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Fire Drill in Church

By Simeon Stylites*

Romans 8:26

OUR ATTENTION has been called—that is the phrase you use when you wish to tell an editor that you are too highbrow and busy to read his insignificant little sheet, but some busybody has pointed out to you an item in it—as we were saying when we were interrupted, our attention has been called by a dear and non-busy friend to a stirring report about a fire drill which was part of a worship service in the Methodist church at Madison Heights, Michigan. Since we are always on the alert for new advances in worship, we were all interested. We quote from the caption of a photograph of the congregation getting out of church in a hurry (we hope it was not before the morning offering was taken!): “These churchgoers practice a fire drill as a part of the safety program undertaken by their Methodist church. It took less than two minutes to evacuate over 100 persons in the drill.”

We showed this report to a neighbor of ours who tries to keep our conscience in repair, the pastor of St. John's-by-the Gas-Station. He gave a snort. “That is nothing,” he said disdainfully. “One of my sermons can evacuate four hundred people in less than thirty seconds flat. I’ve done it again and again.” Paying no attention to his irrelevant remarks, let us proceed.

In days long gone every Sunday was a fire drill in some churches. The

sermon was a vigorous drill in escaping the flames of hell. But the Madison Heights church has a different kind of “hot gospel.” Now we are all for “safety first.” We are glad the congregation will be ready for a fire. There are too few earnest Christians still extant and we don’t want any of them burned up. But we wonder whether this drill may not be some sort of symbol. Are our churches more interested in safety than in adventure? We seem to recall that the marching orders for the first Christians went in pretty strongly for adventure. They were promised lots of tribulations; even a cross was mentioned, and mobs, and being haled before governors and kings.

A sentence in the photo captions sticks in our mind: “Other safety measures have been and will be taken for the protection of those attending church.” What other measures? For there are many great dangers to those attending church.

There is the danger of being badly cut by the preaching. We read that at the first Christian sermon the hearers were “cut to the quick.” There are many words in the Bible which are sharper than a two-edged sword. If the danger of drawing blood is to be avoided, care must be taken with what is read from it.

Then there is often danger (thank God!) of incendiary remarks by the preacher, following the example of the Great Firebrand, who said, “I came to cast fire upon the earth, and would that it were already kindled!”

**Christian Century* (used by permission).

And there is always danger when the Holy Spirit gets loose in a church. It began that way, you remember—with little tongues of fire descending on the congregation. The Spirit is still inflammatory and the danger is ever present that the blaze might be

carried to a whole town. It has happened. If a few people really get on fire with the gospel, no board of underwriters can measure the results.

You see, there are lots of dangers in going to church. Hope you meet a few.

FROM the EDITOR

II. The Congregation at Worship

CONTINUING OUR CONSIDERATION of public worship, we want to turn our minds to some matters which have not always been included in the Protestants' conduct of the worship services of the church. This has to do with the basic Christian concept of group worship, or corporate worship. This is, the congregational worship experience has some factors in it which are more than the sum total of the expressions of worship of the individuals present. There is a basic pattern of worship in which the individual becomes a part of the fellowship of worship, which is more than the worship which he as an individual may express within the walls of a church.

There are varied sorts of worship experiences which might be discussed if we could take in the entire sweep and the general subject. However, for the sake of brevity and clarity, it seems best to push to the heart of our study, leaving such areas as non-Christian types of worship untouched. We shall start with, then, the observation that Christian worship has features which are different from and which surpass every other kind of expression which might be called

worship. And this unique quality of Christian worship reaches its apex in the worship of the congregation.

The worship of the individual Christian is, of course, at the heart of all Christian worship. We believe that man's approach to God in the experience of divine grace must be an individual approach. None can be saved in the mass; none is made a Christian by the sword or by mere social conformity. Likewise at the heart of every subsequent worship experience is the individual's contact with God, apart, if necessary, from what any others may or may not do. In one sense there can be no corporate worship unless there are a personal devotion and a personal response to God. That is why we encourage our people to keep up their individual devotional lives and to maintain with a good degree of consistency their family devotions; and as they come to church to be ready to worship, to be prayed up, and to come with a sense of expectancy that this visit to the sanctuary is indeed a step into the vestibule of heaven. Without this sort of foundation for worship, the public services will fall far below that which they should be. We must ever keep

before us the importance of this vital, personal worship which should characterize the life of every Christian.

The study of the problems of personal worship are a study in themselves. However in this consideration we want to focalize our attention upon the public aspects of worship, especially that which is led by the pastor in the various services of the week within the local church. Herein are the unique characteristics peculiar to the Christian religion and herein lie those basic features which we as leaders of worship must keep constantly before us. Let us notice what have been some of the more recent thoughts on this phase of the subject.

