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PREACHER'S *magazine*

JUNE 1963

WHEN SHOULD OUR CHURCH SERVICES BEGIN?

Editorial

**AN EVALUATION OF EXPOSITIONAL
PREACHING**

D. L. Niswander

FRESH OUT OF BOOT CAMP

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THE PRESENT WORLD SITUATION

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LIGHT CAN CUT DIAMONDS

I STILL BELIEVE ROMANS 8:28

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MEET MATTHEW HENRY

THE EVANGELIST

William S. Deal

—proclaiming the Wesleyan message

The Preacher's Magazine

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The farmer's formula for determining when to plant can help us answer the question—

When Should Our Church Services Begin?

YOU HAVE HAD it asked you a hundred times, "When does your church service begin?" And, really, it is a good question. When *do* our church services begin? What determines the time of beginning? Convenience, weather, accident, or what?

Let me suggest an answer which harks back to those memorable days of wheat farming in western Canada. Our crops were all planted in the spring and harvested in the early fall. How did we settle on a time for sowing our grain? Did we wait for lovely weather? Or the most convenient time? Or did my father wait till he saw the neighbors begin? Perish the thought—if you had known my father!

We determined our planting time by our plans for harvest. We knew by long experience when to normally expect the best conditions for harvest. Having determined that, then the plans for planting were fixed accordingly. Not weather or whim, but harvest-success—that determined when we sowed our grain. It's true, sometimes we were planting in cold and blustery weather in the spring. Our boyish hearts would have preferred waiting for balmier days. But no such hope; sowing had to be done then, so harvest could be done in the best possible time. The basic policy was this: **THE SOWING TIME WAS DETERMINED BY THE HARVESTTIME.**

The Sunday Morning Worship Service

Now back to a consideration of church services. When should a church service begin? If a harvest is expected, that service should begin at a time which will normally bring the harvesttime (altar call) at the best possible moment. That is the wisdom of the farm applied to church work. And it is sound advice indeed.

This applies most certainly to our Sunday services. Look for a moment at the Sunday morning worship service. First, do we hope for seekers at the close of the service? That is our harvesttime—the most important one activity engaged in by any Nazarene church. Then plan to have the invitation given at the best possible moment. And plan all the preceding activities accordingly. It is generally agreed that for an invitation to be the most effective on a Sunday morning it should be given before twelve o'clock. (I would suggest 11:45 at the latest.) Having determined upon this termination time, then work out the program backwards. If the sermon length is approximately thirty minutes (and that normally is long enough), then the minister should be preaching by 11:15. To permit a good service of song, prayer, and announcements, another thirty minutes is usually sufficient. Then you have

the morning worship service beginning at 10:45.

In my experience if the invitation can be given on Sunday morning not later than 11:45, there is a tremendous advantage. People have not started the clock-watching which intensifies as noon approaches. And your own altar workers are much more likely to stay with you in an altar service if some such time schedule is worked out.

Such a time schedule for Sunday morning presupposes that the Sunday school hour is also set by harvesttime—not by the time we can most easily get our teaching staff on hand, but at such a time as to best set the stage for a successful service to follow. Allowing an hour for Sunday school (and that usually is sufficient time) and a short intermission between Sunday school and the worship service for necessary adjustments, then Sunday school could well begin at 9:30 and conclude at 10:30.

All this is merely applying farm philosophy to church services. First set the harvesttime and then work out the timing of the other preliminary details.

The Sunday Evening Evangelistic Service

The same basic policy should apply relative to our Sunday evening evangelistic services. The invitation should

be given at the best possible moment and the starting moment should be set accordingly. There was a saying that an invitation should be given before nine o'clock on Sunday evenings. But with the weariness of life which lies like a heavy blanket on most of our people, there is a mood abroad to retire earlier on Sunday evenings to greet Monday morning in a rested condition. Such being the case, let's co-operate with the inevitable. Plan to give the invitation by 8:30 or even earlier on Sunday evenings. To do this, begin the evangelistic service accordingly. Many churches now begin the evangelistic service at 7:00 p.m. on Sundays. And most of them would not think of returning to the previous 7:30 service time. Why? Because it permits a more auspicious harvesting time—that's why!

I am sure in all such thinking there will be hearty co-operation by Sunday school superintendents and N.Y.P.S. presidents. The leader of any church auxiliary who would hesitate or grudgingly yield his schedule to make this goal possible deserves no place in Nazarene church leadership on the local scene.

Harvest we must. Soul sowing is our life. That being the case, the arrangement for the best possible harvesttime is with us a life-and-death matter.

The flattery of friends is more dangerous to true piety than the slander of enemies.

—J. B. Chapman

Because life is mapped with eternity in the consideration, no life should be bitter, trivial, or insignificant.

—J. B. CHAPMAN

The Altar Service*

By Rev. M. L. Haney

Question 1. Why an altar service?

Answer. 1. The seeker is thus furnished with the best aids to real yielding to God.

2. The altar is a wide open door to confession of sin, and the need of salvation (Prov. 28:13; I John 1:9; Luke 12:8-9).

3. It is a most effectual way of separating men from their associates; hence the wicked consider when one of their number goes to an altar as an earnest seeker, that he has left their society. "Come out from among them and be ye separate, saith the Lord, and I will receive you."

4. This places the seeker where he secures the widest helps of all God's people. (1) It concentrates the attention of all real Christians upon him as a seeker. How could their attention be thus centered upon him without such presentation of himself? (2) It combines their prayers for his salvation as they could not be combined were he with his associates in the congregation. "The fervent effectual prayer of righteous men availeth much." (3) It greatly increases faith for his salvation. Two young men in an audience of a thousand men have equal chances, and are in a like condition. One of these, in response to the altar call, goes quickly forward and kneels down before God; but the

other remains seated with his old companions. Who, either saint or sinner, is expecting the conversion of the latter, but who out of the thousand is not looking for the salvation of the former? The altar service is a great faith producer. (4) The altar service helps mightily to that act of the will which decides destiny. There is a pivotal point from which men go to heaven, or hell. When a man has risen up before the public, turned his back on his former associates and practices, and deliberately throws himself down at the altar of God, he is thereby in the valley of decision, and but little is left; place him as a completely surrendered rebel at his Maker's feet. In my own case, as I fell at the altar of God, I felt that there was now a gulf between my soul and the world, over which I would never pass! Sixty-two years have come and gone, but I have never passed it!

5. If there were no other reasons for the altar service, the fact that Satan is ever in bitter antagonism to it, and God always owns and blesses it, puts me in its advocacy till the world is on fire.

Question 2. Is it important that leaders should be definite in making calls to the altar?

Ans. It is, because indefinite seekers never find salvation. They may seek for years, but never find, till

*Taken from *The Altar Service, a Symposium*.
Published by the Christian Witness Co., 1904.

they strike a crisis and get just one thing before them. Nobody succeeds in anything while dealing in generalities.

There may be general calls, to break the stiffness of God's people and to prepare the way for real seekers; but a man cannot be much of a seeker if you put nothing before him to seek!

Question 3. When a definite call is made for sinners to seek pardon, and believers to seek holiness, which meets with no response, should the call cease with an empty altar?

Ans. No, I would fill the altar with other classes, and thus break the devil's power to charge defeat. In such cases Christians who are not ready to be sanctified because of prejudices, or for want of light, could be asked to come to lay their hearts open for inspection from God, or who are conscious of any need, or who have dear ones who do not yield and want now to pray for them; let them be asked to come quickly together and pour out their souls. Such a movement will often inspire some timid seeker and he will come along. If not, there will be an added inspiration given instead of a failure of faith, because of defeat. If God's people would always act quickly in concert with requests of the leader, great victories could thus be brought out of apparent defeat.

Question 4. Is it good to have the Lord's people called near to the seekers, before going to prayer?

Ans. Yes, it is ordinarily best to invite the whole body of Christians to center as near the altar as consistent.

1. This will indicate their interest in the salvation of those who are seeking, and the act of coming near will increase that interest.

2. By this process the sympathy, prayer and faith of all who are spir-

itual will be confederated in behalf of the seekers.

3. If the whole body will thus move, it will tend to encourage other inquirers and to convince the unbelieving that the church is in earnest and God himself will be pleased with it.

Question 5. Should indiscriminate talking to seekers be permitted?

Ans. No, unless you want many of them confused and hindered. Much of the talk thus given will tend to take the seeker right out of the hands of the Holy Ghost. Our very love for the seeker may lead to this. It will be found true as a rule that a mother is rarely a safe guide for her wicked boy at the altar. Her gush of love disqualifies her for the right counsel just now. The Holy Ghost is aiming to break the boy's heart, by showing him how wicked he has been and is; but mother can't endure that bitter cry of her agonized child, and hastens with her soothing syrup to quiet his disturbed soul. She meant it all right, but she has taken her boy right out of the hands of the Holy Spirit, and her misplaced words of human sympathy may cost his soul! There are persons especially gifted in helping seekers at the altar, who often injure them by continued talking. Successful helpers are often injured by their successes, and become elated by what they have done. Not knowing that they are shorn of their strength, this leads to more talk with less meaning, while both teacher and pupil are left in the dark. While God's children are in devout prayer and a careful attitude before him, the Holy Spirit will suggest some one thing to be said to the seeker. This being so, that thing should be said; but it does not follow that the Holy Spirit has ordered a whole hour's talk after his message has been delivered! Then, care should be taken

to distinguish between a gush of our feelings and the voice of the Holy Spirit. It is a beautiful thing to say to the seeker the right thing at the right time, and then cease from speaking!

Question 6. Should all seekers be urged to pray at the altar, irrespective of their needs and conditions?

Ans. No. Some should be urged to pray, and others to stop praying. If the seeker is stupidly lying at the altar under a devil spell, waiting for something to occur, ask him to pray. If he can be gotten to pray with a loud voice for help, it will probably break that spell and result in his salvation. If another has clear light as to God's will in a given matter, and is wholly unwilling to do it, he would gladly substitute months of praying instead of submitting to God. He needs to stop praying and go to obeying. The writer put in years of that sort of praying and does not encourage any one to follow his example. Where prayer is used to help the soul to yield to God, it will be a blessing. Where it is offered as a substitute for obedience, it will be a curse. Much of so-called "dying to self" is a desperate effort to have our own way. Such struggling is similar to the struggles of a rebellious animal fastened to a gate post. Its floundering is not made up of acts of yielding at all, nor an effort to yield, but of sheer rebellion! Yet it is nice to think, if the rope is strong enough, it will bring him to yield after his struggles are ended. There is much of so-called agonizing prayer, which is simply a desperate effort to bring God to our terms! In such cases it is usually better to leave the subject alone, rather than encourage his rebellion, by helping to nurse it. The writer has stayed many a night with such crying rebels, and unwittingly helped them to have their own

way. He now insists on their yielding to Divine authority, which, if they persistently refuse to do, he quietly retires, in hopes the rope won't break till their rebellious neck has yielded; and when he comes again he finds a well-whipped, passive, loving child!

Question 7. Is there danger of the penitent stopping short of the new birth and the believer getting blessed, but not wholly sanctified, in obeying the order now so generally given by many blessed workers to "pray through"?

Ans. There is danger in both cases, but especially in the latter. God has made provision to pardon the guilty and to sanctify the unclean, without any one asking him to make such provision. He has offered pardon and holiness through the ages, and brought to bear the mightiest agencies in earth and heaven, to induce us to accept the one and the other; but has always, of enlightened men, exacted compliance with his conditions. There is an attitude reached by the penitent, where it is always safe to say to him, "Fear not, only believe"; but is that true, or right, or safe, when applied to an impenitent sinner? There is a point which can be reached by every seeker of pardon, and each seeker of entire sanctification, when either can have what he wants for the asking; when he gets there it is safe to tell him to "pray through."

Question 8. What are the conditions upon which a sinner may be born of God?

Ans. Repentance toward God and faith towards our Lord Jesus Christ; or submission to God and receiving Jesus as his personal, present, almighty Saviour. Every sinner who meets these conditions is born of God, and every responsible and enlightened man, or woman, who fails to comply with these conditions, under

the gospel, is not born of God (Mark 1:15; 6:12; Luke 13:3; 24:47; John 1:12-13; 3:36; Acts 16:30-31; 17:30; 20:21; Rom. 5:1.

Question 9. What are the conditions upon which God sanctifies his truly justified child?

Ans. There are two steps to the cleansing fountain, only two. 1. The presentation of the faculties of our entire being, both body and spirit, to God, to be made completely holy. These faculties have to be made alive from the dead before they can be presented; hence this act of consecration cannot be made till after we are regenerated. It has to be made in righteousness; it cannot therefore be made by any human being, who is not fully and freely justified. (See Rom. 6:13, 19 and Rom. 12:1-2.) This offering thus made involved the ceding our whole being to the use of God forever; hence it never needs to be repeated, unless our covenant is violated.

2. Our whole being having now been placed in the hands of Christ to be made holy, the act of faith which receives him as our complete sanctifier, and the heart trust in his cleansing blood to make us pure within, is both reasonable and scriptural.

See Matt. 1:21; I Cor. 1:30; Heb. 12:13; I John 1:7; I Thess. 5:23-24; John 17:6-23; Acts 1:5, 8; 15:8-9; 26:16-18.)

Question 10. When penitents are at the altar seeking pardon and believers are seeking to be sanctified wholly, what measures do you suggest as the best to secure to them the object for which they are seeking?

Ans. Whatever measures will lead them most directly and thoroughly to meet God's conditions.

