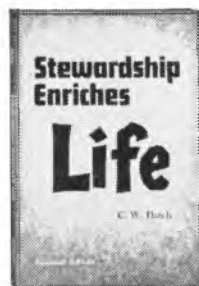
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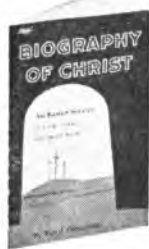
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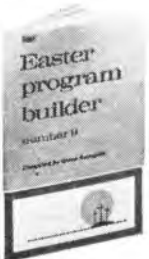
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Your Liabilities Can Become Your Assets

By Audrey Williamson

IT WAS a raw February day. It had begun with sunshine and a bracing air. But now the sky was overcast with gray, scudding clouds. A cold wind had risen from the northwest and people in cars and on foot were hurrying to warmth and comfort indoors.

As I drove the familiar route from the shopping center to home, my eye was suddenly arrested by the sight of a boy, probably ten years of age, standing 'twixt hope and despair on a street corner. His jacket was zipped tightly over what appeared to be an unusually portly front, for a young lad. His arms were firmly clasped over this distended portion of his anatomy, except for one thumb, which was frantically gesturing the hitchhiker's signal at every passing car.

He thought his appearance camouflaged the truth. What he did not know was that ten inches of dog's tail protruded from the bottom of his jacket.

With a swift glance in my rear-view mirror, I braked to a sudden stop. The boy came running, or more accurately waddling, and clambered into the front seat beside me, arms still clasped, zipper still fastened, front still protruding.

"You have your dog," I said. With a look of gratitude that shines only

in the eyes of ten-year-old boys, his hands flew to that zipper, and out gladly popped the ears, eyes, nose, and panting tongue of his most beloved possession, a mongrel dog.

By driving only a few blocks out of my way I could take him to his door. As we rode he told me how they had gone for a walk, real special, no school—Washington's birthday—he and his dog. But they went too far. It got cold. The dog got tired. He knew no one would pick him up with a dog. So he hid him! And then he got a ride! He was glad that I hadn't minded the dog after I found out about him!

"Thanks a lot for everything," he called as he ran for his front door, the dog joyfully yelping at his heels.

I didn't tell him that it was the dog that made me stop. I didn't tell him that if I hadn't seen those ten inches of tail I would have paid him little attention. I didn't say that he had contrived to turn his liability into an asset.

But later on, and since, I have pondered this thought. Our liabilities can be converted into assets. Are you circumscribed, hemmed in, perhaps even incapacitated? Are you thwarted, hindered, diverted, frustrated? Have circumstances or events or conditions forced you to change your

plans or forego some cherished dream? These very things can be turned to work for your good and God's glory.

Is one avenue of service or usefulness closed? Instead of gazing at the barred door, turn your back upon it and, looking in the opposite direction, you will see a new opportunity—for joy and activity.

Great souls have drained sweetness from life's bitterest cup. Out of his blindness, Milton produced *Paradise Lost*. John Bunyan wrote the *Pilgrim's Progress* in the feeble light slanting through the iron grating of Bedford jail. St. Paul, with his head almost upon the executioner's block,

exulted, "I have fought a good fight, I have finished my course, I have kept the faith."

It takes tremendous courage to bring hope and faith out of black despair in life's crises. But it takes courage, and resourcefulness too, to face the daily setbacks and readjustments and disappointments with serenity and confidence. These things appear to you as handicaps. They seem to make the achievement of your goal more difficult. But who knows? They may be the very thing which will cause a passer-by on life's road to give you a lift.

Your liabilities can become your greatest assets.

The Health of the Minister's Wife Is Worth Saving

Wasted Wives

By Wesley D. Tracy*

SOMEONE HAS SAID that being a preacher's wife is the hardest of Kingdom positions. This statement draws support from the fact that nearly every meeting of preachers brings word of another minister's wife who is on the verge of mental and emotional collapse.

Why do ministers' wives break down? Certainly the reasons are varied and numerous, for powerful pressures and problems can come from many sources. But generally speaking, the causes spring from one or more of these three categories: (1) Lack of preparation for their pos-

sition. (2) A fish-bowl existence. (3) Overwork.

In many ways the success of a minister depends upon his wife's ability to properly fill the official and unofficial position of "the preacher's wife." Unlike her husband, however, who has had months and years of study, instruction and training in college and seminary, Mrs. Preacher often goes into her new position practically unprepared. This produces a feeling of uncertainty and anxiety which, to say the least, is somewhat less than ideal. To fill this new role satisfactorily requires a near miracle of perception and adaptability on her part.

*Gary, Indiana.

Then too, the minister has been "prepared" by a divine call that sustains him through thick and thin. But most ministers' wives have never experienced a divine call, at least not to the same imperative degree that their husbands have.

Then there is this matter of a fish-bowl existence. This is probably the most chafing thing of all to the minister's wife. She is always on public view, always open to public criticism. She must be "all things to all men" and all women too. Her hair, hose, and hat will draw more comments on any given Sunday than her husband's sermon.

She, as well as her children, must always be pleasant, well groomed, and well dressed, and that on a very limited budget. She usually lives in a house and community not of her own choosing. And in spite of the natural desire of every woman for privacy, most parsonages often resemble Grand Central Station. This means that Mrs. Preacher must keep her house in top condition at all times for fear that the wrong person might drop in and spread abroad the news of any dusty windows, dirty dishes, or dingy towels.

Most ministers' wives are overworked either at church or at home or both. What preacher's wife is not a Sunday school teacher, missionary society president, pianist, and soloist, as well as the organizer, cook, maid, and hostess of most of the social affairs of the church? Add to this the demands of denominational work, community organizations, and district affairs and you have quite a frustrating schedule that has to be carried out above and beyond her responsibilities as a wife and mother.

Too many ministers' wives receive little help with the daily drudgeries of the home. There are many preachers who have ample time for golf and

fellowship meetings, but never have time to help around the house or even be around the house. One pastor confessed that during one year he spent only two evenings at home.

Under these circumstances the family car is usually gone, and so Mrs. Preacher is imprisoned within four walls with her problems and her progeny. She can find no time for diversion or self-expression. As one pastor's wife exclaimed; "If I could only find some time to be me!"

STEPS TOWARD A SOLUTION

There are some things that the church, the minister, and the minister's wife herself can do to relieve much of the pressure.

Many churches need to be educated as to what can reasonably be expected of the minister's wife. She should have the same freedom of choice that everyone else exercises in regard to the various jobs in the church. Also there is no reason for the church to expect the preacher's wife to be responsible for the whole social program.

The church must also realize that Mrs. Preacher is an individual and should not expect her to be, nor should any minister's wife attempt to be, a compilation of all the preachers' wives that the church has ever had.

The preacher can help a great deal if he will. He should always be thoughtful and considerate regarding helping with the housework when possible and caring for the children. He should also be considerate in the matter of inviting guests on the spur of the moment. In looking forward to a time of fellowship, some preachers forget that their wives must clean and cook and slave and serve in order to make it possible.

Perhaps the greatest contribution that the minister can make towards

his wife's mental and emotional well-being is to be as sympathetic a pastor and counselor to her as he is to everyone else.