Raymond Abba in *Principles of Christian Worship* points out that it is a fundamental principle that Christian worship is essentially corporate activity, being "an act not of isolated individuals but of the whole church. There has been an increasing recognition of this fact during recent years."¹

"This is not to deny the validity, or the necessity, of private devotion; it is rather to see it in the proper perspective. 'There is a side of our religious life which is intimately private, a secret between our souls and God, but there are times when we want to forget ourselves in a larger whole; it is to this need that worship ministers, directing our minds toward the glory of God and the welfare of church.'² The Christian's private approach to God is on the ground of union with Christ. But to be 'in Christ' means to be incorporated into His body which is the obedient, worshipping Church. Christian worship is the corporate approach to God of the people of God. It is a family activity.

'When ye pray,' said Jesus, 'say *Our Father . . .*'"

Douglas Horton, in his Lyman Beecher lectures at Yale Divinity School, 1958, published under the title *The Meaning of Worship*, includes this idea under his discussion of the Church.

"So far as I know there is no other religion in the world except Christianity, in which the human response to deity becomes a worshipping church. Furthermore, neither of these non-Christian types [Buddhism and Islam] have found love so pronouncedly in God's disclosure of himself to produce a church as Christians know it. There is surely a difference between a Buddhism which stimulates research into one's deepest self and a Christianity which, without disparaging such research, regards it as a means for the enrichment of spiritual conversion in the community. Mohammedan worship in a mosque on a Friday morning may appear to have some kinship with the congregational worship of Christians on a Sunday morning, but the resemblance is of course only superficial. When congregations were banned in Turkey under Mustafa Kema Pasha, worship in the mosque went unmolested because everybody knew that the rite there brought together a number of persons to perform their own individual orisons with the help of the leader in front. Only Christianity, I think, has positively required a church as a witness to its belief in a God of love. . . .

"The man in search of others to whom God has spoken finds the church searching for him. The church cannot be the church in its fullness without *all*."³

It would seem that this truth would be clear in each of our minds as we

¹P. 10. (Used by permission.)
²F. H. Brabant, "Worship in General," in *Liturgy and Worship*. (Used by permission.)

³Pp. 54-56. (Used by permission.)

would recall the data we have received as typical expressions of the religions of the world. We could add to the above the worshippers before the shrines of Shintoism and the god-worship of the primitive peoples of the world. That is, their worship is largely individual, and even in the crowd the individual expression of that worship is paramount.

Even the expressions of Catholic worship, particularly in the more "primitive" areas of the world, seem to indicate that the worship is more nearly that of individuals rather than a unified group. This worship which draws individuals to the coin boxes and images along the walls of the costly temples, which emphasizes the confession booth and its related requirements, is not representative of true Christian congregational worship.

The idea which we wish to convey as to the centrality of group worship is seen vividly in the Christian concept of the "brotherhood of the redeemed." We speak easily about "adoption" as one of the three principal phases of the conversion experience, along with justification and regeneration. But do we feel it and do we let it work out in our Christian relationships? Our worship to God is valid only as our fellowship with our brethren is unbroken.

There is no place in the Christian family for the "only child." True, we must seek God alone. True, we must be prepared to "come out from among them, and be . . . separate." True, salvation must forever begin our personal relationship with God. True, there must be a personal walk with God through life, a personal devotional life. But along with this is the ageless purpose of God to have a "people," made up of all who have tested His salvation and taken on of His nature. The words, "Beloved,

now are we the sons of God," ring across the centuries as the greatest declaration that can come from the lips of mortal men.

Douglas Horton quotes R. W. Dale of Birmingham, England, at this point as follows: "To be at a church meeting, apart from any prayer that is offered, any hymn that is sung, any words that are spoken, is for me one of the chief means of grace. To know that I am surrounded by men and women who dwell in God, who have received the Holy Ghost, with whom I am to share the eternal righteousness and eternal rapture of the great life to come, this is blessedness, I breathe divine air."

To this Horton adds: "When we gather with our neighbors on a Sunday morning for worship we are not far from the Kingdom of Heaven. When we pray that God's will may be done on earth as it is in heaven, the prayer already begins to be answered in the relationship of corporate worship."⁴

We have been saying that the unique quality of the church is to worship. Actually we could take the further step and say that whenever a group gathers together to worship in the Christian sense, it is the church. As Willard Sperry points out: "There remains to the church, then, the conduct of public worship as an office which no other institution has claimed as its prerogative and peculiar mission. . . . Wherever and whenever men meet together avowedly to address themselves to the act of worship, there is a church, clearly and distinctly defined . . . There is no blurring of the lines here . . . the conduct of public worship is the original office of a church and remains, always, its distinctive office."⁵

⁴*Ibid.*, p. 71. (Used by permission.)