As a rule, I would invite all spiritual people to locate themselves contiguous to the seekers, for a season of persistent prayer, that the direct

and powerful aid of the Holy Spirit might be given to each seeker, that to them sin might be made to appear exceeding sinful, and that each might be made to see clearly what God now requires of him and be led now to surrender to the mandates of the Holy Spirit. I would have no formal speeches made to God, or man, but the heart cry of both saint and sinner for the help needed just now. These heart prayers could be mixed with verses of song, bearing on the present needs of those we are there to help. All who are interested should heartily join in this season of prayer and not be looking around or talking. At its close sing appropriate verses, while, if need be, dear souls who are thus led may have a few minutes to make suggestions to individual seekers as they have felt impelled by the Holy Spirit. When a certain degree of enlightenment has been reached with a yielding attitude, on the part of the seekers, let all become silent and the leader have the undivided attention of those present, while he concentrates the thought of all at the altar on God's conditions, which now have to be complied with.

If sinners are there as penitents, compel them to see that God is right and they are wrong, and that their heart rebellion must die. Hence, submission to God, absolute and unconditional, must be reached here and now.

If seekers of holiness are there, show them that Christ alone can sanctify them, and that nothing can be done while they retain the case in whole, or part, in their own hands. That he now waits to receive the case with all its difficulties, and now demands the utter and unconditional transfer of their whole being, to be his property through and through, forever and ever! To obtain the re-

(Continued on page 20)

An Evaluation of Expository Preaching

By D. L. Niswander*

THERE IS no miracle in the mere performance of expository preaching. There must be the accompaniment of the endowment from on high. It must be sincere, clear, and divinely inspired. There is no need of doctrinal *pounding*; we need fresh spiritual revelation.

None can fully appreciate the worth of expository preaching. Today cults are promoting their beliefs by subtle subterfuge methods and by knocking at the doors of our parishioners. Television and radio make dramatic appeals for the hearts of religious people everywhere. In such a time it is evident that Christianity is suffering from the pressure of this strange invasion.

The basic reason for this downfall lies in the fact that many of our people do not understand that there is a genius in these philosophies along certain moral lines, and that truth is mixed with error. Holiness people might be surprised to learn that the Jehovah's Witnesses doctrine sets up a high standard of sanctification for the heavenly class of 144,000; that Mormonism seems quite clear in many aspects of the doctrine on the Holy Spirit. It must be surprising for Pentecostals to learn that some esoteric groups believe that speaking in tongues is a religious experience. Evangelicals should have some understanding of the religious diabolism of

Satan's program, and how he deceitfully endeavors to match basic truth with comparable doctrine.

In the last two years I have taken my congregation through the Books of Romans, James, I, II, III John, and now Hebrews. In the prayer services we taught most of the psalms. As I look back on all of this I have come to appreciate several miracles that have taken place in my ministry here.

1. It balances Biblical doctrines.

In the first place I have come to appreciate that the church is becoming more conscious of the whole picture of truth. Not all, buy many, have penetrated into the realm of Biblical understanding and carefully discern the body of truth. They handle the Word with considerable skill themselves and some are quite adept in teaching or preaching.

2. It creates Biblical interest.

And then it creates an ease in the Word. People bring their Bibles and they open them. They accept the authority of the truth as it is founded on the Word more than the ideas of the preacher. I can see that they are becoming more and more interested in other phases of divine truth. In order to satisfy this query we dedicate the Adult Fellowship on Sunday evening to open discussion on questions that are of a contemporary nature.

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3. It invades the deeper truths.

I can see that now I can preach truths that a few months ago would have been impractical and much too profound. It is not easy to pioneer this type of ministry, for there are some grave dangers of going "over the heads" of the congregation. The tendency in these last days is to soften and predigest everything for the people. It takes considerable courage to go "over the hump" in expository preaching. Evangelical style caters to simplicity, for we often have a class of folk who can accept only the simpler things, but a pastor should beware of the danger of being only a first-grade teacher. There should be an advance in truth. Even Jesus had a mixture of simplicity and profoundness. The parables were wonderful illustrations but only the spiritual could understand their meaning. I can see no particular need of giving continual prescriptions when you might as well establish a new diet. After the habit is well established, even a simple mind can grasp more than we sometimes think. Preaching from Hebrews 9 in a Christmas morning worship service seems a bit incongruous, but when I was through describing the Tabernacle furniture, I am glad to report that my congregation was still with me, and I feel sure that they caught the enthusiasm and elation in my spirit as well as the lessons of the high priestly ministry that have appeared and will appear.

4. It makes Christ a living reality.

Expository preaching has the tendency of keeping the hearts and minds of our people on Christ. Dr. Godbey explains: "The whole Bible is simply the biography of Christ; the Old Testament that of Christ excarnate, and the New Testament that of Christ incarnate." We will never be

true to our orthodoxy unless we remain true to Christ. The symbolism of the Old Testament presents Christ. The prophetic truth is a continuous story of Christ. The historical account providentially presents a typological discovery of the life and ministry of Christ. This is what people need because it brings everything up to date, and makes Christ a present and living reality

5. It is what the people expect of their pastor.

Our people expect our pastors to have wise and keen discernment of Biblical truth. They are thrilled when he can give them something new from the Word. Many of our people are falling asleep to the humdrum of evangelical dogma that they have heard from the cradle room.

6. It completes the Biblical logic on holiness.

Lastly, we should give all phases of Biblical truth because it builds up the right approach about the Christian philosophy. We believe that the genius of our faith comes as we behold the glory of Christ, and that Jesus Christ has made every provision of grace so that we can live free from the burden and pollution of sin. This is a wonderful body of truth. If this is a Biblical revelation that is made clear by all the facts of Scripture, we should see that it is brought to their attention by the emphasis that the Bible gives to the subject. For although hearts may be in accord with the experience, the mind has the tendency of the agnostic, and the only way we can remedy this mental confusion is to "study to shew thyself approved . . . a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Fresh Out of Boot Camp*

By Claude Garrison

IN HIS moving novel of war at sea, C. S. Forrester has his ship captain say of one of his signal corpsmen, "That boy was one of the new draft, fresh out of boot camp, and yet it was his duty to pass messages upon which the fate of a battle might depend" (*The Good Shepherd*, Grosset).

My own life and ministry have been so enriched by young men "fresh out of boot camp" that I am not inclined to be critical of them. Whatever growing edge I have been able to maintain has been due in part to their influence. As a district superintendent I knew, and became indebted to, these men. Now that I have returned to the pastorate, blessed by having capable and alert young men as my associates and further blessed by having a son in the ministry who is not always gentle with his father, I am experiencing the lift that comes from the influence of my younger colleagues.

A Methodist bishop recently attended a retreat with twelve young men and said of them, "I doubt if any group of my generation would have measured up as well as these." I share his estimate.

But as I survey the young man recently out of boot camp, I fear he is slow to absorb anything that does not come in academic form. Of course,

seminary instills in him the academic approach with its encounters with the great minds and the perceptive scholars. But it is an error to assume that all learning comes via classroom, textbook, or research.

Here, for example, is a young man who moved into the parsonage and immediately selected the place he wanted for his counseling room. It was what he wanted: lighted from the east, located on the main floor, and most accessible. He had just the right desk and comfortable chairs for himself and his counselee. He announced his office hours in the bulletin and in the town paper and was quite disillusioned when people did not ask for appointments.

Across the country, however, another young minister moved in. To the more mature he doubtless seemed naive. Surely there was no guile in him. He appeared overawed by the immensity of his job. But he went to work, keeping faithful study hours, getting out into the homes of the people, and cheerfully giving assistance and guidance to all those who turned to him for help. He too was well trained in counseling, but he said not a word about it. He seemed unaware of his ability to help. But he was aware of how much the people needed help, and he gave himself quite naturally and freely everywhere he had an opportunity. In a very short time he knew Bill on the

*Reprinted by permission from *Christian Advocate* (Sept. 13, 1962). Copyright 1962 by the Methodist Publishing House.

football squad; he knew Aunt Sally and Mother Smith, whom everyone loved. Within six months he had more calls from parishioners to talk things over than he could manage.

No other vocation so freely permits a man to continue his study of human life and of the relevancy of the gospel for that life as the pastorate. If the minister fails to sense this and does not give himself gladly and freely to his people he will impoverish his ministry! He must learn from human books!

Think how he learns. Here is a woman with incurable cancer; a teenage girl whom death has made motherless; a frightened girl about to become a mother out of wedlock; a boy confused and resentful with a broken home, torn between two parents he loves. Thus far the recruit has studied trouble academically, but now he has real, live persons who look to him for assistance. Listening, entering into their feelings, refraining from judgmental thoughts and words and advice, his graduate work is now in a living laboratory. Few things divide the men from the boys quite as fast as the readiness with which the young minister learns from people who are in need.

Another problem of the young man is his frequent failure to reduce his work as pastor-preacher-administrator to a workable and satisfying routine.

The young man is inclined to flee from strict discipline upon graduation from school, hoping he will never again hear another class bell ring. But what he accepted as routine in the halls of learning must be assumed with dignity and gladness in the pastorate. Never will he become effective unless and until he rings his own class bells, makes his own assignments, and devises a scheduled routine that will afford him the satis-

faction of getting his work done on schedule without allowing it to become mere routine.

The unscheduled, unplanned day is entirely too common. The man who fails here tends to have no rigid schedule of sermon preparation, slight faithfulness to regular reading. He is spasmodic in parish visitation and is not very accountable in matters of administration. In its extreme form the man becomes a problem to himself, to his church, and to his family.

This failure to put one's self under specific work plans is hazardous in the ministry. A minister must have reasonable competence in several areas. He must be able to speak, to write, to teach. He must be a student, a counselor, and an able leader of public worship. But the minister must also be a man with a message. Therefore he must take time for the work of preaching—to study, to write, to master the message, and to be able to convey that message helpfully to his people. He must make time for pastoral care in its various forms, to be out where his people are in ways that are effective.

The pastor must also be an administrator. I believe the Methodist church is structured to encourage good administration. I say that because I believe the commissions, if wisely used, are aids to the furtherance of the total program.

Here, for example, is a man who is well qualified academically, yet he is aghast at the complaints of his pastoral relations committee. They say he is full of grandiose ideas which are seldom implemented in the program of the church in a businesslike manner. They complain that he never knows where he is going and is habitually late to everything. If I have read the man correctly, he is under the illusion that he is creative.

Somewhere he has picked up the unfortunate notion that a creative person is not orderly but chaotic.

The young man recently out of school often tends to postpone too long the realization of the ideals set before him in the seminary. He gets busy and is preoccupied with the immediate pushing him. One day a young man asked me, "Do you write every sermon you preach?" Learning that I did, he said rather apologetically but with utter frankness, "I don't. I simply do not have time for it." The man who succumbs to this kind of temptation has little chance of developing his full potentials adequately. He may be a promising young preacher but he is just promises! How can he hope to make the gospel clear to others if he has not paid the price of hammering it out on the anvil of his own mind and spirit and of pecking it out on his own typewriter? You never know how vague your thought is until you start writing it.

If the Holy Spirit is to have opportunity to lead us, we must seek audience with Him through real work sessions behind closed doors, using the tools we possess. Once you pay the price of making a plan of preaching for the church year, you will never turn back. Every week, while doing many different things and reading from many different sources, you will come upon materials and you will say to yourself, I've got a sermon coming up on that. Under this plan it is easy to have something on the way without having the homiletical ax out all of the time trying frantically to chop wood for the very next sermon.

Another problem is the failure to cultivate the art of public worship. This has nothing to do with the size of the church nor with the fact that

the church has or has not an organ or a good choir. It begins within the preacher himself who fails to realize that he and he alone, by the grace of God, is the instrument responsible for thoughtful worship.

The wandering and aimless pastoral prayer, the invocation that is not clothed in the transcendental, the offering that is something to get done and out of the way as quickly as possible—all these reflect a lack of appreciation for the experience of worship. Those who are given drink at the fountains of the ages will not thank you for careless, accidental, and thoughtless words.

Finally there is the problem of the secularization of our calling. It can best be set forth in this incident: The cabinet of the Ohio Conference offered a young man an appointment that was not, in his opinion, worthy of his talents. He insisted on a one-floor-plan parsonage. He asked not one question about the nature of the community, about the people to be served, or about the needs he could meet as a minister.

Here's another couple who after ten years are beginning to acquire the furniture they really want—early American. They are a very happy couple. Oh, the wife says her husband is a bookaholic—unable to resist books! But he has been one of the young fellows who has kept this oldster stretching up a little higher every year.

Dorothy Thompson has written of her gratitude for the privilege of being brought up in a parsonage. She says of her father: "He was trying to keep up with the standard much higher than the Joneses." This is our calling too. I covet this continuing joy for all those "fresh out of boot camp."

The Present World Situation*

From an Address by Billy Graham

(Given at the Annual Conference of the National Association of Evangelicals in Denver, Colorado, April, 1962)

THE WORLD SITUATION in my opinion is growing more critical with every passing hour. One could quote many statistics and give many illustrations for proof that this is so.

In the realm of morality the *Harvard Business Review*, in its winter issue, said, "Four out of five business executives questioned throughout the nation confessed that they know of practices in their own industries that are unethical and immoral."

Walter Lippman writes in a recent issue of *Look* magazine, "America is beginning to accept a new code of ethics which allows for chiseling and lying."

One advertising man summed it up when he said, "In the pursuit of the dollar, anything goes today."

The prophet Jeremiah, speaking long ago, said, "And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity (Jer. 9:5). And we are seeing that today in our country.

The emphasis today is on sex

We have sex goddesses that have been built by the film industry, by television, by the press—many times

unwittingly, inadvertently—but these sex goddesses have been built and the emphasis on sex today parallels that of Sodom and Gomorrah. My wife said some time ago, "If God doesn't judge America, He will have to apologize to Sodom and Gomorrah."

There is the narcotics problem—and there is a great deal of evidence that Cuba is smuggling great amounts of marijuana and heroin to help destroy the moral fiber of this country. There are five million chronic alcoholics in the country.

And then the great spiritual emptiness of people today! Ernest Hemingway said not long before he died, "I live in a vacuum that is as lonely as a radio tube, when the battery is dead and there is no current to plug it into."