Both the church and the preacher must learn to let Mrs. Preacher be herself, and allow her to express the distinctive personality that God has given her. If she is a joiner, let her join. If she is a mixer, let her mix. If she is an organizer, let her organize. But if she is a stay-at-home, then by all means she should stay at home and be a good wife and mother, and that with a clear conscience.

Then there are some ways in which the preacher's wife can help herself. She must realize that she cannot do it all, that she cannot personally accomplish all the worthy tasks that are present in any church community. She must learn that she is the hostess of the church and not the scullery maid. She must learn to be satisfied with letting others do things that she herself could do better, without feeling guilty or impatient about

it. Mrs. Preacher must not be afraid to say, "No," to things and people that would unnecessarily take her away from her primary duties, those being her home and family.

The wife of the preacher deserves to have a means of diversion and self-expression strictly of her own choosing. Some time each day ought to be spent doing something just for the joy of it, however foolish these diversions may seem to the other ladies of the church.

Also she must not allow herself to be so caught up in religious activity that she depends upon secondhand blessings for spiritual sustenance. She must carefully guard her time of personal devotions. She need not be caught up in the pronged horns of the reason-defying questions of theology and philosophy. She should merely strive to keep her spiritual life fresh and simple by committing her life daily to the Lord and being happy and satisfied with His daily blessings and graces.

Contradictory Impossibles*

By Edwin F. Harvey

SPIRIT-FILLED but frustrated—powerless Pentecost—sanctified but stuck—lukewarm baptism of fire—perfect love at ease—self-centered Christ exalters—sleepers aflame—affluent followers of Jesus—prayerless Jesus-lovers—respectable apostles—static revival—dead to self but alive to things—indwelt but passionless.

We all agree that the above are

impossibilities. They are as incongruous as white crows or red-hot snowballs. An English teacher would term such captions, "Contradictions of terms."

We are not trying to be funny or sarcastic. This is written after much heart-searching. It is the result of two types of jolts—disappointing, personal observation, and the charge of enemies of holiness or in some cases of those who are unsympathetic be-

*Used by permission, *Emmanuel*.

cause they do not understand the experience and its claims.

The writer loves holiness because the experience has been a living reality to him. He loves it, too, because most of his dearest brethren, some now in the Church Triumphant, have been holiness men. That there is a Spirit-infilling, soul-cleansing experience can never be doubted by anyone who has possessed it.

But, dear brethren, bear with us, please. A few years ago some of us took stock. We asked ourselves just what we were accomplishing. We spent a week in prayer and heart-searching. The answer came. Lack in results is inexcusable. If we possessed, and continue to possess (there's the rub) the experience portrayed in Acts 2, then we should see the results that took place in the following chapters. There was only one thing to do. We must face facts and ask God, regardless of cost to us, to bring our experience up to our profession. This has led to stepping out into the unknown, often outside the respectable organized camp both as to standards and methods. It has brought a new flood of criticism. But, oh, how rewarding! Nor have we yet attained in the truest sense. We know there are new fields of seeking for the lost, and of proving God, that are just ahead. Oh, may we not shrink or falter. We praise God for those in the holiness ranks who are being challenged along the same lines. We must add, too, that we find desperately earnest souls outside their ranks whose love, zeal, yea, and power, are in excess of that of many with a higher profession and more enlightened theology.

In a desire to avoid the contradictory impossibles among those professing high states of grace we proceed to set down briefly eight reasons why

we feel that the bulk of profession and results is not up to our claims.

I. *Necessity of repeated infillings and continuous cleansing.* A crisis experience is wonderful and necessary to a new plane of power, but it is not all. In numerous places in the Book of Acts we find that individuals and groups received fresh infillings or anointings, especially at times of emergency and crisis. Also the terms of Christian living, such as abiding, show the necessity of a continuous inflow. Our consecration and self-discipline, important conditions of maintaining this state, must be kept up to date. Paul not only said, "I am crucified," but he also said, "I die daily." Many, once on fire, are doubtless settled down and impotent today because of failure to recognize these important facts.

II. *Reality is always at a cost.* People cannot get sanctified or baptized by the Holy Ghost by merely coming out for it. They cannot be educated or indoctrinated into it. They cannot follow others into the experience. Every possessor must go through his own Gethsemane and Calvary. Self dies hard and real soul-battles must be fought before the deliverance of faith comes.

There is also a cost to the Church. The pungent, challenging preaching must be heaven-inspired. The leaving of the Holy Spirit to do the work of convicting and assuring by His own witness of the Spirit is not easy. There is a great tendency to help the chick out of the shell—hence the crop of weaklings and non-producers.

III. *The demand for numbers.* Holiness evangelists and conference leaders are liable to succumb to the pressure for apparent results. How many saved? How many sanctified? These are the questions asked. Mass hand-raising and mass instruction and in-

doctrination, followed by a mental claiming of a verse of Scripture (unilluminated by the Spirit), swell the numbers but add nothing to the power of the Church.

IV. *No new-birth foundation.* Many second and third generation holiness people have never been born again. They have learned their theology from infancy. How sad to see in a periodical "saved at ten, sanctified at fifteen." There is nothing wrong about the age qualifications, but the perfunctory listing reminds the writer of his own youthful experience. A second generationist himself, he was fed up and disillusioned with professing until he saw a young contemporary strike fire! That settled it! Here was reality! Surely an exaltation of reality of experience is needed among this class.

V. *The excess bogey.* Holiness people are frightened by excesses and extravagances witnessed in other movements and sometimes in their own. They become afraid of "displays of emotionalism." There is a terrible danger here. How cute is the enemy to allow shallow, sin-loving people to claim experiences and manifestations that are sham, while good people become staid and formal for fear of fanaticism. To recapture their power and aggressiveness they may have to risk being charged with the things they have shunned. Reality, however, will truly commend itself and win through.

VI. *Cleansing and respectability.* The trend toward life-killing respectability is a serious one. When a man's life is cleaned up he tidies up all around. But there is a great difference between this state and the respectability that is afraid to step down to reach the man on the street; that gives no welcome to the dirty and unkempt in the house of God; that will use no method that is not "recog-

nized." Such respectability is damning. Soul-winners have to crash past it. General Booth gave us as the secret of his success: "You see we have no reputation to lose; we are not obliged to stop and consider what anybody will say, everybody has settled it that we are fools, if not a great deal worse; and therefore, we can go into a town and do exactly what we think best without taking the least notice of what anybody may say or wish. We have only to please God and get the people saved, and THAT IS EASILY DONE."

VII. *The trend to thrift.* Drinking, smoking and gambling gone, much money is saved. Industrious habits (not slothful in business) increase the income likewise. Many Christians find it easy to accumulate. Affluence and a high standard of living result. This leads to overtime work during a revival campaign, or decorating the house rather than going out for souls. George Fox saw this sign of acquiring things to be a great evil among early Quakers. Greater even than persecution was this snare so innocently laid for his followers, and he warned those prosperous Quakers to beware of letting just "daily living" absorb so much of their time and attention "so ye can hardly do anything to the service of God, but there will be crying 'my business, my business,' and your minds will go into the things and not over the things." Wesley's slogan, "Make all you can; save all you can; give all you can" is the safe rule here. Otherwise we have the anomaly of people claiming perfect love but putting the job or home before the cause of Christ. What a farce!