⁵Willard Sperry, *Reality in Worship*, p. 163. (Used by permission.)

But we must not stop here lest we circumscribe the purpose of the church by limited concepts of what this worship means. It is not just an expression of adoration to God which is self-centered. As Abba points out: "This principle [corporate worship] is a corollary of the New Testament doctrine of the priesthood of all believers, so dear to Reformed churchmen. Christians—all Christians—constitute a 'kingdom of priests.' This means, however, not only that every Christian has direct access to the presence of God through the one Mediator, Jesus Christ; it has another implication which is frequently overlooked. The function of the priest is to offer a sacrifice. If then Christians form a 'kingdom of priests,' as the New Testament declares (I Peter 2:5, 9; Revelation 1:6, 10) it follows that their function as a corporate whole is to make an offering to God; they are to offer the sacrifice of praise continually and themselves as a reasonable, holy and living sacrifice. In this the church, like the priest, acts vicariously; it offers to God on behalf of humanity, what He requires of all men by giving unto the Lord the glory due His name. This is expressed in St. Paul's transformation

of the priestly terms of the Old Testament into the priestliness of the Gospel. 'That I might be the priest of Jesus Christ to the Gentiles, sacrificing of the Gospel of God, that the sacrificial offering of the Gentiles might be acceptable, being sanctified by the Holy Spirit' (Romans 15:16)."⁶

The act of this corporate worship, then, becomes the "priesthood of the congregation," which releases saving virtue and saving power whereby the unsaved are brought under conviction for their sins and find through the atmosphere of the churches the redemption for which Christ died. This worship, then, is more than singing a song, saying a prayer, or repeating historic, liturgical phrases. It is the body of believers, moving so close to God that God can release of His power to fill the individual and collective needs represented by the group. Here is where we see the extension of the commonly accepted concept of public worship. It is more than personal. It is more than an end in itself. It is the force of Spirit-filled men making possible the release of the grace and power of God to meet human need.

⁶*Op. cit.*, p. 12.

THE TASK OF THE CHURCH

A man once stepped into a church and heard the congregation saying with the pastor: "We have left undone those things we ought to have done, and we have done those things which we ought not to have done." The man slipped into a pew and sighed with relief, "Thank God! I've found my crowd at last!"

Jesus Himself once said, "I am not come to call the righteous, but sinners to repentance." Since His time the church has been not a showplace of saints but a clinic for sinners. To the derelict, the diseased, the distressed, the defeated, the church opens wide its doors as a society of sinners.

—JOHN R. BROKHOFF in *"This Is Life"* (Fleming H. Revell Company)

The Preaching of Norman Vincent Peale

By James McGraw*

HE PREACHES that Jesus Christ is the answer to all personal and social problems."

This was the statement that stood out emphatically in the midst of the other remarks in a feature article in *Look* magazine several months ago. It seemed to express the conclusions of the author after he had made his study and written his story about a man who has gained the attention of the church world today as few others have gained it, through his ministry to millions in books, newspaper columns, magazine features, radio and television programs, and most important of all, in the pulpit of Marble Collegiate Church, where he has been the much-loved pastor since 1932. That preacher is Norman Vincent Peale.

Born May 31, 1896, in Bowersville, Ohio, he had a heritage of holiness in his early home life. His father, Charles Clifford Peale, was pastor of the Bowersville congregation at that time, and the early influences of this deeply religious father and his devoted, consecrated wife must have helped to mold their son into the kind of person who has given of himself to so many people through his busy and fruitful life.

Peale was converted at the age of twenty-two in Delaware, Ohio, and he dates his call to preach as having occurred later that same year, in Bellfontaine, Ohio. During the year of his conversion and call to the ministry he was graduated from Ohio

Wesleyan University. Two years later he was ordained, and began his first pastorate in the Methodist church, Berkely, Rhode Island. He continued his studies in Boston University, and received the M.A. and S.T.B. degrees in 1924. Meantime he had accepted a call to the King's Highway Methodist Church in Brooklyn. In five years there he saw the membership increase from 40 to 900. He served four years in Syracuse, and then in 1932 he went to New York City to assume the leadership of the oldest Protestant church in America, the Marble Collegiate Church. He has been pastor there ever since, preaching to 4,000 people each Sunday morning.