Karl Jung, the great psychologist of Austria, said before he died, "The central neurosis of our time is emptiness."

The Korean War

was the only war that America ever fought in which not one single American prisoner escaped. It is reported that they were not guarded nearly as well as the Germans and Japanese guarded the prisoner-of-war camps, but the will to escape—the will to fight—was not there! This is one

*The *Flame*, September-October, 1962.

example of the moral, spiritual, philosophical emptiness of people today. I go to a great many universities and colleges and I sense this same thing there—uncertainty, confusion, emptiness, hopelessness, and pessimism. I find it in talking with most world leaders.

I believe that we are seeing today
**an intensification of evil on a scale
that the world has never known**

and back of it is the sinister hand of the devil himself! Yet underneath it all is a great spiritual hunger in the hearts of people.

I believe that in the sixties we are having our big chance, our hour, our moment, for in our generation the Spirit of God is striving and moving mightily. Has the peak been reached? There are some evidences that it has and that we are now moving in the other direction; there is evidence that materialism and secularism have a new grip. The American gods—the materialistic gods—are the gods that we're running to. We're not running to the church; we're not running to the minister; we're running in other directions. We're running to the bar; we're running to narcotics; we're running to barbiturates; we're running to psychiatrists; but we're not going to the church for spiritual help.

And yet in spite of all this I find something else happening that leads me to believe we may be on the verge of a genuine revival. I find springing up all over the United States, totally unrelated to each other, prayer groups and Bible study groups.

God is moving in little "pockets" in the Episcopal church.

**He is moving in other places where
we thought He could not move**

We draw our little trenches and say, "God, you've got to work here." But

the Holy Spirit is sovereign. The wind of the Spirit "bloweth where it listeth."

God is working in His own way in the hearts of those who are hungering and thirsting after righteousness. They may not pronounce all our "shibboleths" as we do, but they have sincere hearts before God, like Cornelius. God is speaking to little retreats here and there that you perhaps may not know about. They never make the headlines; they never even get in the press. It's the big merger talks and the big ecumenical councils that get in the press, but something else is happening—God is at work.

Then there is the theological crisis in the United States

I don't know how to describe it—I only present the problem. I note that the great theologians of our day—Paul Tillich, Rudolf Bultmann, Reinhold Niebuhr, Carl Henry, Emil Brunner, Karl Barth—have one thing in common. They're all German—every one of them. I asked one of these theologians one day, "Here in the United States we're all split up and divided over the theology that you fellows think up. Now why is that?" And he picked up a glass of water and said, "Here's a glass of water." He moved that glass of water from one spot to another and said, "Now to you Americans that's a very simple process, but to us Germans that is very complicated." And he said, "We have to have a system through which this water moves. So through the years we have built our philosophical and theological systems."

I am interested in theology, of course, but I confess to confusion. One theologian said to me, "Mr. Graham, I agree with most of what you preach, but I don't agree with

your invitation." He said, "Why do you give the invitation?"

A few days later I talked to another theologian. He said, "I don't agree with all you preach, but don't ever preach without giving an appeal because," said he, "the human heart must respond to the gospel."

I said, "Shall I wait until all of you theologians agree before I do evangelism?" He laughed and said, "Of course not."

The point I am making is this: I have decided that I'm not going to follow every theologian. I'm going to call myself a Christian and come to the Word of God myself and preach the gospel without following one of these systems. Let's get our theology from the Word of God.

We face social problems today—

race, disarmament, housing, crime, morality—all of these things. We evangelicals have been accused from time to time of not being interested in social problems. I hear this all the time.

I remember playing golf one day with the president of one of the great liberal seminaries of this country. He said, "You know, I think a great deal of your father-in-law, Dr. Nelson Bell, but he's too much of a fundamentalist for me. He's not interested in a social emphasis."

I put the "stick" down. It's one of the few times I got a bit upset, and I said: "I want to tell you something. He was a professional baseball player for the Baltimore Orioles. He quit as a pitcher at the height of a promising baseball career, went to medical school, became a doctor, and went to China—in the days when it was hard in China. He did medical work for one hundred dollars a month for twenty-five of his best years. He did

with his hand what you preach about in your air-conditioned pulpit." The people that I've found around the world, down in the little villages, living with the people, doing medical work, feeding the hungry, are the people who believe most heartily the gospel of our Lord Jesus Christ. I believe there has been a social effort—perhaps there hasn't been enough, but I don't ever allow these critics to stand up and say we evangelicals don't have a social emphasis.

Helping Our Youth

I believe there's a religious curiosity and interest on the campus greater than I have ever seen in my ministry. Young people by the thousands at our universities and colleges are searching! I believe that the gospel of Christ is the answer to our young people, but I'll tell you what they want to see: they want to see reality in you and me. They want to see if we are sincere.

I remember a Hindu in India once looked at me and said,

"I would become a Christian if I could see one." And he was looking right at me. That was the greatest sermon I ever heard. I went to my knees that night.

Finally, I believe we need a spiritual revival in America—I believe we may be on the verge of it—I believe we can have it! Revival comes in answer to prayer. We need, first of all:

1. A Revival of Authoritative Proclamation

Dr. Martin Lloyd-Jones in his little book *Authority* said, "We have lost our authority." And I agree. Oh, the authority of the Word of God! I find the quest for authority all over the world. I preach at Yale, Cambridge,

then take that identical message and preach it in a jungle, and I have the same kind of response. Exactly!

I remember when I went to Cambridge to hold the "Mission to Cambridge," I had prepared eight addresses. I'd written them all out; they were homiletically right, intellectually far beyond me—I'd gotten help in preparing them—and I got up and started delivering them. Great St. Mary's was filled—all the students in robes—and all the other places they had wired for sound were filled. Nothing happened. I was like David in Saul's armor. On Wednesday night the Lord spoke to me and I was up all night in prayer. I threw away my manuscript and preached on John 3: 16—one of the first sermons I'd preached in Youth for Christ. That night four hundred Cambridge men came forward to receive Christ. It was the power of the simple gospel, given with the authority! We need a revival of authoritative proclamation in this country—not clever preaching. Everybody is looking for little phrases, little things that will click; but it's the preaching of the Word of God that brings results. Then we need:

2. *A Revival of Holy, Disciplined Living*

Let's face it right now. Let's confess it. I want to stand with you in the confession. In our reaction against the narrow legalism in fundamentalism of twenty-five or thirty years ago we have become worldly. *Television has brought into our homes that which we would not have dreamed of looking at fifteen years ago. When we first saw it we were shocked. The shock is now gone. We can watch these things now and it doesn't bother us.*

Worldliness is not a particular

thing—it is an attitude of the heart. We have become conformists to the world, and friendship with the world is enmity with God. That scripture verse is still there which says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). I believe God is calling us to a separated life—not legalism, not putting our particular ideas on other people, but separation from the evils of the world. Our thinking is worldly; our speech is worldly; our attitude is worldly; and many times our motives are worldly.

And we need discipline. How many of us have a daily appointment with God for prayer and study of the Word and we never break it for anything? How many of us have the discipline that the Wesleys had in their Holy Club at Oxford? Next we need:

3. *A Revival of Spiritual Expectancy and Excitement*

Here we have a great deal to learn from the Pentecostals and the Assemblies of God. They have enthusiasm for Christ! I do not believe in cheap, sensational emotion for emotion's sake. When I started with this work twelve years ago everybody thought of Elmer Gantry—emotion, insincerity, big collections, and especially the love offerings. And I determined by God's grace to do something about that image of evangelism in certain areas of America. But I believe we've gone too far and we don't have the feeling, the emotion, the tears, and the compassion we ought to have.

Our Lord wept publicly. He was moved to tears; and who can forget Gethsemane? Emotion! Dr. Mackey says that *Nazism had fire, Fascism had fire, Communism has fire—the Church needs to catch fire!*

Grady Wilson and I were in Moscow two years ago

We saw 50,000 young people in Red Square stamping their feet, clenching their fists, and shouting, "We're going to change the world; we're going to change the world!" And they looked like they meant it. Where are the young people marching today—stamping their feet for Christ and saying, "We're going to change the world"? There was feeling in Moscow. There was electricity there! At Pentecost people thought the 120 were drunk. They don't think we're drunk any more. They think we're dead. We need:

4. A Revival of Emphasis on the Wrath of God

We need to hear some sermons on hell. It's an old phrase and an old cliché: "If there was more hell in the pulpit there would be less hell in the pews." But we have lost the fear of God in this country. We have an idea that judgment will never come. As a result, even church members go on with their sin as though they'll never have to give an account. And we need:

5. A Revival of Eschatological Emphasis

Three Sundays ago Dr. Markus

Barth, son of Dr. Karl Barth, preached at Harvard Chapel and **shook Harvard because he preached on the second coming of Jesus Christ**

They said they couldn't remember when that had ever been done before. Communism has a plan and a program for the future; communism says, "We're going to bring in the kingdom"—a kingdom without God. We have failed to preach the Kingdom and we have become too pessimistic. Brethren, it's not all bad. It's bad *without* God—but with God it's good, and wonderful, and glorious. All the things that we see happening He's already predicted in His Word. We ought to be rejoicing and saying, "Thank God, the Scriptures are true," instead of wringing our hands and saying, "What'll we do?" and, "Where can we get a fall-out shelter?"

Jesus said, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). That prayer will be answered. Mr. Khrushchev will not write the last chapter of history. God's going to write it. He has a plan and a program, and it's right on time. It's not lagging, and it's not premature. I have determined with God's help to just preach Christ, preach the gospel—for that's the only hope of this hour.

THE PREACHER SEZ: Unless one gets to know the Word of God he can never know the will of God.

Some people have strong will power and some have strong won't power.

Be a stand-by for the church and not merely a bystander.

Light Can Cut Diamonds*

THE GENERAL ELECTRIC COMPANY of Schenectady, New York, revealed a pencil-thin beam of light which actually cuts diamonds. It is called a "laser," which is the abbreviation for "light amplification by stimulated emission of radiation."

The light is compacted into the heart of a ruby, then forced out one end of it into a very narrow beam which cuts the diamonds.

This experiment points the way to high speed, inexpensive techniques for machining all sorts of extremely hard metals.

The head of the general engineering laboratory said: "If we can cut diamonds, we can use the light beam to cut anything."

The diligent student of the Scriptures has known all along that a thin beam of spiritual light can cut through the hardest of hearts.

For example, when the Apostle Peter and his contemporaries, on the Day of Pentecost, turned the light of the gospel upon the men who were guilty of the cold-blooded murder of the Lord Jesus, they were pricked to the heart and asked, "What shall we do?" (Acts 2:37)

And when that hardhearted Saul of Tarsus was exceedingly mad against the Lord and against all who believed in Him, as he was on his persecuting way to Damascus, he was stricken down by a light shining from

heaven—a light above the brightness of the sun—he fell to the earth, and asked: "Who art thou, Lord?" and again: "Lord, what wilt thou have me to do?" (Acts 9:5-6)

After this blasphemous person believed, he wrote to the believers at Corinth: "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

It is not necessary for a person today to behold a literal light shining above the brightness of the sun, to be changed; for the Lord Jesus said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46).

Satan knows—by observation, not experimentally—that the light of the gospel, as a thin beam, can cut its way into the hardest heart to dispel the darkness and impenitence residing there. Hence he does all he can to blind the minds of them that believe not, lest the light of the gospel of the glory of Christ should shine in unto them.

The entrance of God's Word gives light as to the atoning death of Christ for our sins, His glorious resurrection and ascension on high, and His present intercession on our behalf, and His promised return. It is a Lamp to our feet and a Light to our path throughout the entire pilgrim path to glory.

*Used by permission. *Now* (LeTourneau), Dec., 1962.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 2:19-22

"STRANGERS AND FOREIGNERS"

IN THE nineteenth verse Paul indicates that his gentile readers were formerly "strangers and foreigners" (K.J.V., Moffatt, Montgomery, Confraternity), or "strangers and sojourners" (A.R.V., R.S.V., Spencer). Oddly enough, Williams and Goodspeed reverse this—"foreigners and (or) strangers." *The Twentieth Century New Testament* and Phillips have "outsiders and (or) aliens." Weymouth has "mere foreigners or persons excluded from civil rights." *The Berkeley Version* has "strangers and immigrants." Bishop Wand makes it slightly more specific—"foreigners, or even licensed immigrants."

It is obvious that the two Greek words here mean much the same thing. The first, *xenos*, is properly an adjective. It means "foreign, alien." With the genitive case following, as in the twelfth verse of this chapter, it denotes "strange to, estranged from, ignorant of."¹ As a substantive it means "a foreigner, stranger."² In the King James Version it is always translated "strange" (three times) or "stranger" (ten times), except Rom. 16:23, where it is rendered "host"; that is, one who

entertains strangers. The term indicates one who is not a citizen.

The second word is also an adjective—*paroikos*. It is compounded of *para*, "beside," and *oikos*, "house." So its original connotation in classical Attic was "dwelling near, neighbouring"; and as a substantive, "a neighbour."³ But in late writers, as in the Septuagint and in Philo, it is used in the sense of "foreign, alien"; and so as a substantive, "an alien, a sojourner."⁴ Arndt and Gingrich note that it is used "figuratively, of the Christians, whose real home is heaven."⁵

As in the case of the former term, the *paroikoi* are contrasted with citizens. In inscriptions of the second century B.C. the *politai* (citizens) and the *paroikoi* are noted as two segments of the population.

Is there any essential difference between *xenos* and *paroikoi*? The only indication of such is suggested by Moulton and Milligan: "*Xenoi* as a term of Greek public life, denoting temporary sojourners who have not yet secured the rights of *paroikoi*."⁶ They also say: "Hicks . . . has shown that *paroikos*, while never losing the idea of 'a sojourner,' 'a stranger' . . . ,

¹Abbott-Smith, *Lexicon*, p. 307.