In closing let us add that the Holy Ghost is given for a purpose. He who said, "Tarry till ye be endued," said also, "Go ye into all the world." He who omits either is only obeying partially.

At a time when the cigarette issue is a growing moral issue, this article deserves careful reading.—Editor.

Methodism's Tobacco Road*

By Orlo Strunk, Jr.

THE COMPLETE acceptance of smoking as an integral part of the sophistication syndrome makes treatment of the subject nearly impossible. Anyone suggesting the possibility that the smoking habit has religious and moral overtones risks being branded as narrow-minded, bigoted, superficial, puritanical, *et cetera*, ad infinitum. Added to this assortment of label dismissals is the stern reprimand that an intelligent person should be able to find more important issues in the world to be concerned about than the use or misuse of tobacco.

I recently received a letter from a clergy friend who had just transferred his membership to another denomination. After outlining his satisfaction with the clerical garb and formal liturgy of his new association, he concluded, "Besides, it is utterly impossible for me to be associated with any religious movement which would consider drinking and smoking important enough to require abstinence of its clergy when, on the other hand, it harbors theological liberals who think the virgin birth of our Lord an irrelevancy."

Though it is difficult to winnow the truth from such rationalizations, the criticism needs to be considered

if we are to keep our Christian faith critically alive to the times. It is always necessary for us to examine our beliefs and statements within the context of the century in which we move, never, of course, confusing such examinations with mere adjustment to that contemporary environment. And the assertion that there is indeed a hierarchy of issues needs to be questioned, especially when a problem is being considered from the Protestant vantage point—for surely we would all agree that there are times when any simple act (as simple as lighting a cigarette) might have perceptual and spiritual overtones of some great consequence. Indeed, many seemingly queer little scraps of behavior frequently carry impacts of untold and unknown significance.

The lucid fact is that Methodists have consistently held to the belief that the tobacco habit is in some way contrary to the best in Christian living. Its use is criticized at five different places in the *Discipline*—a document which supposedly records "the successive stages of spiritual insight attained by Methodists under the grace of Christ." Such a strong claim implies that what is contained in this document is important, though certainly not infallible.

Most of the references to tobacco found in the *Discipline* have to do with clergy behavior and example.

*Taken from the *Christian Advocate*. Used by permission.

There are clear statements on abstinence when being licensed to preach (306.5) and when being admitted on trial (322.5), but there is also an interesting declaration addressed to all Methodists, lay as well as cleric:

"In the interest of a larger Christian influence and service we urge our people to abstain from the use of tobacco in all its forms. The American Cancer Society and the United States Public Health Service warn that a smoking-cancer relationship is definite.

"We remind our membership that the principle of right example must be considered in regard to the use of tobacco. Organizations and institutions related to The Methodist Church should refrain from accepting and printing advertisements for tobacco in their periodicals."

This is essentially a humanistic observation with only slight theological overtones. Certainly it is a far cry from the proclamation that it is a sin to use tobacco "because it defiles the body which is the temple of the Holy Spirit."

The Methodist position is theologically emaciated. Yet its appeal to scientific findings can have strong argumentative possibilities in a culture which is essentially theologically illiterate but scientifically sophisticated.

Just what are these arguments?

The current literature on the relationship between smoking and cancer is pyramiding in an unbelievable fashion. The United States Public Health Service has declared that the evidence points to a clear cause and effect relationship between cigarette smoking and lung cancer.

Similar studies are beginning to accumulate on the relationship between smoking and certain heart conditions. And more recent is the research on a

possible tie between cigarette smoking and prematurity. Even the psychological studies of the smoker are not very complimentary, one bit of research suggesting that smokers are physically less masculine than non-smokers.

Despite such findings smoking continues to increase, especially with younger people—a fact which should not be surprising to Methodists who appreciate Wesley's understanding of human nature.

But there are other factors responsible for this obvious tendency to ignore reality. One of these is the power of the tobacco industry. Its armada does not hesitate to aim its billion-dollar artillery on anyone who might potentially represent sales, including women and children.

In response to an anti-smoking educational drive in the New York City schools the industry's journal, *Tobacco*, commented on the danger of such moves: "Such educational efforts could deter all children from ever becoming smokers." Especially teen-agers have become prime targets for the industry's volleys, as the Director of the Department of Health Education of the AMA recently showed in a national magazine article, "Don't Let Tobacco Trap Your Teen-Ager."

Writing in a recent issue of *Friends Journal*, one physician has urged that the Society of Friends take a stronger stand against tobacco:

The time has come, I believe, for a stronger statement, reflecting the fact that, as recent researches show, tobacco is even more far-reaching in its deleterious effect on health and financial condition than even the more dramatic disabilities occasioned by the use of alcohol."

Certainly all these health arguments are valid. The Church has a right to use them. But they seem

somewhat of the caliber of Colonel Beale's stand in Thomas Fall's novel, *The Justicer*.

"Stop kidding me," said the Colonel with a shrug of his big shoulders. "I may not live longer for not smoking, but I'll go to my grave with a better taste in my mouth."

Early Methodism did not claim tobacco bad because it left a foul taste in the mouth. And it spoke out against the use of tobacco long before science came forth with its condemning evidence. It spoke out against the use of tobacco for the same reason it has always spoken out against any practice which has shown itself to deter the spiritual quest, whether it be tobacco, alcohol, or overeating!

Indeed, the fact that modern science has stamped validity on Methodism's historic stand on tobacco is not nearly so important as the original motivation undergirding that stand. In this sense Paul's claim is still a much stronger argument than the ones put forth by the American Medical Association, the American Cancer Society, or the United States Public Health Service:

Surely you know that you are God's temple, where the Spirit of God dwells. Anyone who destroys God's temple will himself be destroyed by God, because the temple of God is holy; and that temple you are (I Cor. 3:16-17, N.E.B.).

Despite the tendency to shrug off the implication of Paul's observation, evidence forces the Christian into a theological dimension when frankly facing the problem. After all, some may ask, even if we know that the tobacco habit is harmful physically, so what? But only a pagan can phrase the question in this way; the

Christian is obligated—indeed, he is responsible—to answer the problem in terms of his understanding of the doctrine of man in Christian theology.

It is impossible for the Christian, lay or cleric, to escape the claim that his body is a valuable instrument, though apparently the Christian in a pagan society, even in Paul's time, often cannot accept the implications of this claim. The Apostle's reminder to the Corinthians, though dealing more specifically with another particular problem, asserts its theological assumption in a conspicuous way:

"I am free to do anything," you say. Yes, but not everything is for my good. No doubt I am free to do anything, but I, for one, will not let anything make free with me. "Food is for the belly and the belly for food," you say. True, and one day God will put an end to both . . . Do you not know that your bodies are limbs and organs of Christ? (I Cor. 6:12-15, N.E.B.)

Whether the subject be fornication or overeating or the tobacco habit the theological command is the same: Our bodies are the limbs and organs of Christ!

The Methodist position on the use of tobacco is certainly a sound one, despite the jeers, sighs, and winks of the sophisticates and other directed. But it is valid because it draws its strength from theological roots: any practice which cripples the quest for perfection must be annihilated, and any practice which harms the body is an affront to our Lord.