A living example of the truth of the adage, "He who wastes no time does not complain for lack of time," Norman Vincent Peale seems to have found the secret of being extremely busy, yet always relaxed. He spends many hours in study as preparation for the challenge of preaching to his large congregation, yet he finds time to write a regular newspaper column and contribute regularly to several magazines and journals. Along with this activity, he has found the time since the publication of his first book in 1937 to write at least two best-sellers, one of which, *The Power of Positive Thinking*, sold over two million copies and topped the best-seller list in nonfiction for three years. With all this, he broadcasts regularly over radio in a program titled "The Art of Living," and has a television program called "What's Your Trouble?"

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Dr. Peale's philosophy of preaching seems to be best stated in the words of the magazine article mentioned above. He sees in Jesus Christ "the answer to all personal and social problems" of life. And he sees life as something to enjoy, something which offers peace and happiness to those who find its secret through faith in Christ. He sees his preaching ministry as having no worthier aim than bringing to his listeners the truth that through Christ "there is a way to get the most out of life." He expresses this view of his preaching philosophy in his book *The Art of Living* as follows:

"The hard-pressed man of today, surrounded as he is by the most elaborate array of problems ever to distract human intelligence, earnestly wants one question answered and in terms he can understand and appreciate. The question boldly and badly stated is, 'Tell me how to live here and now in a way that will bring me satisfaction and peace, and give me a sense of worth.'" Peale believes that faith in Christ provides the answer to that question, and it is significant that his favorite scripture verse is John 10:10: The thief came not, but for to steal, and to kill, and to destroy; but I am come that they might have life, and that they might have it more abundantly." He preaches abundant living. He enjoys it himself; he likes to talk about it; and he practices it and exemplifies it in his own spirit everywhere he goes.

The keynote of Norman Vincent Peale's preaching can therefore be said to be comfort and consolation in life's stresses, and courage and stamina in meeting life's tensions. He saw soon after coming to Marble Collegiate Church that the response from his listeners indicated an overwhelming need for this emphasis. A mailing list of some three hundred

thousand people who receive copies of his sermons each week would be proof that a great many people feel the need for this kind of message.

This approach to preaching is illustrated in his book *The Power of Positive Thinking*, in which he suggests the value of prayer in helping people meet life's problems. He states it this way: "The formula is, (1) Prayerize, (2) Picturize, and (3) Actualize." By "prayerize" he means daily, systematic, regular, "creative" prayer. In explaining the meaning of "picturize," he declares that the man who assumes success tends already to have success. He writes:

"To assure something worth while happening, first pray about it and test it according to God's will; then print a picture of it in your mind as happening . . . put the matter in God's hands . . . and follow God's guidance. . . . Do this and you will be astonished at the strange ways in which the picturization comes to pass. In this manner the picture 'actualizes.'"

He illustrates this truth in another chapter of his book with the story of a man whose student wanted to be a trapeze artist but did not have the nerve to perform because of the paralyzing fear that gripped him when he saw the ground so far below him. The instructor's advice was, "Son, you can do it. Throw your heart over the bar, your body will follow." Norman Vincent Peale has been preaching that if we are willing to expect the best we will get it. We must be willing to "throw our hearts over the bar" and believe we can succeed.

Don Nicholas has observed in analyzing Dr. Peale's preaching ministry that there is a unique "direct approach" in his style. This seems to strike a responsive note among the business and professional men who make up a large part of his audiences. He knows how to lay aside the clichés,

the shibboleths, the hackneyed and the trite expressions, and hit hard and straight at the truth he is trying to express. This is not to say that he lacks eloquence, or that his language is dull or without color. On the contrary, there are some excellent flashes, of moving, descriptive, brilliant prose in his sermons.

He spends two days preparing his Sunday sermon, and two full days in reading and study in addition to the time spent in specific sermon preparation. He usually writes out his sermons in outline form. He often discusses his sermon ideas with his wife, whose keen insight and alert response have provided for him a splendid "sounding board" upon which his sermons become clearer in the preacher's own mind. Perhaps this unique method offers at least in part some explanation for the ability he has to communicate his ideas to his listeners with such a high degree of clarity.

Dr. Peale uses no notes in his pulpit delivery, preferring the extemporaneous method. His introductions are usually very brief, and they are often narrative in nature. His opening illustrations are always interesting, and he makes good use of the strong sentence in his introductions.

In correspondence with Nicholas, Peale suggests that he uses some three or four illustrations in each sermon. Most of these he finds in the Bible, but other sources are life situations and his own experiences.