²*Ibid.*

³*Ibid.*, p. 346.

⁴*Ibid.*

⁵*Lexicon*, p. 634.

⁶VGT, p. 433.

is often found in the inscriptions in the sense of the classical *metoikos* to denote 'a licensed sojourner' in a town, 'whose protection and status were secured by the payment of a small tax,' as contrasted with *xenos*, a mere passing stranger (cf. Eph. 2:19)."⁷

Whether Paul intended this distinction or simply used the two terms synonymously, we cannot be sure. But since he was himself a Roman citizen and had traveled widely, he was doubtless aware of this fine point, and may have had it in mind here. In that case, Bishop Wand's translation brings out the exact thrust of the passage: "You are no longer foreigners, or even licensed immigrants." Instead they were *sympolitai*, "fellow citizens" (so almost all the versions and translations). More than that, they were *oikeioi*, members of the "household" (so most), or "family" (Weymouth, Goodspeed, Williams) of God.

WHAT FOUNDATION?

It is often assumed that Paul here (v. 20) declares the "apostles and prophets" (probably N.T. prophets) to be the foundation on which the Church is built. But Meyer strongly objects. He says: "The apostles and prophets are *not* the foundation, but have *laid* it (I Cor. 3:10). *The foundation laid by the apostles and prophets* is the gospel of Christ, which they have proclaimed, and by which they have established the churches."⁸ Alford takes it as simply genitive of possession.⁹

"CHIEF CORNER STONE"

This is all one word in the Greek, *akrogoniaios*. It comes from *akros*, "highest," and *gonia*, "an angle."

Found only here and in I Pet. 2:6, it means "the corner foundation stone."¹⁰ Arndt and Gingrich note that the term is "purely Biblical."¹¹ Thayer comments: "For as the cornerstone holds together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles."¹²

"FITLY FRAMED TOGETHER"

This again is one word in the Greek—*synarmologoumene* (v. 21). It is used "only in Christian writers."¹³ In the New Testament it occurs only here and in Eph. 4:16.

"BUILDERS TOGETHER"

"Ye are builded together" (v. 22) is one word—*synoikodomeisthe*. It is a double compound, formed of *syn*, "together," *oikos*, "house," and *demo*, "build." The word occurs only here in the New Testament.

DWELLING PLACE

The word *katoiketerion*, "habitation," is likewise a rare one. It is found (in N.T.) only here and in Rev. 18:2.

One of the remarkable features of these last four verses (19-22) of this chapter is that they contain no less than six compounds of *oikos*, "house." In verse 19 are *paroikoi*—those who are "beside" (*para*) the "house," not in it—and *oikeioi*, signifying those who "belong to the house" or family. In verse 20 occurs *epoikodomeo*, "build upon" (*epi*). In verse 21 is *oikodome*, from *oikos*, "house," and *demo*, "build"; originally the act of building, and then the building itself, as here. Verse 22 has *synoikodomeo*, already noticed, and *katoiketerion*. Paul thinks of the individual Christian, of the local church congregation,

⁷Ibid., p. 496.

⁸Galatians-Ephesians, p. 393.

⁹Greek Testament, III, 100.

¹⁰Abbott-Smith, op. cit., p. 18.

¹¹Op. cit., p. 33.

¹²Lericon, p. 24.

¹³Arndt and Gingrich, op. cit., p. 792.

and of the Church of Jesus Christ as a "habitation" where God, through His Spirit, dwells. He also calls the Church a "holy temple" (v. 21). It should be noted that the word for "temple" is not *hieron*, which is used for the whole Temple area, but *naos*,

which means "sanctuary." The latter is the better translation, for it was in the sanctuary itself that God's presence dwelt. The Holy Spirit is the Shekinah, the glorious presence of the Lord, in our hearts and in the Church.

The Altar Service

(Continued from page 6)

quired action involving complete submission on the part of rebels, and this act of complete consecration on the part of believers, now sing a verse involving entire abandonment to the will of God, and require that each soul who does here and now put his case thus forever in the hands of Christ to trust him for pardon or holiness, sign the covenant with God, by raising both hands while you sing. Now, having completely yielded to God to trust Jesus Christ as their present, all-sufficient, almighty Saviour, if anything is still wanting, in any of them, it will be in order to tell them to "pray through." In either case it is disastrous to lead a soul to fancy it is justified or sanctified, when the work has not really been wrought. A sinner left unpardoned, unregenerated and without adoption, is still a child of the devil and the heir of perdition, though he may be a professor, an elder in the church, or a minister in the pulpit. A Christian who has simply been blessed, or restored from heart backsliding, with the carnal nature still within him, is a deceived man, if in this state he professes to be wholly sanctified. The knowledge of either pardon or completed holiness cannot be had, till the Holy Spirit's witness is superadded to the work wrought. We can safely and scripturally believe the work is

wrought, for God's truth is the base of our faith, for both justification and sanctification; and have thus to believe through his promises, in order to be saved. It is objected that we can know we are saved, because we know we have met the divine conditions. We answer we cannot know we have met those conditions, without the Spirit's witness. We may believe we have repented when we have not; and that we are saved when we are not; but when the Holy Spirit witnesses we know both the one and the other. We may believe we are wholly consecrated when we are not, and that we are wholly sanctified when we are not; God only can know, but when the right time comes, he sends the Holy Spirit to make us know. Those without that witness must shiver in the judgment day! This witness is always given to each soul, both as to the new birth and entire sanctification, but not always in the same way, nor with equal clearness.

It is not always given in the moment when the work is done, as God may see it best that we stand by faith, without it for a time; but it is always given (Rom. 8:14-17; I Cor. 2:6-12; Heb. 10:14-15).

Question 11. What should be the most important point to be considered, in the conduct of an altar service?

Ans. Thoroughness.

Thoughts in a Doctor's Office

So this is life!

This long parade of pain.

A small boy screaming for fear of a needle,

And finding it inescapable.

A woman with her arms full of babies,

And babies trailing behind her,

And her tired body heavy with another baby.

A tear-stained face of a little child, asleep at last,

Learning her first hard human assignment,

That we must learn to live with pain.

A man, his face as thin and timeworn as his purse,

Struggling with poverty and a mortgage,

And with pain which is his constant old companion.

Stern doctors and weary nurses hurrying about,

Chasing death with sharp instruments,

And knowing all the while that it will catch them.

Is this the life

Toward which young lovers push with eager haste,

And bride and bridegroom to the fragrant altar press?

Is this the life which stirs their dreaming

And gives them payment for their long pursuit?

Ah, yes! These live, for they are dreaming still!

For dreams outlive pain and suffering.

Our hopes are sparked by something within us.

God! That is the answer! God within us!

God, keeping our dreams aflame.

When God's within him, any man can keep a dream!

So life is this,

The pressing of the eager soul through pain;

The quest for godliness and love and worth.

To live and give, and give and live

Till living reaps its gain—and birth

Is welcome and each year's adventure cherished.

'Tis not that pain is pleasant, nor

That the whole of life is easy borne,

But it's the adventure of our own becoming

Like God, in this encounter here with pain,

And know the growth each spate of sorrow brings.

MILO L. ARNOLD

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Rotation of Church Officers

By E. E. Wordsworth

FARMERS know and realize benefits in the raising of crops by rotation resulting in greater production. Sometimes a summer fallow will kill many weeds and enrich the soil and prepare it for greater productivity. Plowing the land and leaving it idle, or uncultivated and unplanted, for one or more growing seasons is often a good procedure. For the present the unseeded land may seem neglected, but the ultimate purpose and objective is a rich, golden harvest.

This principle of rotation is for the general good of all concerned when applied to church life. Of course, "fallow ground" is not attractive nor usually desirable when not necessary. It is better to have the whole farm yielding its share and contributing to its economic value. It has been truly said, "It is better to put ten men to work than to do the work of ten men." However, it is well to recognize that there are duties and responsibilities that properly belong to each respective office, and these should not be shifted to others. I have known of men in places of high and responsible leadership to carry this "shifting" idea entirely too far. This is unethical. A "let George do it" attitude can go beyond proper bounds. "For every man shall bear his own burden" (Gal. 6: 5).

It is advantageous and proper sometimes to have a rotation of the church's officiary. I have known a

church treasurer to assume to himself the right to "boss" all the church finances. His word was final in church board meetings. With an air of dictatorship he told everybody what could and must be done or not done. I have seen church pianists and church organists and Sunday school superintendents and missionary presidents and young people's leaders with a "rule or ruin" attitude. A pastor and board wanted to change the place of the piano and moved it to a more suitable location, only to find before the next service the pianist had moved it back to its former place and arrogantly announced it would have to stay there. A Sunday school superintendent, after serving for many years, was not re-elected at the annual meeting because the church thought it best to have a change, and this good servant of the Lord really was hurt. I have seen choir directors "let out" and climb the miff tree, and board members "left off the board" and then leave this particular church and "go where they are appreciated." I know a couple, man and wife, who think they ought to do all the special singing in the church services; and because the pastor kindly differed with them and used others equally qualified, they withdrew from this church membership and joined another church. I presume no church organization runs smoothly all the time; for the human element, and

sometimes the carnal, defeat high and holy purposes.

I believe this principle of rotation of officers will help to oil the machinery and make things run more smoothly. In the Presbyterian church a member of the session (comparable to our church board) can serve only a given number of years consecutively; then for a year he is relieved of his responsibility, but may again be elected to serve another term. I believe this is also the law in some other denominations.

It seems to me that such rotation, when advisable and practical, especially in our larger churches, would be a wholesome procedure. And in fairness to others equally trained, qualified, and spiritually-minded, such rotating of official responsibility would recognize and press into service unused talents for the blessing of Zion.

Perhaps this policy could be set up by the pastor and church board to be followed by full and proper announcements, so that the entire membership is fully aware of the general plan. It will take diplomacy, wisdom, and tact to do this if desired. But we ask, Would it not be for the good of all and the advancement of the kingdom of God? We think so. How long one should serve in a given office before being released we do

not know, but in some churches four or five years is the limit.

In our smaller churches of fifty or less members there is often quite a duplication that is unavoidable, but whenever possible it is wise to distribute the offices around.

A general principle of church organization and activity is to give everybody a job. I have read of a pastor of a church with over 2,600 members who, with his officials, devised ways and means of pressing into some kind of church duty and service every member of the congregation. Each was assigned a very specific task. A noted pastor regretfully states, "Ten per cent of the people do all the work in my church." And too many pastors nowadays think that this is the maximum operation to be attained. Unless we plan for a much greater co-operation we will never have it. It is true that many people don't want a job, but we again remind you that if the pastor and church board will again and again tactfully request full co-operation we believe it will result in much greater response of devoted service for Christ and His Church. It will tend toward a more unified, active, aggressive church program with greater harmony and mutual understanding in the holy bonds of peace. "In honour preferring one another."

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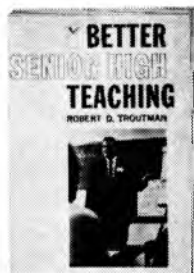
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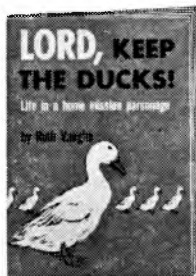
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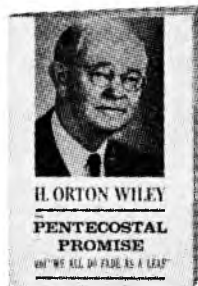
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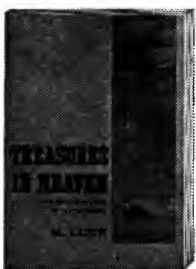


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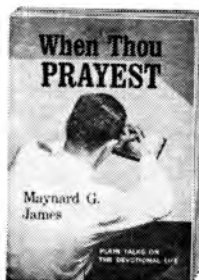
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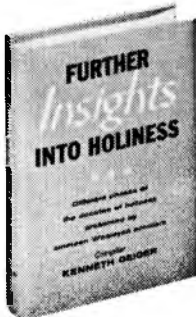


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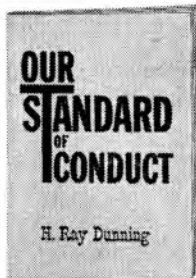


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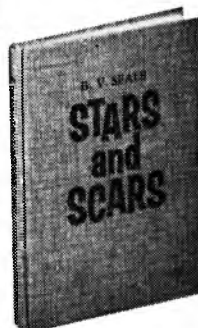
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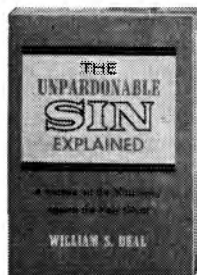


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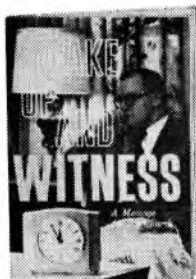


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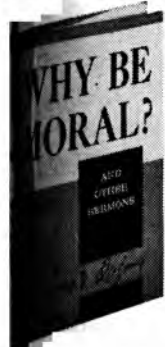
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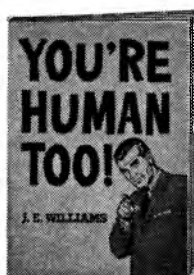
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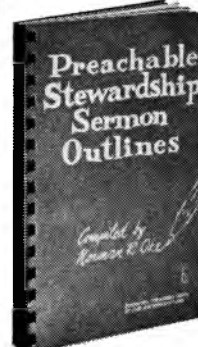
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You and Your Prayer Closet

By Audrey J. Williamson

PASTOR'S WIFE, are you known as a woman of prayer?

Do people bring you their burdens and problems and ask you to pray for them? Are you called on the phone when trouble strikes, and someone says desperately, "Pray! Please pray for me"? Does anyone ever say, "I believe in your prayers"?