In this context, it is indeed legitimate to talk about sin when we talk about the deliberate use of tobacco, and most assuredly the problem is important enough for Methodist ministers and laymen to place it on the agenda of truly significant Christian concern.

You will be interested in knowing what a college coed thinks about our church and our task—

"We Are Come for Such a Time"

By Patricia Ward*

WE LIVE in a pluralistic society—a society which T. S. Eliot maintains is without religious and social traditions; a society which Martin Buber calls largely fictitious, without "true" living. This pluralism has been caused by two factors: first, the breakdown of traditionally accepted values; and second, the lack of communication between religion, science, and the humanities. Professor J. Edward Dirks of Yale has described the breakdown of traditional values in this way. "By the mid-thirties our great cultural heritage was being shattered; continuities in culture and the study of history were increasingly distrusted; and, technology, with its encompassing jurisdiction, threatened to bring all academic energies under the tutelage of technical reason." Secondly, he points out that "when religious institutions were threatened by waves of forces inimical alike to faith and reason, then many of the more thoughtful and scholarly theological and religious leaders abandoned the dialogues they had been engaged in with the sciences, the social sciences, and the humanities."

Thus modern man is faced with a dilemma, for he lives in a world where external forces threaten to obliterate him. Yet when he looks for ultimates by which to stabilize his

life, he finds a world of relativism. The result is a "malaise" which one writer has called a "sickness of the soul" or a "sense of inner emptiness." One need only turn to certain aspects of modern existentialist thought to see how man has reacted to this sense of inner emptiness. Such writers as Jean-Paul Sartre and Albert Camus have been interested in re-awakening the innate freedom of man through a philosophy geared toward challenging man to seek his authentic essence. They maintain that our existence is characterized by a lack or void; that man in his anguish can determine his own true nature entirely by his own choice of action and that hope is an obstacle to action. Yet these writers provide no ultimate answer for man in his pluralistic dilemma, for essentially they say that man can only exist without hope. What we can conclude from these two existentialists and other modern thinkers is that man is left with his sense of inner emptiness, but that he is searching for a satisfactory answer to his quest for authentic ideals and ultimates.

At this point we may ask what relevance the pluralistic dilemma of man has to us here today. I think Professor Dirks has given us an indication in his comment, "Religious perspectives offer a different background, a larger point of view, a

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more adequate image of man's purpose in the world." As products of a college whose ideal is found in the words "The Way, the Truth, the Life," we ought to realize how significant a role the ultimate values which our ideal embodies can play in answering modern man's dilemma. More significantly, as the educated youth of churches within the Wesleyan tradition we should realize the obligation we now face to relate our theology of entire sanctification to the problems of our time. Certainly we cannot deny the importance of a theology which proclaims that truth is to be found in Christ's teaching of love and that man's inner emptiness can be removed by the infilling of divine love.

Nevertheless, the Church of the Nazarene and other similar denominations are not answering the needs of modern man as adequately as they might. I believe there are four basic problems which our Wesleyan churches are facing and which our youth must solve if we as Christians are to meet the needs of our time.

The first and most basic of these problems is the need for a response in the hearts of our youth to the experience which our church doctrine upholds. The genius of the early holiness movement lay in the spirit of the church. But as our group has enlarged and generations of Nazarenes remain in the church, there is an increasing danger that youthful members will fail to make the experience of holiness their own, although they understand it intellectually. We find a suggestion of this problem in John Wesley's concern for the Methodists of his own time. "The Methodists in every place grow diligent and frugal; consequently they increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, al-

though the form of religion remains, the spirit is swiftly vanishing away." If the church is without an inner confidence in the teaching that man's soul sickness can be adequately solved by an encounter with the Holy Spirit, it will lack the drive to meet the needs of our pluralistic society. As Dean Munro has commented, there is a danger that we will form our "destiny by catchwords," and in so doing make our church ineffective.

Secondly, we find that many Nazarenes lack a sense of responsibility toward contemporary societal problems. Too often as Christians we take a negative stand on issues, becoming concerned only when we are asked to vote "no" on a liquor question. While we must do this, how much more effective a witness we could give to the world if some of us took an active role in government and politics and all of us realized how closely civic responsibility can relate to Christianity! Too often Christians are analogous to the scholar in his ivory tower. The president of the Ford Foundation has remarked that "in a free society the responsibility of a scholar does not end in the offices of his peers and the pages of his journals. If his inquiries seem clothed with meaning for mankind, he has an obligation to keep an eye cocked to the course they take." How irresponsible is the Nazarene who seldom reads a newspaper, seldom votes, and never takes a part in the life of his community! If religious perspectives do offer a larger point of view than does the relativism of our age, we must "keep an eye cocked" to the problems of contemporary society.

An additional problem within the church lies in our need for greater empathy with humanity. By empathy I do not mean a condescending sym-

pathy, but rather an identification with the needs of others. Many times the humanitarian ideals of a man such as Dr. Tom Dooley cast doubts on our claims to a higher motivation for service because we often leave idealistic service only to missionaries. This empathy was intrinsically bound up with the evangelizing zeal which characterized the early Church of the Nazarene in its work among the poor people of the slums of our cities. Church leaders considered our message of holiness as vital to the spiritual and practical needs of the poorer classes. Now, too often as we move our churches to the suburbs we are leaving the centers of cities without any effective evangelizing force. An important aspect of the church's message will be neglected if we minister to only so-called respectable people and if we do not meet the needs of the total man. In the nineteenth century revivalism was connected with social reform. The needs of twentieth-century America demand no less a sense of identification with mankind today.

Nevertheless our church also has a message relevant to the educated classes. Here there is need for an educated Christian youth to provide a closer synthesis between intellectual and spiritual truth. Dr. T. E. Martin recently presented a sermon entitled "The Irrelevancy of Our Witness" in which he emphasized the lack of communication between the church and much of society. We must

express in a unique and meaningful way what we mean by "being saved and sanctified" so that these words and other similar terminology will not degenerate into irrelevant clichés. If we are to compete on an intellectual plane with spokesmen for such attitudes as that of existentialism, we must continue to emphasize the role of Christian education. Yet some of our most intelligent young people have left the church for various reasons. In order for Nazarenes to succeed in speaking effectively to this age, the church will have to retain more of her best young people for positions within a thinking ministry and laity, and our youth must be unswervingly committed to the goals of the holiness church.

The founders of the holiness movement considered themselves to be called apart to meet the special needs of a critical time. We, as part of a pluralistic society, must decide whether we will accept the values of our faith and whether we will overcome the problems which now face us to meet the needs of this society. I am reminded of the words in the Book of Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther's reply and subsequent action left no doubt as to her commitment. A similar question faces us and our reply must be just as definite. As the youth of the church, we will decide whether the holiness movement has still been called for such a time.

THE STORY is told of a miller who asked an apple grower, "How is it when I measured the five barrels of apples you sold me last week I was almost a barrel short?" "That's a fair question," the apple grower replied.

"All I did was to send them to you in five of your own flour barrels."—From *Tall in His Presence*, GEORGE McNEILL RAY. Copyright 1961 by the Seabury Press, Inc.