His voice is pleasant; not heavy, but powerful enough to project adequately in any reasonably-sized auditorium. He preaches in an enlarged conversational style, and he uses, in his own words, "a moderate" type and style of gestures. His outlines are not always clear, but the psychological progression of his thoughts becomes

apparent before his sermon has been concluded.

He uses a wide variety of conclusions. In one book of his sermons there are two which are brought to an end with short, pungent aphorisms; two of them end with brief quotations of poetry; four are concluded with illustrations, one of which was from personal experience and one from the Bible; and two of them close with applications which are supported by appropriate passages of scripture.

When he was called to Marble Collegiate Church, he began his ministry with sermons that dealt with such subjects as worry, unhappiness, grief, lack of faith, and depression of spirit. The response of his listeners led him to the realization that people needed help along these lines, and he eventually established his church clinic, where psychiatrist and minister join forces in helping people under stress and tensions to solve their problems.

Thus his message has been, "Christ has the answer." "Why not try God?" he asks in one of his sermons. "Why not, indeed? You who have a great burden upon your heart, you who have tried many other devices for relief. You have sought elsewhere for the balm of Gilead and for heartease. Why not try God? You who are out of work and worried and anxious, why not try God? You who are morally weak . . . You who have sorrow . . . Why not try God?"

Thousands have found the answer to that challenging question, and they have turned to Jesus Christ in submissive faith. They have learned through the preaching of Norman Vincent Peale that when the mind is filled with thoughts of Jesus there is no room in it for worry. Christ does indeed have the answer to all personal and social problems.

Living Nobly**

(A Message for Youth)

By Robert W. Helfrich*

TEXT: II Peter 1:3

INTRODUCTION:

Several years ago I was faced with the task of making a major decision—that of choosing what I considered the better of two possibilities. Should I continue my schooling or should I enlist in the service, as all my friends were doing? The army was my choice. Whether or not this was the best choice is really immaterial. The important thing to note is that I made a choice. When I entered college I had to choose one of several possible majors. Throughout our lives we all must make choices—none of us are exempt.

This process of choosing the better of two or more possibilities is also a necessary process in the spiritual realm. There are, within this realm, two types of issues—the good and the evil. These issues were, at one time, judged by outward appearances; but Christ has taught us in the Sermon on the Mount that these issues are, in reality, decided in the heart. So it is within the heart that we make the choice of choices. Either we choose the good and live pure, godly lives or we choose the evil and live ungodly lives. If we were to take a poll today, I venture to say that there would be none who could sincerely say that they deliberately choose to live ungodly lives. Therefore, let us consider together just what constitutes a godly life and let us approach the problem with the thought that:

Godliness in mind and character is achieved through noble aims, noble thoughts, and a noble life. Let us consider the first of these.

I. NOBLE AIMS—"No man can rise above that at which he aims.

In the forty-second chapter of Psalms we read: "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 . . ." The author is here aspiring after the holy—the only aspiration in which the human soul can be assured that it will never meet with disappointment. The truth of this can be readily seen in the lives of countless men and women who spend their lives aspiring after wealth, prestige, selfish glory, honor, et cetera—but in the last analysis they remain unsatisfied. A well-known poet who made his home in Alaska wrote a poem, in his latter days, which contained the story of his empty life. The poet told how in his days of youth he aspired after wealth, prestige, honor. He continued to tell how he went about reaching these goals. The writer closed his poem by telling that he achieved his aims without exception, but to his agonized dismay he found that he still remained unsatisfied. He had left out God.

Just recently I overheard a conversation between two college graduates—one a minister, the other a teacher. The minister questioned the other as to what he had been doing since college days. The teacher's reply was that he had been "catching up on his night life." This young man has a lot to learn—for this so-called "night

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**Delivered to student body, Eastern Nazarene College, 1959.

life" always fails to satisfy. Satan can charm by "painting" the world with bright lights and laughing faces; he can make one feel superficially happy with his worldly group and surroundings. But when the lights have gone out, the crowd has dispersed, and one has made his way home—he must again come face to face with reality. And he will realize that this "happiness" was a false sense—lasted but a fleeting moment. It has failed to satisfy. Only the aspirations after the holy will assure one's soul that it will never meet with disappointment.

The suffering of our sin-sick society which stems from loneliness, anxieties, mistrust, prejudice, has its roots in man's passionate desire for the things which, in reality, cannot satisfy. Thanks be unto our Lord, there is a way out of this "rat race." For once one aspires after the holy, he can look ahead and say with St. Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

But, needless to say, noble aims do not arise by themselves. There are factors which affect our aim for a godly life just as there are factors which affect our aiming of a weapon.