If these things happen to you, take it seriously, for you have laid hold of the most vital task a minister's wife is called on to perform. More important than directing the youth choir, more necessary than entertaining the official board, more significant than furnishing the new parsonage, more imperative than that outside job, more far-reaching than supervising a Sunday school department or being president of the missionary society, is your ministry of intercessory prayer. Be you twenty-five or sixty-five, or anywhere in between, it is not too early or too late to seek earnestly to become a woman of prayer.

Do not shrug off the implications of this familiar theme as the responsibility of someone else, someone less busy, less talented, less important than yourself. Don't think of prayer only as a recourse for the desperate, or the pastime of the infirm. Prayer is the greatest single resource that we as preachers' wives possess. The most meaningful thing you can do for your husband's church and people is to be

their burden bearer in prayer. And the most rewarding thing you can do for yourself is to "give yourself to prayer."

Is rebuttal already forming in your mind? Pause a moment and honestly determine if your protests arise from a deep-seated unwillingness to assume this difficult, time-consuming, selfless ministry. If that is the case, take another look at the Cross!

Now if we would be true bearers of the prayer burden of our churches we must be practical about it. For effective praying is a very practical matter.

First, as persons we must be warm and sympathetic. We must show interest and concern. We must feel compassion. Certainly no one is going to come to us with a burden if we are cool and indifferent or preoccupied and aloof. To begin with, if you are not approached with burdens and problems, look about, and you will see some self-evident ones. Assume voluntary responsibility for their solution. You will not need to wear a sign on your back announcing your concern, or even confess it in prayer meeting. But as you prevail with God and win answers to your secret prayers, the fact that you are a burden bearer will inexplicably communicate itself to your congregation.

Second, we must consider any shared burden as a sacred trust, not to be treated lightly, nor to be di-

vulged to another. To destroy confidence placed in us at this point is to be blameworthy. The unburdening of the heart itself presupposed faith in you. Do not destroy this precious quality with a wagging tongue.

And do not probe. You need not know all the details of a heartache or a heavy load in order to pray effectively about it. In fact it is sometimes easier for faith to operate if we do not know all the difficulties.

Third, reach out for big things in prayer. Do not circumscribe your prayer life by attacking only ugly, personal problems and petty, harassing difficulties. Broaden your horizons and pray positively. Get some called preachers and missionaries from among your choice young people, through prayer. Pray in some new families. Get that "Prayer and Fasting" burden on your people, through your own intercession. Reach out to the foreign fields and pray a new Bible school into existence, or build a dispensary, or pray in a jeep or a truck. We have not, because we ask not, or because we ask amiss.

Fourth, keep very sensitive to the call to prayer. True, we are enjoined to pray without ceasing, and we do

pray as we go about the daily routine, until prayer in the saintly has become a habit. But this is not enough. We must have those *set-apart* times when we pray on purpose. We must enter into the closet and shut the door. Prayer is more than a habit. It is a holy calling. It is a demand laid upon us. It is an exacting and soul-consuming task. It is the most rewarding of all spiritual exercises.

We can be women of prayer only as we put prayer first. Prayer is more than a morning or evening devotion. It is communion with God. It is the petitioning of a child to a Father. It is vastly more than the perfunctory recital of well-rehearsed phrases. It is the voicing of a soul cry, laid on the heart by deep longing and intense desire. It brings an assured answer, be that immediate or delayed.

To be women of prayer we must voluntarily remove some of the clutter of our lives. We are busy doing things less important than praying. They must give place to prayer. We can tolerate no excuses, no justifications for our neglect. We must utilize this holy power within our grasp.

Pastor's wife, are you known as a woman of prayer?

PEOPLE are like tea bags . . . you don't know your own strength until you get into hot water.—*Rotagraph*, Fort Worth Rotary Club.

I Still Believe Rom. 8:28

By Kenneth L. Dodge*

NO MAN has *all* the answers. There are so many mysteries of life and so many unanswered questions that one is tempted to think just the opposite—man doesn't have *any* of the answers. However, it is interesting to note how many times Paul speaks with assurance and says, "We *know* . . ." It's because he speaks with that same assurance in this verse that it holds the significance that it does. He might have said, "We pray that all things will work together for good," or, "We hope that all things will work together for good," or, "We think that all things will work together for good." But instead he says, "We *know*."

There is so much tied up in this wonderful promise that it exceeds the scope of one sermon. However, I should like to present four points from this text. *The first two call attention to two factors that are not promised in this text, and the other two call attention to two factors that are promised.*

First, let me call your attention to the fact that this promise does not say all things work together for the BEST. There is a hollow ring in those phrases that are so often carelessly tossed off to the effect, "It will all come out in the wash" or, "What will it matter a hundred years from now?" or, "All's well that ends well." Too

often these expressions are an attempt to justify actions that we know are wrong and to excuse our responsibility for the consequences by pretending that time, water, or circumstances will alleviate the resulting suffering and problems. Sadder still is the attempt to degrade this promise by using it as a shield against sins, carnal temper and anger, and the resulting effects in the lives of others and the church. Laziness, indifference, unconcern, and sin cannot work out for the best in our lives nor in the lives of others. Things cannot work out for the best when they have their basis in sin, envy, greed, hate, and carnality. We serve a great God, One who is big enough to make even the wrath of men to praise Him. But we do this blessed promise a great injustice if we use it to excuse what we know is wrong. Yes, in spite of sin, God can work things out for *good*; but if you want what's *best*, manifest a Christlike spirit always. Determine to be motivated only and always by the Holy Spirit.

Secondly, this verse does not promise that all things work together for good to everyone—only to those who love God. Paul wrote on another occasion, "If God be for us, who can be against us?" That might lead one to ask, "Is God for me?" The answer is, Yes, He is. However, only as you are also "for" Him will the fact that He is "for you" have significance. God

*Pastor, Grace Church of the Nazarene, Toronto, Ontario.

cannot take the adversities of life and make them work for your good if you won't let Him. God wants to help, bless, lead, and use you, but He has to have your co-operation. It is foolish to expect to enjoy the blessings of good health if we break all the rules that ensure good health. I once knew a man who asked the church to pray for him as he entered the hospital for surgery. He was afflicted with cancer of the mouth caused by excessive pipe-smoking. However, the last thing he did before the doctors took him into surgery was finish smoking his pipe. It seemed pointless to pray for the recovery of his physical health as long as he refused to reject the factors that destroyed it. Just so, God cannot work things together for good in your life if you do not love Him enough to submit your all to His control. God is "for" you and will so order your life that all things work together for good if you will be "for Him" and love Him and serve Him.

Thirdly, the first of two factors that ARE promised in this text: The text says, "All things . . ." We cannot see the future and we often forget the significance of the past. But with God there is no past or future. He is not confined to time. Thus our lives, under His control, take on a scope that is beyond our understanding. If we could see as God can see, we would ask for no changes.

With patient mind thy course of duty run;
God never does, nor suffers to be done,
But what thyself wouldst do, couldst thou
but see

The end of all events as well as He.

It is because "*all things work together . . .*" that it is so tremendously important that we be constantly and fully consecrated to God. A partial consecration will void this promise and make it useless in our lives. God desires to make out of us the most

useful and effective Christians that He possibly can. To accomplish this, He must have all there is of us. Also, we must be so yielded to Him that we can and do respond to His slightest whisper. We shall never have to walk the valley alone. When you walk through a storm, keep your head up high and don't be afraid. The Arabs have a good proverb and one that would be well for us to ponder—"All sunshine makes the desert." Into each life some rain *must* fall. That's what makes the difference between barren waste and fertile fields and valleys. This promise says, "*all things.*" Perhaps God is still working, and "*all things*" have not come to pass as yet. When they do, we will see that they are working together for good.

Fourthly, this verse says all things work TOGETHER. It is probably trite to say that one isolated incident is not enough by which to judge the entire plan of God. But, if trite, nevertheless it is so very true. And the tragedy is that people so often do just that. It is so easy to take one bitter experience of life and use that as a basis upon which to establish our entire relationship to God and the church. Any time we are convinced that some sorrow, heartache, or bitter experience cannot be harmonized with the plan of God in our lives, we reflect our own inadequate conception of the greatness of our God.

I love a good cake and especially if it is chocolate. Yet I almost stopped eating chocolate cake the first time I watched my mother bake one. She used an unsweetened chocolate, and as I watched her making the cake, I managed to get my hands on a crumb of that chocolate which I thought would be delicious. It wasn't. It was almost more than I could swallow.

(Continued on page 36)

Where is there a minister who has not used *Matthew Henry's Commentary*? But while we have drunk deeply at the fountain of his expositional thought—he has been totally a stranger, personally. Now at the time of the three hundredth Anniversary of his birth, I felt that readers of the *Preacher's Magazine* would appreciate this biographical sketch.—*Editor*.

Meet Matthew Henry

Great Puritan Bible commentator born three hundred years ago

OCTOBER 18, 1962, marked the three hundredth anniversary of the birth of Matthew Henry, the most widely known of all Bible commentators in the English language. *Matthew Henry's Commentary* has probably been read and studied by more people in the last 250 years than any other similar work, and it has been a standard study companion for many generations of preachers. It has been called "the greatest devotional commentary ever written," by Dr. Wilbur M. Smith, of Fuller Seminary; and "one of the great theological classics of English literature," by Dr. F. F. Bruce of Manchester University.

Matthew Henry was born October 18, 1662, in a Welsh farmhouse called Broad Oak, at Iscoid, Flintshire, England. His father, Philip Henry, a well-known clergyman, was one of two thousand who resigned or were ejected from their livings and were afterwards called "Dissenters." His mother, of an ancient and honorable family, had a modest inheritance, so Philip Henry was able to live at Broad Oak and exercise a selfless ministry among the people of the district. Matthew was their second son—so frail at his birth that he was baptized when he was only a day old, lest he might die within the week.

As a boy he was physically weak, but mentally and spiritually strong. (He is said to have read aloud a chapter of the Bible when he was only three years old!)

In Broad Oak, Philip Henry frequently boarded and trained a candidate for the ministry, who repaid him by acting as tutor to the children. One of these young students, a certain William Turner, gave young Matthew his first love for Latin, and in his *Commentary* there are many apposite quotations from the classics. Until he was eighteen, the education of Matthew was supervised by his father, a considerable scholar and gifted teacher. Because of the increasing laxity at the universities of Oxford and Cambridge, Matthew was sent, in 1680, to the academy at Islington, London. (The "Dissenting Academies" which were established in 1662 and the following years maintained a high standard of academic education at a time when the ancient universities had betrayed their trust and forfeited the respect of serious-minded educationists, who desired intellectual freedom.) At Islington, the famous Thomas Doolittle was the principal. Like other academies, this one was forced by persecution to move from place to place on five occa-

sions, but in spite of such breaks in continuity it was considered by many to be the foremost Presbyterian academy. When the academy was compelled to remove to London, 1682, Matthew returned home. At Broad Oak, though he was of considerable help to his father in pastoral work, he realized that there was not much likelihood of his getting a call to a settled pastorate. The village was remote, the restrictions on dissenting ministers were severe, and he had no desire to live in comparative idleness.

Matthew then decided to return to London, to go to Gray's Inn and study law. It was soon apparent that his remarkable memory and easy eloquence promised well for a distinguished future. But at this time he was greatly influenced by the preaching of Dr. Stillingfleet at St. Andrew's, Holborn, and by Dr. Tillotson at Lawrence Jewry. At this time he gathered some of his friends in a small group which met for prayer and Bible study, just as later the Wesleys founded the Holy Club at Oxford.

Returning to Broad Oak, he began to preach as a candidate for the ministry. The people who heard him in Chester were so impressed that they asked him to become their pastor. After much self-examination, he decided to answer the "call." Certain London ministers ordained him, privately, on May 9, 1687; but in 1702 he obtained a document certifying the regularity of his Presbyterian ordination fifteen years earlier. He held the pastorate in Chester from 1687 to 1712.

His first wife, Katherine Hardware, died of smallpox as she gave birth to a child. Subsequently he married the granddaughter of Peter Warburton, a judge of the Court of Common Pleas. Though three of their nine children died in infancy, this marriage was as happy as the first had

been. No domestic tragedy could mar the beauty of his home life. It was molded on the pattern of Broad Oak, where his father's house was often described as a "house of God and a gate of heaven." In Chester, Matthew Henry conducted family prayers in his home at the beginning and end of the day. In the morning he expounded the Old Testament, and in the evening the New Testament. Probably these expositions, amended as the result of questions and comments from his family and his neighbors, were the basis of his *Commentary*.

In public services he usually prayed for half an hour, preached for an hour, and joined in singing psalms from a selection he himself had made. His sermons were expository, never political, but always practical in their application to the problems of ordinary life. They frequently contained some reference to the condition of the people of the Reformed churches, who were suffering severe persecution on the Continent.

Though he had strong personal convictions on the cardinal doctrines, he was not intolerant, and visited all who were in need, whatever might be the communion to which they belonged. He preached on six days a week to various congregations within a radius of thirty miles, but always contrived to be in his own pulpit at Chester on Sunday. His influence in the city grew rapidly, and a new meetinghouse was built to accommodate the large congregation which now came to hear him.

After recovering from a serious illness in 1704, Matthew Henry began his *Notes on the New Testament*, and the entry in his diary concluded with a typical prayer: "The Lord help me to set about it with great humility." Six years later, in 1710, an urgent call came to him from the congregation in

Silver Street, Hackney, London. He was reluctant to leave Chester, but felt that his work on the *Commentary* would be helped by easier access to books and to Biblical scholars in London. "I look back with sorrow for leaving Chester," he said: "I look forward with fear; but unto Thee, O Lord, do I look up."