Supplied by Nelson G. Mink

Sermons, Themes, Texts, Starting Thoughts

THEME: The Church Glorious

TEXT: *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish* (Eph. 5:27).

WEBSTER: "Glorious—full of glory, of exalted honor, dignity, majesty resplendent, extremely, delightful, splendid."

- I. A GLORIOUS CHURCH IS HOLY GHOST-CENTERED.
John 16:13; Acts 13:2; Acts 2:4, 42
- II. A GLORIOUS CHURCH IS STANDARDIZED BY THE BIBLE.
 - A. Our standard of *joy* (Jer. 15:16)
 - B. Our standard of *light* (Ps. 119:8)
 - C. Standard of *right conduct* (II Tim. 3:16)
 - D. Finality of this standard (Rev. 22:19)
- III. A GLORIOUS CHURCH IS INWARDLY EMPOWERED.
 - A. "In those days came John . . ." (Matt. 3:1b); "Then cometh Jesus . . ." (Matt. 3:13).
 - B. Power-endued (Luke 24:49 and Acts 1:5)
 - C. Power needed for times like these. (Illus.: Lady in a library asked librarian about a book, saying: "I want something to inspire me, but I don't want to be upset.")
- IV. A GLORIOUS CHURCH HAS INEXHAUSTIBLE CONNECTIONS.
 - A. This connection is sometimes surprising (Acts 2:43).

B. This connection has big reserves of power (Acts 4:31).

C. This connection was strong over at John Mark's house (Acts 12:5).

V. THE GLORIOUS CHURCH IS GOING TO TRIUMPH.

A. Not determined by present-day newscasts.

B. Her triumph not determined by what any man can do.

C. Put your ear to the ground and listen to God's army marching.

*Do you hear them coming, brother,
Thronging up the steeps of light,
Clad in glorious, shining garments,
Blood-washed garments pure and
white?**

THEME: The "Togethers" in Ephesians

TEXT: *That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him* (Eph. 1:10).

I. GATHERED TOGETHER

Greek meaning—"To bring back to and gather around a main point." This points to a previous condition where separation did not exist.

II. QUICKENED TOGETHER

(Eph. 2:5) Greek meaning: "to give life, to make alive, to cause to live."

III. RAISED TOGETHER

(Eph. 2:6) Implications of both physical and spiritual resurrections in Greek.

*From *Praise and Worship*, Nazarene hymnal. Used by permission.

IV. SITTING TOGETHER

(Eph. 2:6) Seated or enthroned with Him in the heavenlies. Royal and enriching privilege.

V. FRAMED TOGETHER

(Eph. 2:21) From two Greek words which mean to "pick out" and "to join." This is an architectural metaphor.

VI. BUILT TOGETHER

(Eph. 2:22) Greek here implies the joining of the members of a body together.

VII. JOINED TOGETHER

(Eph. 4:16) Same word used in Eph. 2:21, but a present participle here, indicating the work is going on as a present process.

—N. G. M.

THEME: "POWER"—the Big Word with God and Men

TEXT: *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. 1:19-21).*

Here is the greatest array of "power" words in all the Bible. These four Greek words are used by Paul here in demonstrating our great salvation—

1. *Dunamis*—meaning natural ability, general and inherent.

2. *Energeia*—power in exercise, power operative.

3. *Kratos*—might, or manifested strength. Jesus is speaking to John on the Isle of Patmos. Rev. 1:8—says of himself that He is the *Pantokrator*, the "Almighty."

4. *Ischuos*—has to do with strength or power as an endowment.

THEME: You Can't Take It with You

TEXT: *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus (Eph. 2:7).*

(I asked ministers and laymen to give me their thoughts on the above theme. Here is a partial list of things you can take with you.—N. G. M.)

1. "We can take the 'wisdom and revelation in the knowledge of him' spoken of in Eph. 1:17."

2. "We can take with us an 'enlightened understanding' and a 'know so' experience made clear in Eph. 1:18."

3. "We can take along the 'rich glory of our inheritance'" (Eph. 1:19).

4. "We can take with us the continuation of the 'quickened,' risen life."

This is so definitely pictured to us in Eph. 2:1-7.—N. G. M.

THEME: Behavior Peculiar to the Sanctified

TEXT: *And be not drunk with wine, wherein is excess; but be filled with the Spirit (Eph. 5:18).*

After experiencing this blessing, the apostle brings out three very important phases of the Spirit-filled life:

I. THE SECRET OF THE SINGING HEART.

Notice Eph. 5:19.

"Speaking to yourselves," literally, "Speaking with yourselves." Means to be speaking to others more than speaking to your own heart.

"Singing I go along life's road, for Jesus has lifted my load."

II. UNMOVED BY SHIFTING CIRCUMSTANCES. "Giving thanks always" (Eph. 5:20).

"If my Father has willed it, He also makes it possible."

He would have us learn the secret of thanking Him for trials, unanswered prayer, testings, thorns that we cannot remove, etc.

III. BRINGING YOURSELF INTO LINE. "Submitting yourselves one to another . . ." (Eph. 5:21).

The word for submission here is a Greek word—a military term. It means to "marshal, to draw up into battle formation." The preposition *upo* means "under." The whole term has to do with subjecting ourselves to others, and

with a strong desire to get along well with them. Keeping ourselves in line.
—N. G. M.

THEME: Lessons from the Laughter of Sarah

TEXT: *And Sarah said: God hath made me to laugh, so that all that hear will laugh with me (Gen. 21:6).*

Abraham laughed too. Gen. 17:17—*And Abraham fell on his face, and laughed.* Adam Clarke was surprised that anyone should think Abraham's laughter indicated any doubt, but with Sarah he thought it was a mixture of doubt and joy.

These lessons from Sarah's laughter seem to stand out:

I. THE LAUGHTER OF HUMAN WEAKNESS

Her laughter at first sprang from the overwhelming thought of human weakness. God reminds her that nothing is impossible with Him.

II. THE LAUGHTER OF THE HILARIOUS SPIRIT

The depth of spiritual joys—only those who possess them, know them.

III. THE LAUGHTER OF TRIUMPH

Psalms 126. The return of the exiles. "Then was our mouth filled with laughter, and our tongue with singing."
—N. G. M.

LIFE IS WHAT YOU MAKE IT

On an old temple wall was found this picture: A king forging from his crown a chain and, nearby, a slave making of his chain a crown. Underneath was written: "Life is what one makes it, no matter of what it is made."*—Selected.*

VOICE TEMPO

(Not sure this is for preachers—just a thought on tempo)

"To get attention, lower your voice. The group whispering in the corner is much more intriguing than that little knot of persons arguing so loudly in the center of the room. Too, a lowered voice is much more persuasive. Few sales ever were made by desk pounding, and

few girls ever said "Yes" to a high-decibel plea."

—Standard, Carl Junction, Mo.

EFFICIENCY

"An efficiency expert is one who is smart enough to tell you how to run your business, and too smart to start one of his own."

—International Correspondence Schools

FALL-OUT SHELTERS

"Fall-out shelters aren't so new. My grandfather had one in the far corner of the attic. He used it whenever he and grandma had a fall-out."

Hutchinson (Kan.) News

ON MEN AND METHODS

The late Charles M. Alexander was taken to task after one of his services by a Christian who said, "I admire your spirit, Mr. Alexander, but I don't like the way you do your personal work."