II. NOBLE THOUGHTS—a basic factor in our "aim" for a godly life.

Ancient Oriental religions held to the profound conviction that the chief error of man lies in his thinking. Seneca, the great Roman Stoic, created a simple analogy in which he said that the soil, however rich it may be, cannot be productive without cultivation. And likewise the mind, without cultivation, can never produce good fruits. We must cultivate our minds with prayer, meditation, good reading

habits—and by being ever so careful of our thoughts. We put undying effort into guarding our material possessions; for this, as our psychologists tell us, gives us a sense of security, which in turn yields us a sense of happiness. How much happier we would be if we guarded our thoughts as carefully! How many times have your thoughts caused you to say something that you wished you could retract?

To the proverb, As a man "thinketh in his heart, so is he," the ancient Buddha, founder of the world's major nontheistic religion, would add: "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts; if a man speaks and acts with an evil thought—pain follows him. If he speaks and acts with a pure thought—happiness follows him."¹

Our views are determined by our thoughts. Are we jealous? Jealousy is not love, but self-love. Are we prejudiced? Prejudice has been described by one as a mist which in our journey through the world often dims the brightest and obscures the best of all the good and glorious objects that meet us on our way. Are we envious, snobbish? Are we conceited, arrogant, inflated with pride? It is our thoughts which determine our views. Perhaps our thought patterns need to be changed. Then ". . . be not conformed to this world: but be ye transformed by the renewing of your mind . . ." (Romans 12:2).

We have attempted thus far to reach godliness in mind and character through noble aims and noble thoughts. This leads us to our third and final point for consideration—a noble life.

¹August K. Ruschauer, edited by E. J. Jurgi, *The Great Religions of the Modern World* (New Jersey: Princeton University Press, 1947), p. 100.

III. A NOBLE LIFE.

The integrity of man is to be measured by his conduct—not his say-so, not his profession, not his position in life.

Several years ago, on a Monday morning following my conversion, I returned to my position as an assistant schedule analyst in a steel mill. The first task I performed was to inform my fellow workers of the change that had been wrought in my life because of Christ. Nobody said anything—the group just listened. Later on during the same day I left my desk and walked to the water cooler. As I looked up from the cooler my eyes met those of one of the older members of the office. "So you have ben converted," he said in a matter-of-fact tone. "Well," he continued, "I don't want you to tell me how to live and I don't want you to tell me how you live. I want to see how you live." I want to see how you live! Time and again since then I have been made aware that this is the sentiment of most. People want to see how we live before they hear how we say we live. People watch us six days a week to see what we mean on our seventh day. It needs to be said here that we cannot be careful enough about what we say, either. Our speech often betrays us.

In I Corinthians 15:33 we read, ". . . evil communications corrupt good manners." Therefore don't be guilty of telling or listening to those seemingly harmless little jokes which do so much to undermine your character. Some may laugh, but their opinion of your character is not so funny. Don't be guilty of gossiping. One false or misplaced word can ruin your or another's reputation, and above all—your Christian witness. Be careful of your conduct—don't let anyone find fault with it.

In conclusion there is only left to say that we have attempted to show that sometime in our lives we must decide whether to live godly lives or ungodly lives. And if we choose godliness, we may realize it through noble aims, noble thoughts, noble lives. John Wesley gave a formula for godliness in his sermon "The Witness of the Spirit," when he said, "Let all our thoughts, words, and works be a spiritual sacrifice, holy, acceptable to God through Christ Jesus."²

Alice Carey, a writer of the mid-nineteenth century, left us this poem, entitled "The Noble Life."

*True worth is in being not seem-
ing,*

*In doing each day that goes by
Some little good—not in the
dreaming*

*Of great things to do by and by.
For whatever men say in blind-
ness,*

*And in spite of the fancies of
youth,*

*There's nothing so kingly as kind-
ness,*

And nothing so royal as truth.

*We get back our mete as we
measure.*

*We cannot do wrong and feel
right;*

*Nor can we give pain and gain
pleasure,*

*For justice avenges each slight.
The air for the wing of the spar-
row,*

*The bush for the robin and
wren,*

*But always the path that is nar-
row*

*And strait—for the children of
men.*

²John Wesley, *The Works of John Wesley* (Michigan: Zondervan Publishing House, 1872), V, 123.

Not by Bread Alone

(A Stewardship Message)

By John Hoff*

SCRIPTURE: Deuteronomy 8:1-10;
Matthew 4:4

In the fourth chapter of Matthew, the tempter bids the Christ to betray himself to the powerful grip of hunger and to command the stones at His feet to be made bread.

Christ's answer to Satan is our test. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here the devil is tempting the Christ to put material things first and to place the needs of the physical body prior to spiritual good.