It was not surprising that his attempt to discharge the duties of a large pastorate and at the same time to write a detailed commentary on the whole Bible overtaxed his physical resources. He was troubled by the poor quality of religious life in England, and this increased his weakness. In 1714, while paying a visit to his old friends in Chester, he died, from apoplexy, at Nantwich. He was only fifty-two, and it seemed a tragic ending; but as one of his relatives said: "I believe it was most agreeable to him to have so short a passage from his work to his reward." To have exercised so virile and continuous a ministry, to have been a pastor with such intimate insight into the problems of his people, and to have produced so monumental a work as his *Commentary* was an astonishing achievement. For two and one-half centuries innumerable people have been enlightened and inspired by his interpretation of the Scriptures. Its essentials have stood the test of time, as, in his own day, they stood the test of human experience. The explanation is, surely, that it had its origin in his fellowship with

his Master and in his constant concern for the deepest needs of the people committed to his care.

Matthew Henry began his *Commentary* in November of 1704. The first volume was published in 1708, and this first volume with four others appeared in a uniform edition in 1710. Before he died he had completed volume six up to Acts; and the balance, the Epistles and Revelation, were supplied after his death by thirteen nonconformist divines.

For the last few generations a standard six-volume edition has been and remains very popular in both England and America, although there have been many various editions in the last two and one-half centuries. Recently there has appeared, under the editorship of the distinguished British Methodist churchman and editor, Dr. Leslie F. Church, a one-volume edition, condensing the voluminous work into one large volume of 2,000 double-column pages (3,000,000 words). In preparing this work the late Dr. Church managed to keep everything in Matthew Henry's own words, preserving the flavor of the original, as well as its wealth of usable outlines, expositions, and interpretations. *Matthew Henry* has always been known for its wonderful devotional content, and this has also been preserved in the new edition, in which form there has been given a new lease on life to one of the most useful books of reference ever produced for the Bible student.

The Evangelist

By William S. Deal*

THE PLACE of evangelism and the evangelist is of too great importance to the cause of Christ to be allowed to slip from the church. Let both ministers and laymen face this matter candidly.

The success of any branch of God's work is determined by the quality and condition of the workers who carry it on. Evangelism is no exception. It needs the best of men; and to have these, there are some requirements for both the evangelist and the church.

Since this article concerns the *evangelist*, its presentation will center around him and his work.

HIS POSITION IN SCRIPTURE

Beyond doubt the evangelist's position is scriptural. In listing the gifts of the Holy Spirit to the Church, St. Paul says, "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). The evangelist is here listed as third, next only to the apostles themselves, and before pastors.

The true Church of Christ has always had a place for the ministry of evangelism. Without this ministry there have been faltering, waning, and decay in the work of God. The evangelist sustains a highly important relation to the progress and development of the Church in spiritual life

and power. The Church cannot afford to suffer the loss of this ministry.

In the New Testament Church, St. Paul was not only a chief apostle, but one of its most extraordinary evangelists. Wherever he went revival fires broke out. Although he sometimes stayed awhile with the infant church (as to Ephesus for two years), he more often turned the work of development over to others and proceeded to other fields. His three famous missionary journeys were really evangelistic tours, to which he added the work of organizing churches and setting over them Spirit-filled pastors and leaders.

St. Peter was pre-eminently an evangelist. Witness his work at Pentecost, at Samaria, and at Cornelius' household in Caesarea. His ministry seems to have been more evangelistic than pastoral. Philip was an evangelist of extra grace and power, as evidenced by his revival in Samaria.

Only when the Early Church lost its evangelistic fervor did it settle into a cooled-off, formal state, losing its soul-winning power. The first two centuries of the Church witnessed its greatest fervor and sublimest purity. After this, evangelism began to be supplemented by teaching and the fervor slowly died as formality took the place of evangelistic zeal.

Wherever the Church has made progress in new lands it has been done by evangelizing missionaries, as in Europe, Asia, Africa, and elsewhere. At each period when there

*Evangelist, El Monte, California

came revival of spiritual life, as under Savonarola of Italy, or the preaching friars of Europe, and later in the Reformation period, the evangelist played the major role in rekindling the flame of God upon the people's hearts. Note, for example, St. Francis of Assisi, Peter the Lombard, the preaching monks; and finally, the reformers, and Whitefield, Wesley, and others. History bears no clearer witness than to this truth.

The Church today can no more allow its evangelists to cease from its fields and survive as a spiritual entity than did the Church in any other age. It is evangelize or formalize, revive or die, preach a crusade for souls or lose the soul of the Church itself. The evangelist's place, then, is forever made clear and prominent as fully scriptural and historical.

HIS PREACHING

The evangelist's message must ever be filled with scripture. He must declare the simple, yet sublime, truths of the gospel of Christ in forceful, common language which all can understand. His preachments must be clear, positive, and with no uncertain sound. He must ever rest upon the "Thus saith the Lord" for his message, avoid trifles, unnecessary deviations into politics, sensationalism, and the scandals of the day. He must not shun to declare the truth on the one hand, nor make it more rugged on the other. His business is to save souls and edify the Church of Christ. For this he must preach.

His message must also be with unction. Nothing drives sinners away from church like the harsh, rasping preaching of a legalistic minister without the unction of the Spirit upon his ministry. Sinners will listen to their sin denounced and be convicted under a Spirit-anointed minister, but his bombastic scoldings they will not

hear. Nor are the saints helped by this kind of ministry. They need the anointed ministry to rebuke, admonish, heal, and build them up in Christ.

His ministry must be with *tact*. Fishermen do not throw stones into the water where they hope to catch fish. Soul winners must of all people be tactful. The evangelist's message must avoid compromise on the one hand and unnecessary and insulting tactics and language on the other.

He must preach with *tenderness*. Like his Lord and Master, who beheld the lost Jerusalem and wept over it, he must have a compassion for souls. His ministry must not only ring with the warning of the gospel but sob with its wooing for sinners.

He must work always with *watchfulness*. He must be ever watchful for the leadings of the Spirit. Some evangelists hold invitations too long; some cut them too short. Some preach powerful sermons but have little insight as to how to draw the net in the invitation. Others miss the point of ingathering by determining to finish a neatly prepared sermon. Oh, to be watchful for souls in the harvesting hour!

Above all, the evangelist's ministry must be salted well with prayer. No work requires more prayer than evangelism. The prayerless evangelist may become a sensational performer and a few people may be won to Christ, but he can never hope to become a soul winner whose work will last. All the great evangelists of the past were men of prayer. Whitefield, Wesley, Moody, Finney, and a host of others were men known for deep spirituality and prayerfulness.

He must preach with *winsomeness*. His ministry must carry with it that attracting power which makes others want to become Christians. His life and personal ways need to attract

others to Christ. He must endeavor to tie his converts to Christ and the church, never to himself. He must decrease for them; the Saviour and the church must increase.

HIS PERSONAL AFFAIRS

The evangelist travels much, and yet he must ever be a man whose life and demeanor are conducive to wholesome Christian living. His must carry with him an atmosphere which testifies of a life of a personal purity and dedication.

He must ever be *clean* in habits and motive and in all his conduct. He must be *kind* in all his relationships, despite frayed nerves, loneliness, burdens, and the ever-pressing attention he must always give to new people everywhere he goes. He must never allow himself to descend to sourness, soreness, or any tinge of bitterness.

Where entertained he must ever be thoughtful of his room, his actions, his relationships, and his mannerisms. He must be *clever* with people, always avoiding personality clashes, *careful* with everyone so that no taint of bad reputation may stick to him for carelessness in matters of conduct. He must have some refinement of manners, be *emotionally mature* and fully dependable, and always *pious* in spirit and a *good example* of the grace of God which he proclaims.

The evangelist must be free from "debt, dirt, and the devil," and his life must proclaim a good example in every walk of life. He should leave each church and pastor better people than he found them, if possible. He must always be the pastor's friend, never undermining him in any way. He is not to act the part of a church official in trying to settle matters not his business, and must keep out of all local affairs.

He should never tell "hard luck"

stories, in the pulpit nor out of it; and when he leaves, he must not write back to the people, nor run a *collection bureau* business on the side by drawing money from his friends in places where he has worked.

In more than twenty-five years of experience in evangelism at various times, I know this is a high standard for the evangelist. But it is an ideal toward which we should strive.

HIS PAY

Unfortunately, this is a "ticklish" matter. Far too few churches and pastors are fully aware of their obligation at this point. All want the above described type of evangelist, but too few are willing to pay what such a man should have. In consequence, many outstanding men have been driven from the field.

Consider the hard work, bodily wear, and tremendous mental strain; the weeks of loneliness, often without companionship of wife or children; hard travel, changing situations, irregular meals, loss of rest, and many other things the average person has never thought about. There is no work in the church so rigorous and demanding, yet few are paid well enough for this ministry.

What should an evangelist receive? He has no utility grants; his rent, home upkeep, and travel are his own expenses. The evangelist should be given the equivalent of what the pastor receives in any period he serves a church, plus enough for utilities, rent, and travel one way to this meeting. If the pastor, for instance, receives \$100.00 per week, the evangelist should receive no less than \$250.00 for a two-Sunday meeting, plus travel from his last engagement. If the church is small and can pay the pastor only \$50.00 or less per week, the evangelist should still receive not less than \$150.00 plus travel. Larger

churches should give larger offerings. In this way they could supplement his income.

But how can small churches afford this? *How can they afford NOT to have revivals?* is a better question. Revivals are NOT EXPENSIVE when one considers all they mean in time and eternity.

Churches should start an "evangelistic fund" as part of their annual budget. Raise this money weekly or monthly, to save embarrassment when the meeting comes. Set the reasonable amount for the one or two

meetings of the year, then raise it as a matter of budget, plus the regular offerings during the meetings.

The church cannot afford to lose its evangelists; and neither can it afford to *starve* them, and still demand their services. We should determine then to USE them, PRAY for them, and PAY them as they should be paid. The church which will do this will be prospered of the Lord and find that God will honor it for its work in soul winning and building the Kingdom through evangelism.

I Still Believe . . .

(Continued from page 29)

Then I looked around. On the table was a cup of sour milk. Not sweet milk, mind you, but *sour*. I was dumfounded when I saw her add that to the cake mix. I despaired completely when I saw her add some soda. I know that had a horrible taste, for I had had to take some one time when I had a stomach ache and it was worse than the stomach ache. Nevertheless, when the cake was out of the oven and had it's icing on it, it looked as good as every other cake that Mother had baked. I tasted it cautiously and skeptically: first a crumb, then a bit,

then a whole piece, and asked for more. I forgot all about the bitter chocolate, the sour milk, and the soda. In some magic way she had taken the distasteful things and had used them, *together* with other things, and produced something beautiful, pleasurable, and appetizing. God will work like that in our lives if we will let Him. He will take *all* things and work them *together* and the result will be something good.

There are many things we cannot and do not know. But we can *know* that, if we let Christ have complete control of our lives, He will take *all* things and work them out for our good.

SERMON WORKSHOP

Supplied by Nelson G. Mink

"IT WAS SUNDAY, and not one of us had eaten food, taken water, or closed an eye in sleep since Thursday." These are the words of Mrs. Louise Chapman as she recounts how God worked out problems in Africa years ago. Here are short excerpts from her story:

"It was in the darkest days of the depression. Money was scarce. Our national workers were face to face with a period of adjustment such as we had never known.

"In such circumstances, it was easy for a spirit of misunderstanding to creep in between the workers. . . .

"After much prayer and waiting on God a plan began to formulate. Word was sent to all the workers on the Endingeni and Pigg's Peak districts that we were going to a certain outstation to have three days of fasting and waiting in prayer before the Lord.

"There was little progress for many hours, then . . . one by one they stood and confessed small things that had been troubling their hearts. . . .

"The financial burden shriveled up to the size a man could carry.

"It was after midnight on Sunday when we finished all we had to do. Not one had eaten food, taken water, or closed an eye in sleep since the beginning on Thursday evening . . . At day-break we ate a hearty meal . . . Those problems that had almost wrecked our whole field never again troubled our districts . . . God settled them forever."
—*Other Sheep*.

"ABOUT YOUR HEART, SIR!"

Do you paw the ground while waiting for a bus or an appointment?

Subtract ten years.

Do you run up and down stairs?

Begin getting estimates now

for installation of a new heart. The supply is short, and you may have to manage with the one you have worn out.

Do you sprint to catch a bus immediately after eating?

It is a guaranteed method of acquiring a stroke.

Do you blow your top and sizzle over like a coffee percolator?

It's your blood pressure. Enjoy it!

Do you play a few sets of tennis on a hot afternoon, as you did when you had hair?

Keep enough ready cash in the house so your wife can purchase a new black outfit on short notice.

Do you manage with a few hours of sleep every night?

The cemetery is very quiet and restful. You'll catch up!

Do you eat what you like whenever you feel the urge, regardless of calorie and vitamin specifications?

The hospitals have waiting lists, so make your reservations early, to enjoy the blue-plate gruel special when your stomach refuses to co-operate.

—*Author Unknown*

"WAYS TO HANDLE TENSIONS"

(These eight steps were part of a booklet put out by an insurance company that was not identified, and is quoted by Dr. Frank Bateman Stanger, President of Asbury Theological Seminary.)

1. Balance work with play.
2. Loaf a little.
3. Put off until tomorrow. (Someone else said; "Do it tomorrow; you've

made enough mistakes for today.”)

4. Work off tensions.
5. Talk out troubles.
6. Learn to accept what you cannot change.
7. Get away from it all.
8. Have regular checkups.

The PSALMIST *had to face the question*, “Where is thy God? in Psalms 42. The answer to this question is mighty good as we look into the Bible.

1. Above you. Josh. 2:11
2. Around you. Ps. 125:2
3. Before you. Exod. 13:21
4. Behind you. Isa. 30:21
5. Beneath you. Deut. 33:27
6. With you. Isa. 41:10, 13
7. In you. Col. 1:27

—REV. R. L. LAVDELD

J. WILBUR CHAPMAN’S RULE FOR HIS LIFE

He says: “I have made this the rule that governs my life: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong to me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe road for your feet along life’s road.”