"Neither do I very well," replied Mr. Alexander. "How do you do it?"

"Uhhhh . . .," stuttered the man, for he had not been out to weekly calling or visitation for almost a month.

"Well," continued Mr. Alexander, "at least I like the way I do it better than the way you do it."

—From *Sunday School Times* (Quoted in *Houston Central Park Bulletin*)

A THRILLING STORY

District Superintendent Dr. B. V. Seals said recently: "I heard a thrilling story today from one of my pastors, Rev. Leo Guffnet, west Seattle."

Mrs. Jensen, a saint in his church, an elderly lady, found she was dying with cancer. Her son took her into his home. While her body wasted away, her spirit remained brave and strong. Her love to her Lord and her church were clear in all she did.

She often gave her pastor her tithe from her small check when he called.

One day when he came she was so weak she could not be understood. Her son tried in vain to hear what she was saying. Finally he said: "Mother, is it your tithe?" She smiled as she nodded her head. As her son came back with

the tithe, she slipped across the line of worlds. Gone to be with her treasures!

BROWN EYES OR BLUE?

A little girl who had very blue eyes, and who wished very much that she could have brown eyes like her mother, was kneeling by the side of her mother at family prayer and prayed: "Dear Lord, please make my eyes brown to-night."

In the morning she ran quickly to the mirror, then went slowly down stairs, where her mother tenderly looked at her crestfallen face. But Mary, a little Christian, spoke up, saying: "Mamma, Jesus said, 'No!'"

The years passed. Mary became a missionary, finally reaching a tribe that was very hostile to missionaries. Friends were amazed, for the natives flocked around her, listened intently while she told the wonderful story of Jesus and His love.

The other missionaries asked her, "But why did they let you into their village? They threatened the rest of us."

She softly replied: "They never had seen blue eyes before."—ANON.

SHORT TAKES GATHERED BY THE WAY

"We cannot all play the same instruments, but we should all be in the same key.

"The robe of righteousness cannot be won by giving away an old vest now and then.

"God values human life so highly that He notes the sparrow's fall, and even knows the number of hairs on our heads, but He's not so sure of the color any more.

"The optimist is as often wrong as the pessimist, but he has a lot more fun.

"A few people get up bright and early, but most of us just get up.

"Nowadays if a fellow is as sound as a dollar he's worth about fifty cents.

"It's hard to keep up with the Jones family. It looks like they want to hit the moon."—*Selected*.

ANGER

No one ever makes us mad. We grow angry as a result of our own choice.

THE BIBLE

The Bible shows us that history is a never-ending battle between a God who calls, and men who resist His call.—*God's Unfolding Purpose*.

BROTHERHOOD

There will never be a brotherhood of mankind as long as one brother has something another thinks he should have.—*Information*.

SIGNS OF THE TIMES

Since the world did not come to an end on the day of the conjunction of the five planets, the astrologers of the East have lost face, and some more than that. In Jaipur, India, a crowd of women, angry because they were all ready, and nothing happened, chased four Hindu priests and beat two of them for being scaremongers.—*Quote Magazine*.

ANOTHER DEFINITION OF MIDDLE AGE

"Middle age is when your memory is shorter, your experience longer, your stamina lower, and your forehead higher."—*Grit*.

CHARITY

"A bone given to a dog is not charity. Charity is the bone shared with the dog when you are just as hungry as the dog."—*Uplift*.

COURAGE—FEAR

Don't boast of being a brave and fearless man until you have felt your way through a dark room at 2 a.m. to investigate a strange noise, and have had a broom handle to fall against the middle of your back.—*Sunshine Magazine*.

DOWN PAYMENT

An anonymous New York taxpayer sent a letter to the state comptroller's office in Albany, saying that he had cheated on his income tax ten years ago, and had not been able to get a good night's sleep since.

He enclosed \$25.00, and added, "If I still can't sleep, I'll send the balance."—*Sunshine Magazine*.

The True Spirit of Giving

SCRIPTURE: II Cor. 9:6-15

TEXT: II Cor. 9:7

INTRODUCTION:

The Apostle Paul on his second missionary journey came to a small city on the southern tip of Greece called Corinth. It was just west of the city of Athens. Here he organized a Christian church. He wrote this church two letters recorded in the New Testament as First and Second Corinthians. The first letter had to do with the institution of marriage and the gifts of the Spirit. The second letter is divided into three parts. In the first part he tried to relieve their ill feeling towards him for the way he had to handle one of their men who had done wrong. The last part had to do with his sufferings. The middle part of this letter, especially chapters eight and nine, deals with giving. It is this section we call your attention to. There was a great famine in Jerusalem; the Christians were starving. Paul made a tour of the churches and raised money to relieve their sufferings.

I. THE MANNER OF THEIR GIVING

A. Who was to give?

1. Everyone was to give (II Cor. 9:7; 16:2).

B. When were they to give?

1. Upon the first day of the week (I Cor. 16:2).
 - a. This is the Christian Sabbath.

C. How much were they to give?

1. According as God had prospered them (I Cor. 16:2).
 - a. The Old Testament teaches to give the tithe under the law (Gen. 14:20).
 - b. The New Testament teaches that the tithe is a minimum and gives examples of people giving half or all they had as the need arose (Matt. 23:23; Acts 4:34-37).

II. THE SPIRIT OF THEIR GIVING

A. Not the spirit of selfishness.

1. This causes people to give sparingly (II Cor. 9:6).
 - a. Just enough to get by with one's conscience (Acts 5:1-10).
2. This causes people to give grudgingly (II Cor. 9:7).
 - a. Sorrowfully, wishing that you could keep it.
3. The outcome of this kind of giving:
 - a. Does not merit the love of God (II Cor. 9:7).
 - b. Reaps little return (II Cor. 9:6).

B. The spirit of love.

1. This causes people to give bountifully.
 - a. They shall reap bountifully also (II Cor. 9:6).
2. This causes people to give cheerfully.
 - a. God loves them.
 - b. So do other Christians.

- c. God makes all grace abound toward them (II Cor. 9:8).
- d. God supplies all their needs (Phil. 4:19).
- e. These grow in grace and the knowledge of Jesus Christ (II Pet. 3:18).

III. THE RESULTS OF THEIR GIVING

- A. It caused a great chorus of thanksgiving.
 - 1. From the people in need (II Cor. 9:12).
 - 2. It will cause rejoicing today from people who are converted in local churches and those converted on the mission fields.
- B. It caused the Jews to believe the gentiles had become Christians (II Cor. 9:13).
 - 1. It causes people to have confidence today.
- C. It met the need and relieved the suffering (II Cor. 9:12).
 - 1. This kind of giving will do the same today throughout our church and around the world.
- D. It caused others to catch the spirit of giving (Acts 4:34).
 - 1. When we give we are more like Christ than any other time.
 - 2. Giving strengthens the soul, enlarges the Kingdom, and pleases God.

—DEAN BALDWIN

("This sermon outline was suggested by General Stewardship Committee as of special merit and is placed first in the sermon outline book *Preachable Stewardship Sermon Outlines*.—Editor.)