The devil often tempts us first on the plane of the physical. His first recorded temptation in the very beginning was to coax Adam and Eve to eat—to put a physical desire, a material pleasure above the command of God.

Our text today is a quotation by Jesus from the Book of Deuteronomy, the eighth chapter, which is a section of Moses' second discourse just before his death. Moses reminds the Israelites of God's care, in slaking their thirst with water from the rock, in causing their clothes to last throughout the long journey, in strengthening them for every weary day, and in miraculously feeding them with the manna from heaven. He then reminded them that they are on the eve of the fulfillment of God's promise—that they are soon to march into the land flowing with milk and honey, where the grapes of Eshcol grow. It is in this context of God's providence

and God's promise that Moses thunders out God's proclamation—a warning against becoming obsessed with the material things of life. He speaks for God: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

But this is more than a text; it is an eternal principle: that man is essentially a spiritual being, and for him to live demands that his soul and mind be fed as well as his body. It is the principle that the highest values in life are spiritual. Adam and Eve sinned when fleshly appetites and curiosities pushed aside God's command. Moses warned the Israelites that to give attention to only the physical and material would encourage the wrath of God. The timeless words of Jesus remind us that to neglect God and our souls is to commit spiritual suicide. This principle is the heart of Christian stewardship—to be spiritually minded is the beginning of good stewardship.

Let us apply this principle, so basic to Christian stewardship, to some areas of life.

STEWARDSHIP AND WORSHIP

There are some areas of life in which we neglect to apply the message of stewardship. One of them is "worship." Our text says: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To fulfill the physical and material duties of attending church is not enough. Man has a soul that must be fed if it is to live. To place one's body in the pew is not sufficient.

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For this reason there must be stewardship in worship—an earnest endeavor to make use of every opportunity for spiritual advancement. There must be an aggressive grasping after the “every word of God,” the slightest touch of His presence, the every truth of His Word.

The churches who lose the glory do not do so because of smaller prayer meeting crowds, nor because of fewer people in the congregation on Sundays, nor because of a less dedicated leadership or poorer preaching. The reason rather is due to faulty concept of stewardship at the very heart of religion, in the very sanctuary of God. This comes about when we accept numerical success and a good program as being the essence of the spiritual life. We must not allow our “soul sensitivity” to become so dulled that it cannot distinguish between what is materially satisfying and what is spiritually refreshing.

We must ask ourselves, Are we recognizing God’s plan for the service and the power of His Spirit? Are we recognizing in actuality that our need of the church is something deeper than a social need? We have a need of constant feeding on things spiritual.

Man’s soul will starve if it is fed only on a conscience salved by attending services three times a week—on certain religious, but material, successes. Man will die spiritually if in his religious tours to church his greatest impressions are materialistic.

Take for example the opportunity for Christian stewardship in time of prayer. Vision the blessing to be received as you partake of the pastor’s burden for the sick and needy. Feel the thrill of “spiritual aliveness” as you add your requests to those ascending in the morning prayer. Imagine the blessing as you use each time of prayer as an opportunity for

active participation in communion with God—instead of daydreaming and stargazing.

Stewardship practiced in our services would find folks endeavoring to add to the meeting by sitting up near the front of the sanctuary, by entering into the singing, by sharing their experiences in testimony. Stewardship practiced in our churches would turn congregations from the proverbial bumps on a log into branches of blessings—real fruit-bearing Christians.

For the good steward, the preacher’s message is not merely putting in time under the sound of the gospel, but rather an opportunity for soul growth. It will demand effort, concentration, following in the reading of the scripture perhaps, a prayerful consideration of the message. It will mean a thousand daydreams pushed aside. But, oh, the reward when the soul is fed and it finds the rich, full life, living on the “every word” of God! The time has come to realize that stewardship means the right use of opportunities for worship and spiritual advancement. This is seen clearly in the story of Mary and Martha in the tenth chapter of Luke. Stewardship is taking advantage of opportunities; it is investing in the spiritual realm. When will we learn that God wants our hearts in love before He asks our hands in service. Love must precede and empower duty. It is not the bread of dutiful service that nourishes the soul—the soul is stamped with the trade-mark, “Made by Divinity,” and only the power of the divine can feed the hungry soul.

The motivating force in the life of the good steward is his love for his Master and his life of service as built around his desire to satisfy the Master. Jesus said: “God is a Spirit: and

they that worship him must worship him in spirit and in truth." True stewardship must begin with an aggressive commitment to the spiritual qualities in life.