THE MISSIONARY TASK

The Great Commission, in Matt. 28: 18-20, contains three glorious truths:

1. The Go of an Eternal Passion . . . the Love of God.
2. The Goal of an Eternal Purpose . . . the Church of God.
3. The Glory of an Eternal Presence . . . the Christ of God.

—Anon.

THE MISSIONARY PROGRAM

- I. The Plan. John 3:16
- II. The Purpose. Eph. 5:25-27
- III. The Power. Acts 1:8
- IV. The Passion. II Cor. 5:14
- V. Partnership. I Cor. 3:9
- VI. Proclamation. Matt. 28:18-20
- VII. Prayer. Matt. 9:38

—Anon.

SENTENCE SERMONS

“Human progress throughout the ages has depended upon who did more than their share.

“A right spirit at the center of your being will easily control the circumference.

“Opportunities are very sensitive things. If you slight them on their first visits, you seldom see them again.

“Only the one who can see the invisible can do the impossible.”

—Bunola, Pennsylvania
Nazarene Challenger

REAL PRAYING

1. It is not the arithmetic of our prayers—that is, How many?
2. It is not the rhetoric of our prayers—How eloquent?
3. It is not the geometry of our prayers—How long?
4. It is not the music of our prayers—How pleasing?
5. It is not the method of our prayers—How orderly?
But how fervent and how believing are our prayers?

—Christian Digest

SIGNS OF THE TIMES

A few months ago, when we were so close to an all-out atomic war over the situation in Cuba, we are told by reliable sources that there was a “rash of End of the World parties.”—LESTER CARPENTER.

A LITTLE GIRL’S PRAYER

It was examination time. The little girl felt her need of help. She asked the teacher if it would be all right to pray. She was granted her request. Little Beverley did it this way: “Dear Lord, if we’ve studied, please help us to pass these examinations. But if we haven’t studied—well, Lord, that’s just our own fault.”—*Christian Herald*.

RELIGION—IT’S TRUE MEANING

Religion should be to every man, not merely a creed, but an experience—not

a restraint, but an inspiration—not an insurance for the next world, but a program for the present one.”—*The Mark*.

THE WAY YOU LOOK AT IT

A father recently looked outside his window and saw his own children and their playmates pressing their hands into his newly laid concrete walk. Flinging open the window, he gave the children a tongue-lashing hot off the shoulder. His wife, shocked, asked, “Don’t you love your children?”

The husband replied; “In the abstract, yes; but in the concrete, no!”

VALUE OF ADVERSE CIRCUMSTANCES

“Disaster may bring a man to a valley where the peaks are more majestic against the sky, serene in the clouds of satisfying rewards.”—DOUGLAS MEADOR.

SALESMANSHIP

A sharp land developer in Albuquerque has a new gimmick. He buries silver dollars in the lots he has for sale, and urges parents to bring their youngsters out to prospect for silver. While they dig for dollars, the developer makes his sales pitch to the parents. He reports he is doing right well.

CHRISTIANITY AND WEEDS

Weeds need not be wicked to be weeds. They are more often good plants in the wrong place. That is what America suffers from. Our heads are buzzing with so many good ideas we don’t have time for the best. Christianity is fighting a losing battle in so many of our lives, not because we are bad, but because we are too busy with our brief case full of second-rate stuff.—DAVID A. REDDING.

OBSOLESCENCE

Uncle Dodd Buckner keeps a Model T on the farm as a conversation piece, and

develops plenty of interest with it. “This is a throw-away civilization,” he says. “We build stuff today that doesn’t last as long as the payments. Worst of all, the throw-away packages won’t disappear, dissolve in the rain, or even blow away. It’s a wonder we’re not up to our ears in trash.”

—BURTON HILLIS,
in *Better Homes and Gardens*

CHANGE IN THE TIMES

Americans used to roll up their sleeves and go to work clearing land; now they put on short-sleeved shirts and head for the places where the land isn’t cleared.

—BURTON HILLIS

CHRISTIANS IN ARMOUR

Eph. 6:10-18; I Cor. 15:57-58

Comrades in battle, the conflict of the ages is on!

We may be nearing the final battle.

Keep your swords sharpened at the forges of God’s eternal fires.

Lift the banner high upon which is inscribed, “Holiness unto the Lord.”

Expend self and possessions in a program of world-wide evangelism.

Keep your garments unspotted from the world.

Allow not your salt to lose its savor.—
Wesleyan Methodist.

SALESMANSHIP

Trying to sell a housewife a home freezer, the salesman said, “You can save enough on your food bills to pay for it.”

“Yes, I know,” the woman agreed, “but we are buying our car on the bus fare we are saving. Then we are paying for our washer on the laundry bills we save, and we’re paying for our house on the rent we save. We just can’t afford to save any more right now.”—*Selected*.

Theme: The Rich Young Ruler

Order of the sermon—use of four words in each section.

- I. "What Shall I Do?" (Mark 10: 17)
- II. "What Lack I Yet?" (Matt. 19: 21)
- III. "Sell That Thou Hast" (Matt. 19: 21)
- IV. "Come and Follow Me" (Matt. 19: 21)
- V. "He Went Away Sorrowful" (Matt. 19: 22)
- VI. "He Had Great Possessions" (Matt. 19: 22)
- VII. "All Things Are Possible" (Matt. 19: 26)

—N. G. M.

Theme: What to Do with Your Money

TEXT: *Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee* (Deut. 16: 17).

- I. Don't Allow It to Become Your Master.
- II. Realize Its Potential for Good.
- III. Stewards Take Care of Things Belonging to Another.
- IV. Learn How to Give It Away. According to the Bible, that is. Tithes, offerings, sound investments in the Kingdom.

—N. G. M.

Theme: Worthwhile Labor

TEXT: *Wherefore we labour, that, whether present or absent, we may be accepted of him* (II Cor. 5: 9).

- I. We Labor in a Strong Spiritual Desire (II Cor. 5: 2).
- II. We Labor to Be Found Clothed with Garments of Righteousness (II Cor. 5: 4).
- III. We Labor for Final Acceptance (II Cor. 5: 9).
- IV. We Labor to Snatch Brands from the Burning (II Cor. 5: 11).

—N. G. M.

Theme: Lessons Learned from Lot

TEXT: *Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other* (Gen. 13: 11).

- I. A Man Who Tried to Live for Both Worlds.
- II. He Showed His Weakness in His Choices.
- III. Lot Was Determined to Die Rich.
- IV. The Intervention of the Angels.
- V. Even So, the Tragic End.

—N. G. M.

Theme: The Credentials of Our King

TEXT: *Yet have I set my king upon my holy hill of Zion* (Ps. 2: 6).

- I. His First Credential—His Approved Sonship (Matt. 3: 17).
- II. Second Credential—His Code of Ethics (Matthew 5; 6; and 7).
- III. Third Credential—His True Greatness (Matt. 20: 28).
- IV. Fourth Credential—What He Does for His Subjects (Acts 1: 5, 8).
- V. Fifth Credential—Presentation of the Truth (John 14: 6).

—N. G. M.

Theme: The Ways in Which I Want to Know Him

TEXT: *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death* (Phil. 3: 10).

- I. I want to know Him in the full pardon of all my sins.
- II. I want to know that I have made everything right that I am supposed to.
- III. I want to know that my heart is enjoying the full purchase of His blood.
- IV. I want to know Him so well that I will have a good time in telling others about Him.
- V. I want to so know Him that I will be assured of a wonderful and glorious future.

—N. G. M.

"So Panteth My Soul"

TEXT: *As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?* (Psalms 42:1-2)

SCRIPTURE REFERENCE: John 20:1-18

PROPOSITION: The soul that hungers and thirsts after God shall be satisfied.

INTRODUCTION: The setting of John 20:1-18 is as follows:

- A. Jesus had just been crucified on the Cross.
 - B. Joseph of Arimathea, who was a secret disciple, besought Pilate for the body of Christ.
 - C. Nicodemus brought spices, myrrh, and aloes to use on Christ's body for burial.
 - D. Christ's body was wound in linen cloth with the spices, similar in appearance to an Egyptian mummy. This was a type of Jewish burial.
 - E. His body was placed in a new sepulcher in a garden.
 - F. A great stone was rolled in the entrance of the tomb. This stone was sealed by the Roman soldiers. The rulers feared Jesus might come out or be carried away.
- I. WHO APPEARED FIRST AT THE SEPULCHER?**
- A. A lady was first to seek the Lord.
 1. On the first day of the week came Mary Magdalene.
 2. She came early in the morning, even while it was yet dark.
 - B. Mary, grief-stricken, had not considered the stone.
 1. Beheld the stone was rolled away.
 2. She ran quickly to Simon and the disciples.
 3. She proclaimed the message. "They have taken away the Lord out of the tomb and we

know not where they have laid Him."

C. Disciples excited by Mary's message.

1. John and Peter ran hastily to the tomb.
 - a. These two beheld the empty tomb also.
 - b. The disciples were amazed, for they knew not the Scriptures, that He must rise again.
2. Disciples—heartbroken, weary, discouraged, and probably perplexed by the empty tomb—returned to their place of abode.

II. A HUNGRY SOUL REMAINED SEEKING.

A. Mary Magdalene stood outside the tomb weeping.

1. She had been forgiven of her sins and cleansed and had become very fond of Christ, for He had transformed her life.
2. Her grief was very great.
3. Her love caused her to remain at the tomb.

B. She stooped down and gazed inside the dark tomb.

1. She scarcely could comprehend what she saw.
 - a. Two angels in white appeared.
 - b. One angel stood at the place where Jesus' head was; the other angel stood at the place where Jesus' feet were.

2. Mary Magdalene was startled and filled with awe.

C. Angels spoke to Mary Magdalene.

1. Mary's reply was, "Because they have taken away my Lord, and I know not where they have laid him."

After thus saying she turned herself back and saw a Man standing and mistook Him for the gardener.

III. MARY MAGDALENE'S ENCOUNTER WITH THE "GARDENER."

A. Mary's conversation.

1. "Woman, why weepest thou?"
2. "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

B. Jesus spoke her name.

1. Jesus said, "Mary."
2. Mary exclaimed, "Rabboni."

C. Jesus imparted message to Mary to give His disciples.

1. "I ascend unto my Father, and your Father; and to my God, and your God."
2. Mary was a faithful witness and delivers Christ's message to His disciples.

Mary had diligently sought the Lord and she found Him sufficient for all of her needs: soul, body, and mind. This reminds me of an account about David as recorded in our text.

IV. "AS THE HART PANTETH."

A. Observation of a thirsty animal.

1. A dog after a hard chase will come running with tongue hanging out for water.
2. A hart (deer) becomes very thirsty on a hot day and hunts diligently until he finds water. He not only will then drink of the water but will walk into the stream if possible.

B. David said his soul panted after God as did a hart after the water brook. In other words, he sought God until he found him. Do you not see a similarity between David and Mary Magdalene seeking after God?

CONCLUSION:

A. Does your heart thirst for the living Christ?

1. Are you grieved over your sins and shortcomings in your life?
2. Are you diligently seeking the Lord?

B. Can you say as did David of old—"As the hart panteth after the water brooks, so panteth my soul after thee, O God"?

C. Jeremiah 29:13-14 tells us, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

—ESTELLA M. JACOBS

The Great Delinquency

II PET. 1:9—*He that lacketh these things.*

INTRODUCTION:

1. Peter has stated the "positive program for progress" in things spiritual. Verses 5-8.

2. He now portrays the negative aspect of its opposite.

- a. The sorry state of one who lacks these seven virtues and fails to add them to his faith is one of both "spiritual myopsy" and "spiritual amnesia."
- b. He who fails of these seven virtues of grace will find himself afflicted with both blindness and shortsighted forgetfulness. For he thereby proves he has neither an eye for such virtues nor a memory of the sordid past from which grace would deliver him.

"He that lacketh these things" is:

I. SPIRITUALLY NEARSIGHTED

A. "Blind."

1. Here is spiritual inability to perceive the implications of either sin or salvation.
2. Whoever closes his eyes to God's directing light incurs this spiritual blindness.
 - a. As the sunflower faces constantly the sunlight, so the Christian seeks always the light of God's truth.
3. Blindness—the inability to perceive truth—is Heaven's curse upon the one who rejects truth.

B. "Cannot see afar off."

1. People who are spiritually shortsighted have only a hazy apprehension of the objects

of faith and the relation between faith and conduct.

- a. Looking constantly at objects close to the eyes destroys the power of seeing things that are at a distance.
 - b. The cowboy who once was able to discern between cows and horses when they were five or six miles away, after a lifetime with books and printed matter, can see clearly only what is close to him.
2. But spiritual *myopsy* is a perversity and not merely an affliction.
 - a. We have all heard it said of the spiritually foolish: "He can see no farther than the end of his nose."
 3. Conversely: The true Christian takes the long-range view of life—cf. II Cor. 4:18.
 - a. He has a concern for the implications and the outcome of whatever he adopts for intellectual or practical living.

II. SPIRITUALLY FORGETFUL

A. He "hath forgotten."

1. Peter's Greek here sets up a contrast with the word "obtained" in verse 1. (Note: *lathon* vs. *labon*.)
 - a. It indicates a "lethean forgetfulness," and might be translated "having taken hold of forgetfulness." (Recall that in Greek mythology the river Lethe in Hades had waters which produced oblivion of the past.)
 - b. Hence what is indicated here is a deliberate choice that obliterates remembrance.
2. Backsliders sometimes come to the place where they deny that they ever were pardoned or purged.

3. Forgetfulness is the inevitable result of willful neglect to cultivate these seven Christian virtues. Verses 5-8.

B. He hath forgotten his "old sins."

1. Occasionally it is well for us to look at the "hole of the pit whence ye are digged" (Isa. 51:1).
 - a. The "old sins" indicated here are pre-conversion sins.
Cf. I Cor. 6:11; Eph. 5:26; I Pet. 3:21.