"The Tithe . . . Is the Lord's"

TEXT: *All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord (Lev. 27:30).*

INTRODUCTION:

The word "tithe" is mentioned quite often in the Old Testament in connection with the law and God's requirements as to giving. The principle of tithing was taught by Jesus and practiced by the early Christians.

I. TITHING ANTEDATED THE LAW.

A. Abraham practiced it 500 years before Moses (Gen. 14:18-20).

B. Jacob at Bethel pledged a tithe to God (Gen. 28:20-22).

C. If these men of God found it a blessing and benefit to give one-tenth to the Lord back in those days, would it not be profitable for us to do likewise today?

II. TITHING WAS COMMANDED BY GOD.

A. It was enunciated by Moses on Mount Sinai (Deut. 14:22; Lev. 27:31-34).

B. It was restricted to holy use (Num. 18:24; Deut. 12:6, 11).

C. God's law concerning the tithe was strict. It is interesting to note that

the children of Israel not only had a command from God to give one-tenth to the Lord, but if they kept back any part of their tithe, they were to add the "fifth part thereof."

III. TITHING WAS APPROVED AND COMMENDED BY JESUS.

A. He told the Pharisees they ought to tithe (Matt. 23:23).

B. Note the great principle which Jesus speaks concerning giving (Matt. 6:19-20).

C. When we turn to the New Testament we find the Christians did not stop with the order of the old law, but gave more. At Pentecost they gave all!

IV. TITHING IS AN EXPRESSION OF YOUR LOVE.

A. It was a spiritual relationship (II Cor. 8:7-8).

B. The attitude of the heart generates the spirit of giving (II Cor. 9:7).

C. Christian stewardship is a means of revelation. Money will usually reveal the inner attitudes of an individual. Tithing is an expression of appreciation. It is an act of gratitude for the goodness of God in supplying our

material necessities. Someone has so adequately stated, "You may give without loving, but you cannot love without giving."

V. CONCLUSION:

According to the Word of God, we cannot honestly proclaim that we love God without having a spirit of sacrificial giving. Tithing is an obligation, but a complete consecration transforms our giving into a privilege. Therefore a person fully surrendered to the will of God will exhibit expressions of appreciation, co-operation, and love to manifest the sanctified attitude, "Freely ye have received, freely give" (Matt. 10:8).

—MILTON L. BUNKER
Akron, Ohio

Christian Stewardship

TEXT: *Well done, thou good and faithful servant* (Matt. 25:21).

INTRODUCTION:

It must ever be remembered that God works through means, and in the salvation of the human family, man is a co-worker with God. This is so great and glorious a truth that our hearts leap with joy at the mere thought of the high privilege. And yet, what a responsibility! On our faithfulness depends the advancement of His cause.

I. THE MEANING OF STEWARDSHIP

A. Christian stewardship vitally relates itself to money, property, goods, but that is because such things are a real part of life and in our day an ever-enlarging part of life.

B. The dynamic of life with the great mass is the desire for an expanding life of things.

C. Such a concept of life is pagan and anti-Christian.

D. The most important thing there is about Christian stewardship is that it gives to us a distinctly Christian outlook on life as it must be lived in relationship to a world of material things.

II. THE MESSAGE OF STEWARDSHIP

A. Recognizes God's ownership of our time.

B. Regards our talents as the gift of God.

C. Requires the tithe as "holy unto the Lord."

D. Reveals life as a sacred trust.

III. THE MOTIVE OF STEWARDSHIP

A. Relationship as stewards—ours is a partnership.

B. Redeemed servants—serving faithfully in love.

C. Rendering of service—giving God our best.

D. Reward of stewardship—enlarged responsibilities now, and at the end of life's journey the words, "Enter thou into the joy of thy Lord."

IV. CONCLUSION:

They had merited his confidence and won a place of permanent fellowship in all the affairs of their lord. They had done it by being faithful over "a few things." Our Lord is no respecter of persons but rewards faithfulness in all.

—MILTON L. BUNKER

A Key to Revival

SCRIPTURE: Malachi 3

INTRODUCTION:

A. The value of historical incidents in the Bible is that we might learn from them.

B. Principles universally applicable are suggested in God's dealings with His people through the prophet Malachi.

I. MALACHI GIVES A GENERAL DESCRIPTION OF THE PEOPLE.

A. They have not kept God's commandments (v. 7).

1. This is God's indictment against them, not man's.

2. God accuses that He might heal. "Return unto me, and I will return unto you" (v. 7).

B. The way to return to God was to begin (or resume) tithing and giving of offerings (v. 8).

1. This is not sentimental repentance.

2. This involves practical obedience.
 - C. The people had robbed God
 1. How? In tithes and offerings, for one thing (v. 8).
 2. They also had forsaken other c o m m a n d m e n t s of God (v. 7).
 3. As a result of robbing and disobeying God, things were not going too well for the people (v. 11).
 4. They had further robbed God by teaching that it made no difference whether one kept His ordinances or not (v. 14).
- II. BUT GOD HAD A REMNANT (vv. 15-17).
- A. They *feared* Him (v. 16).
 1. They revered God.
 2. They kept God's laws.
 - B. They *communed* together and with God (v. 16).
 - C. They meditated upon God (v. 16, "thought upon his name"). His power, omniscience, justice, mercy, goodness, truth, and omnipotence.
 - D. Their names were registered in a book of remembrance in heaven (v. 16).
- III. GOD CHALLENGES THE PEOPLE TO PROVE HIM (v. 10).
- A. Prove Him with the tithe and offerings.
 1. Material blessings will increase (v. 10).
 2. Spiritual rewards will be great (v. 12).
 - B. Prove Him with obedience and true spiritual service.
 1. The blessings promised are more than material (v. 10).
 2. The blessings promised are more than temporal (v. 16).
- CONCLUSION:
- A. God challenges Christians of this day.
 - B. There must be a carefulness to obey every command.
 - C. The carefulness He seeks is not the carefulness of fear, but the carefulness of love.
 - D. Tithing is one of God's commands; let us obey it.
 - E. The blessings He promises are great indeed. ". . . prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour [lit., empty] you out a blessing, that there shall not be room enough to receive it" (v. 10).
- ROSS R. CRIBBIS
Oxford, Nova Scotia

The Preaching That Kills*

The preaching that kills may be, and often is, orthodox—dogmatically, inviolably orthodox. Nothing is so dead as dead orthodoxy, too dead to speculate, too dead to think, to study or to pray.

The letter may be dressed up so as to be fashionable, but the attraction is not toward God nor is the fashion for heaven. The failure is in the preacher. God has not made him. He has never been in the hands of God like clay in the hands of the potter. He has been busy about the sermon, its thought, its finish, its drawing and impressive forces, but the deep things of God have never been sought, studied, fathomed, experienced by him. He has never stood before "the throne high and lifted up," never heard the seraphim song, never seen the vision nor felt the rush of that awful holiness, and cried out in utter abandon and despair under the sense of weakness and guilt, and had his life renewed, his heart touched, purged, inflamed by the live coal from God's altar.—E. M. BOUNDS.

**Pulpit*—August, 1962.

Stewardship Quotations

Selected by Earl C. Wolf

Why did not Jesus say more about the tithe? Simply because it was so deeply imbedded in the thoughts and practices of the Jews that it was unnecessary to do so. Why harangue them to do something that they were already doing? Neither did the writers of the New Testament do it for the same reason.