*"Some scars still remain on my memory tonight,
The scars of old sins I deplore.
But now through His blood they are taken away;
He remembers my sins no more.*

2. Recall what Christ saved you from! It will help you to cherish what Christ has saved you to!
 - a. Moffatt translates this clause: "Oblivious that he has been cleansed from his erstwhile sins."

C. He hath forgotten the true nature of purity.

1. Cleansing from either our acquired depravity (regeneration) or our inherited depravity (sanctification) is not for the moment only but is intended to be the foundation for a pure life.
2. One who has been cleansed from his former heathenism is expected to live the kind of life that will guarantee an entrance into life eternal as a member of the new kingdom of Christ. Cf. verses 10-11, which follow.
3. To forget the true purpose of divine cleansing is to incur the inability to recall what matters most in life and destiny.

CONCLUSION:

1. The one true antidote for spiritual "delinquency" is the "giv-

ing all diligence" (verse 5) for spiritual increase and fruitfulness.

2. May God save us from the spiritual destitution of "blind shortsightedness" and "short memory."

—ROSS E. PRICE

The King's Remembrance

II PET. 1:12-15

INTRODUCTION:

1. The expression "in remembrance" occurs three times in this passage.
 - a. One who reminds another functions as a remembrancer. Officers of the Exchequer in Britain in charge of the collection of debts owed to the Crown are called the "King's Remembrancers."
 - b. So Peter takes to himself this function in the Early Church, and hence his (1) readiness to remind them, (2) his persistence in stirring them up to recollection, and (3) his provision for their future recall.
2. Technically, in the Christian system, the Holy Spirit is "the King's Remembrancer" (John 14:26); but He works through human instruments.
 - a. So, just as Jesus had made provision for Peter's recall of Jesus' teachings,
 - b. Now Peter makes provision for the Early Church to remember those great truths which Peter had learned from Jesus and by the help of the Spirit had passed on to them.
3. So, Lest ye forget, Peter says:
I will remind you of the past;
I will stir you up in the present;
I will provide for your recall in the future.
4. Having warned them against forgetfulness in verse 9, he now de-

clares his purpose to keep them mindful of instructions given.

I. I WILL REMIND YOU WHO ARE ESTABLISHED IN THE TRUTH (verse 12).

A. *To fail here would be negligence.*

1. "I will not be negligent to keep you from becoming negligent."
 - a. John Wesley has commented: "Everlasting destruction attends your sloth, everlasting glory your diligence."
2. It was both Peter's duty and commission to "strengthen thy brethren" (Luke 22:32).

B. *Such reminder is appropriate for those instructed and established.*

1. "The present truth."
 - a. The truth of the gospel is present with you. Col. 1: 5-6; Jude 3.
 - b. Some translations suggest the truth of Christ's presence. At least, though Peter be absent from them, and soon would be permanently so, the truth is present.
2. The things which ye know and the truth wherein ye have been established.
 - a. No one is so familiar with divine truth that he can neglect its constant recall.
 - b. Peter would have them to excel those Galatians who ran well for only a season, but were soon hindered. Gal. 1:6; 3:1; 4:9; 5:7.
 - c. Of this I must always "put you in remembrance."

II. I WILL REMIND YOU WHILE I AM PRESENT WITH YOU IN BODY (verses 13:14).

A. *It becomes me as an apostle to stir you up (verse 13).*

1. It is fitting for any ambassador of Christ to arouse the saints to remembrance.
 - a. The true exhorter creates a stir.

2. It is fitting as long as my frail tent stands.

a. "This tabernacle."

b. "The comparison of the human body to a dwelling is in all literature, and the temporary nature of a tent makes it specially appropriate."—Plummer.

c. Tomorrow may be moving day; let us be zealous today.

B. *Especially since by my Lord's prophecy my departure will be sudden* (verse 14).

Greek: "The putting off of my tent will be done swiftly."

1. Peter had his Master's assurance that he too would die a violent death. John 21:18-19.

a. Thus he was living in readiness for the sudden summons, which he felt would come soon.

2. He who stands looking into the jaws of death has an increased sense of the value of truth.

a. A sudden departure would leave him no time for lengthy farewells. "Lest I have no opportunity to remind you then, I shall do so constantly now."

III. I WILL MAKE PROVISION TO REMIND YOU EVEN AFTER MY EXODUS (verse 15).

A. *Peter recalls two terms which he heard used on the Mount of Transfiguration: "exodus" and "tent."*

1. Moses and Elijah talked with Jesus about His exodus in Jerusalem.

a. Their term impressed itself in Peter's thought.

2. Death for the Christian is a new *exodus* to the true homeland.

B. *Peter's legacy to successive Christian generations.*

1. Were his Epistles and his preaching.

2. Mark's Gospel—which Clem-

ent of Alexander referred to as "the Memoirs of Peter."

(Daniel Steele believes Mark's Gospel really breaks off suddenly at Mark 16:8. Cf. his *Milestone Papers*, p. 65. Was this point in the distation of his "memoirs" the moment when the executioner came to Peter's prison announcing that the hour had come?)

3. At last Peter promises:

"I will leave such a permanent record of my views on these subjects that you may not forget them."—*Barnes' Notes*.

"Always ye may have ready recall, after my departure, of these momentous truths."

4. Thus does his posthumous influence continue today to stir us up and put us in remembrance of these things that matter most.

CONCLUSION:

1. Lest we forget:

a. Let us be established in the truth.

b. Let us remember the brevity of life.

c. Let us take zealous heed to the future.

2. Let us use memory to insure our salvation.

The rich man heard father Abraham saying: "Son, remember." But memory in hell brings only torment.

—ROSS E. PRICE

Almost a Christian

SCRIPTURE READING: Acts 26:1-29

TEXT: Acts 26:28

INTRODUCTION:

Paul in chains was given opportunity to speak for himself. First, he began to relate about the life he had lived before his conversion. Then he proceeded to tell of his miraculous conversion outside the

city of Damascus. Then he began to tell of his present labors. So great and pungent were his testimony and message that Agrippa trembling said: "Almost thou persuadest me to be a Christian." Almost persuaded means:

I. THAT YOUR MIND HAS BEEN ENLIGHTENED. "the king knoweth."

A. He was possessed with knowledge of the writings of the law, etc.

B. Many today know about Christ's life, death, resurrection, ascensions, and because of unbelief do not profit by it. Heb. 4:2.

II. THAT YOUR CONSCIENCE HAS BEEN AROUSED.

A. One can become convinced by the truth but not too concerned.

B. One can become convicted by the Word of God and not converted.

C. One can become startled by a testimony but not effectually changed by it.

III. THAT YOUR HEART HAS BEEN TOUCHED.

A. No doubt Agrippa found excuses as to why he could not be altogether a Christian.

1. What would my family or friends say?

2. What would become of my position?—a governor, a ruler, etc.?

3. What would the church or priest say? etc.

IV. THAT THE FINAL DECISION MUST REST UPON YOUR WILL.

A. Yielding to Christ is the decisive step.

B. Your faith in Him will assure you of salvation.

CONCLUSION:

May God give you the courage of your conviction to move towards Him while He is trying to claim your soul. You may not get another opportunity. Quote song: Almost Persuaded."

—HENRY T. BEYER, JR.
Sulphur, Louisiana

Lessons Learned from Zebedee

TEXT: *And they immediately left the ship and their father, and followed him (Matt. 4:22).*

I. THE THINGS IN ZEBEDEE'S FAVOR.

1. Engaged in a clean business.

2. Must have had good opinion of Jesus.

3. Did not object to the boys' going.

4. Probably a man of good, clean habits, etc.

II. BUT HE SEEMED TO LIVE FOR THE THINGS HE COULD SEE.

1. There are many in this class.

2. Underscored the things of this life.

3. Weighed in his balances, things near at hand the best.

4. Lived under the spell and grip of things.

III. ZEBEDEE MISSED SO MUCH.

1. Missed ever being close to Christ. This probably his closest brush.

2. Missed seeing the supernatural workings of the Son of Man.

3. Missed seeing changed lives and bodies.

4. Missed hearing the most wonderful sermons ever preached.

IV. WHAT ZEBEDEE COULD HAVE DONE.

1. Could have gone along with his sons.

2. Could have offered his life too—Would Christ find a place for him?

3. He could at least have offered to support his boys and Christ's work.

4. His name could have gone down in sacred history as a shining example.

5. He could have been one of those who stood at the cross at last.

—N. G. M.

Nazarene Minister's Book Club Selection

TRIUMPHANT IN TROUBLE

Paul S. Rees (Fleming H. Revell Co., cloth, 144 pp., \$3.00)

Here we have in combination a study of one of the most vital books of the New Testament by one of the most popular Wesleyan writers of our day. Paul S. Rees gives us a book of studies in I Peter. Your book man wonders if you are not conscience-stricken at this point—we incline to bypass the first Epistle of Peter too often in our preaching.

Before you have read far in the book *Triumphant in Trouble*, you will have discovered that this little Epistle is one of the most timely for an age like this that the Bible can offer.

In an opening chapter the author puts the book of I Peter under the microscope and discovers that it is customized for people under pressure, and that makes it pertinent indeed.

Just to note the titlings of the chapters whets a preacher's appetite—"The Obligations of Privilege," "Behavior That Wins Through," "Alerted Against Danger."

And when you come to chapter five, where the author discusses five of the perils of Peter's day, you will fairly clamor for Sunday morning and the opportunity to begin preaching. Here are the perils:

- The Peril of Complacency
- The Peril of Consternation
- The Peril of Covetousness
- The Peril of Conceit
- The Peril of Compromise

I read this book with mixed emotions. I was challenged deeply and yet I was embarrassed for not having found something of that depth of meaning in this Epistle before this. I promised myself that I would turn more often to I Peter when doing sermonic research. It is my prayer that this book will do the same for you.

THERE IS AN ANSWER

Everette W. Palmer (Abingdon, 160 pages, cloth, \$2.75)

The author is the president of the Seattle area of the Methodist church. There are sixteen brief chapters. These could not be called sermons, but they are spiritual moralizings on pertinent issues. The author spent a number of years mingling with the rough and tough side of life in ranches and mines in the Dakotas. This gives him a background of close-up acquaintance with the warfare that is waged in the heart of an average man for even decent morals.

Chapter one, "Why Be Decent Anyway?" sets the tone for the book. You will not find evangelistic material throughout the book, but chapter three does give a good redemptive message. However the author stands foursquare on the right side of the basic moral issues of the day. He writes in a convincing style and lets you know he has faced the issues he discusses.

A CHRISTIAN IN BUSINESS

John E. Mitchell, Jr. (Fleming H. Revell, 160 pages, cloth, \$3.00).

I have been looking for years for a book like this. It is a book by a successful Christian businessman, written to businessmen in forthright and definitely spiritual terms of reference. The author is a man of mature years, the president of an outstanding manufacturing concern, who also has given himself in stewardship as the director of many Christian organizations.

He is an active layman of the First Presbyterian Church, Dallas, Texas. In this book he discusses Christian ethics, Christian attitudes, and the policies which a Christian should pursue in the business world.

There are throughout a spiritual warmth and an utterly frank and forthright approach to Christian conduct on the part of businessmen. The author addresses himself to employees and employers. He deals with such down-to-earth subjects as wasting time while at work, helping oneself to company materials, maintaining good credit, how to be competitive and still Christian.

He even has one chapter pinpointed for managers—a splendid one indeed.

BUT GOD CAN

Robert V. Ozment (Revell, 128 pages, cloth, \$2.50).

This is a book title that does not reveal its contents well, and your editor thought it would be wise to point out what the book actually sets out to do. The author points out eight areas of human conflict—temptation, burden, trouble, death, grief, prayer, hope, faith.

The author bluntly, but fluently, addresses himself to a confused and pessimistic generation and reaffirms his solid faith that what is impossible with man can be gloriously with God, and there you have the real meaning of the book.

In this series of sermons the philosophical insights are of high moral tone, and they are well illustrated.

The Biblical and evangelical aspect of the book is perhaps its weakest feature, but it will be strongly inspirational and uplifting for persons who are battling in any of the particular areas he discusses.

SELECT SERMONS OF GEORGE WHITEFIELD

(Banner of Truth Trust, 120 pages, cloth, 85c).

If you have read the sermons of George Whitefield previously, this book would not be a "find." However, if you have not had the privilege of reading some of the intense sermons of that great master evangelist, this book is decidedly worthwhile. The book opens with a brief but helpful biography of the man himself, and then there follows a series of his sermons—six in all.

In the summary of Whitefield's doctrine by Elliott, in the middle of the book, you will notice that he is pronouncedly and positively a Calvinist, and so you will not expect to find doctrinal help in the book for a Wesleyan. However as you read the six sermons you will grasp the tremendous power of his evangelistic ministry. It is intense. It prods and probes the conscience. It is blunt and forthright. He pleads like a lawyer and exhorts like a mother. The book's value lies totally in its ability to fire the flames of evangelism in a preacher's pulpit ministry.

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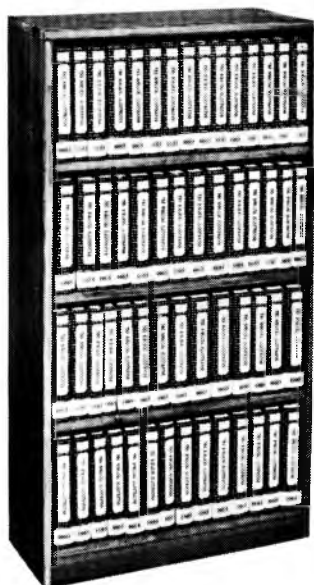
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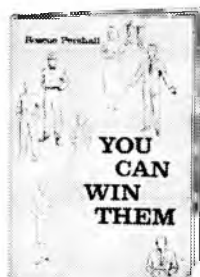
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