—HERSCHELL H. HOBBS in *The Gospel of Giving*, Broadman Press, copyright 1954

*That man may last, but never lives,
Who much receives, but nothing
gives;
Whom none can love, whom none
can thank,
Creation's blot, creation's blank.*

—THOMAS GIBBONS

Our stewardship is always showing—in our practice of the art of worship, in the way we support our beliefs with our money, and in the whole disposition of our lives towards God and our fellow men.

—ARTHUR MCKAY in
Presbyterian Life

CHRISTIAN SCRIPTURES continue to be best sellers in Japan. According to the American Bible Society, more than 2½ million Bibles, Testaments, and portions were distributed in Japan last year. This was more than twice the number of leading Japanese nonfiction books sold and more than ten times that of the leading fiction best seller. The Society has also reported that China's Communists have bought large quantities of a new Tibetan language Bible in order to learn the language of the country they have conquered.

YESTERDAY is a canceled check; tomorrow is a promissory note; today is the only cash you have—spend it wisely.

IT IS NOT the shilling I give you that counts, but the warmth that it carries with it from my hand.—DE UNAMUNO.

Stewardship is Christianity lived responsibly (Gal. 5:25).—*Author unknown.*

WE CAN put our harvests into barns, but if we put our hearts into our barns, we shall lose them.—RALPH W. SOCKMAN.

Let your giving speak more and more of *you*—so that just as you are yourself committed to God, your gifts to His work in all the world are more and more given “as unto Christ.”

—M. D. BLACKBURN

It is just as important that the last tenth of our increase be used in ways that are pleasing to God as it is that the first tenth be brought into God's storehouse.

—DEAN WESSELS

Stewardship is what a man does after he says “I believe.”—*Author unknown.*

Small deeds done are better than great deeds planned.—PETER MARSHALL.

First—or Nothing

There are a great many things which the Lord will put up with in the human heart; but there is one thing he will not put up with . . . second place.—JOHN RUSKIN.

DON'T PARK HERE

C. William Fisher (Abingdon, 160 pages, cloth, \$3.00)

The author, a well-known Nazarene evangelist, has selected a popular slogan and adapted it to a splendid and practical discussion. His central thesis is this: *The human temptation is to park where we are*. Perhaps it is to park beside our handicaps, our failures, our sufferings, our sorrows, our resentments, our failures, or even our successes.

But the author urges everyone to move on. He reminds us that life is not a parking lot, but a thoroughfare. It is a gymnasium, not a rest home. It is a school, not a cemetery. It is an arena, not a bleacher seat. Here is found spiritual advice, phrased in the typical, crisp, and pungent manner that we who have come to know this author recognize. It is strongly and profusely illustrated. It is the kind of book that can be placed in the hands of the discouraged, the bereaved—in fact, all who are embattled amid life's warfare.

THE CHURCH AND THE OLDER PERSON

Robert M. Gray and David O. Moberg (Eerdmans, 1962, 168 pages, cloth, 3.50)

This is a carefully done study of the problems of senior citizens in our present day. It is fairly saturated with statistics inasmuch as the book was built around a very extensive questionnaire and many, many interviews. The strength of this book is its exhaustive attempt to deal with all of the intricate facets of older persons in modern church life.

No minister is removed from facing the problems of older people in church life. To all ministers this book offers solid value. One will have an almost endless resource of factual material, carefully documented, revealing the attitudes of older people toward church life; their reactions, their disappointments, and best of all, how they can be built into modern church life.

The author titles his nine chapters as follows: (1) Introduction, (2) "Problems of Older People," (3) "The Religion of Older People," (4) "Religion and Personal Adjustment in Old Age," (5) "Personal Adjustment of the Older Person Within the Church," (6) "Contributions of the Church to Adjustment," (7) "Problems of the Older Person in the Church," (8) "What the Church Can Do for Older People," (9) "What Older Persons Can Do for the Church."

To say that this book is practical is a definite understatement. Your bookman would consider it a means of tremendous help to any pastor if he could have this on the shelf and make it available to the Sunday school teachers who work with older adults, and also if he would select a committee of persons to make it a serious Sunday evening study in the interest of better serving the older persons in the congregation.

CREATION OR EVOLUTION

David D. Reigle (Zondervan, 64 pages, paper, \$1.00)

Books are available in varying price ranges and written from a variety of approaches dealing with the problems of evolution or creation. But here in one small compass is found a decidedly worthy discussion. The author limits his treatment basically to the first chapter of Genesis and points out the conflict between the evolutionary hypothesis and the Bible. The author is a teacher of science with degrees from the University of Illinois, and he reveals his acquaintance with scientific data and documents his statements quite carefully. His position relative to Genesis 1 and 2 will not be accepted by all; and where he suggests the extended reign of Lucifer over the earth, during its period of chaos, I would refer you to Dr. Wile's position in his *Theology*. To be honest, the author does not flatly insist upon the period of chaos between Genesis 1 and Genesis 3, but on page 23 he propounds it as being his most likely interpretation.

The book, however, contains much helpful information which in the minds of our high school young people will assist them definitely in encountering the subtle and tenacious views of teachers of science who have no place for the Bible account. It should be available for every teen-ager.

CANNIBAL VALLEY

Russell T. Hitt (Harper, 256 pages, cloth, \$3.95)

Missionary heroism has become the basis for some remarkable books in the past five years. Such missionary epics as *Through Gates of Splendor* and *Jungle Pilot* told the story of the Auca Indians of Ecuador. These books were best sellers and thrilled multiplied thousands of readers.

Cannibal Valley is another in this same tradition, although it deals, not with Auca Indians, but with the tribes of Dutch New Guinea. *Cannibal Valley* is not an extreme title, for cannibalism was a part of the life of these tribes five years ago, and still is to a limited extent. Here is the story of how missionaries hazarded their lives to take the gospel to these tribes living in the highlands of Dutch New Guinea.

The development of the missionary program in this area has come almost totally since World War II. For this was an area known as Shangri-la, where one of our planes was wrecked and some of our military personnel were marooned until rescued almost by a miracle.

This is a land of cannibalism, of wife stealing, of barbaric funeral rites, where the people are inclined to smile one minute and murder the next, where cruelty and ruthlessness are a part of life, and yet as you read this thrilling story the gospel does break through and brings a smile to the face and a peace to the heart—even to the cannibal tribes of the Dani Valley of Dutch New Guinea.

One of the unforgettable impacts of this book is the striking truth that there are still young couples still so devoted to the missionary cause that they are waiting in line to spend and be spent in such remote and dangerous parts of the world.

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factured by Minnesota Mining Company, stands out against a rich blue background. Comes drilled with nine 3/16" holes for easy mounting on one center or two side posts. Weather-resistant.

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Bread Plate Cover	E-503A	E-503AB	4.00
Bread Plate (Stacking)	E-504A	E-504AB	5.00
Bread Plate	E-505A	E-505AB	3.75
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PLASTIC—Unbreakable, lightweight, noiseless, clear		U-125 250 for \$1.50; 500 for \$3.00; 1.00 for \$5.00	
E-169 1 3/4 inches high	12 for \$1.25		
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