STEWARDSHIP AND THE HOME

Another area neglected by the traditional message on stewardship is the home. But you say: That is one area I do not neglect. I do the best I can for my children; I try to keep them dressed well; we see that they get to the dentist every six months and to the doctor for a checkup once a year; they have had every type of shot to protect them from disease; we try to give them a good and clean home; we have most of the modern conveniences; they'll get a good schooling, and we see they get three good meals a day."

I commend you, my friend; but remember our text: "Man shall not live by bread alone." Have you taken as much care of their souls? Spiritual malnutrition is the cause of most of society's ills. We fill our children's stomachs and starve their souls, till the physical and material desires overrun and completely squelch conscience, good judgment, and even horse sense.

This is the age of prosperity. Youth today have been called "The Luckiest Generation." Because of the depression of the 1930's and the low birth rate during that period, today there are fewer young people between the ages of sixteen and twenty-five than ever before. Thus there is less competition and each has a bigger piece of the nation's economic pie. These are the beneficiaries of the very economic collapse that struck their parents down a quarter-century ago. Youth today have better jobs, more money, bigger homes, nicer clothes, and more leisure time than ever before.

It is well to praise God for prosperity, but God help us if we do not teach men how to live with it. Statistics show that material prosperity and religious piety are not synonymous.

Statisticians, psychiatrists, educators, and judicial authorities of our land place the blame for our juvenile delinquents on the home. Spiritual malnutrition in the home has brought to society an age of materialism, self-centeredness, delinquency, disrespect for parents, and disregard for law and even God. The sacred is profaned on all sides because our generation has largely failed to recognize the eternal principle that man must feed his soul. Stewardship of the sacred must be taken into the home. The only antidote for a cold materialism is a warm religious experience, to come under the influence of every word that proceedeth out of the mouth of God. Such a stewardship in the home will demand a proper relationship to Christ, to your children, to the church.

A PROPER RELATIONSHIP TO GOD

Don't play at religion. You can fool some of the people some of the time, and some of the people all the time, and all the people some of the time, and even all the people all the time—but you can't fool your children any of the time. The test of a vital experience with God is in the home. More young people have been disgusted with religion because of the insincere lives of their parents than we could possibly conceive. Put spiritual things first yourself, and your life will lay claim upon your children. If "Not by Bread Alone" is the motto of your life, it will cause your children to hunger after your spiritual food. And this is the place where you must have a proper spiritual relationship with your family.

A PROPER RELATIONSHIP TO YOUR CHILDREN

As surely as they are fed each day with bread alone, you must daily provide them with the Living Bread. Your children will know God to be only as real as you experience Him together in your family devotions. This reality will grow into a vital experience that will transform the life and build godly character. As your family advances in spiritual things, you will find the strongest tie to God and right living that can be provided. Young people with happy, well-fed souls don't plunder, murder, and steal. The question should be asked of every parent here: Does your daily diet include spiritual food—for yourself and your family?

A PROPER RELATIONSHIP TO YOUR CHURCH

Because of the nature of stewardship, we began with the church and we conclude with the church. It is in man's relation to the church that he realizes the full demands of stewardship. We have been considering stewardship as taking advantage of the spiritual dimensions of life to broaden our vision, heighten our aspirations, and deepen our Christian experience. The church gives man opportunity to teach his family what a Christian society can be like. The Apostles' Creed describes the Church as a community of believers. It is in this spiritual-minded community that young people can be taught to express love and devotion through service and giving. It is natural for man to share. The philosopher John Locke wrote: "Were all the blessings of life bestowed upon one soul and had that soul no one with whom to share his blessings, he would be of all men most miserable." It is the church that

trains our youth in what the Apostle Paul called the "grace" of giving. Giving, for the spiritually minded man, is not a cold, calculated concept of merit and reward—giving must be the expression of thanksgiving and soul satisfaction. The proper attitude toward giving must first be taught in the home and then strengthened by the church.

Christian parent, the attitude you take toward your giving and toward your church will largely influence your children. Train them to tithe and be cheerful givers with your example, for "God loveth a cheerful giver." Do you get the picture? Your stewardship will become the stewardship of your children, and their children. It is your duty to teach them not only to get but to give. Horace Bushnell said: "There is needed one more revival among Christians, a revival of giving—when that revival comes the kingdom will come in a day." Our stewardship becomes evangelism as we train our young people to give.

Our text points out to us that the basis of our stewardship is not any externally imposed demands of the church, but the fact that as spiritual beings we have certain spiritual obligations. When we learn that it is "not by bread alone," but that life is a spiritual stewardship, we are aligning ourselves with His spiritual kingdom and we are obeying the "every word that proceedeth out of the mouth of God." When you catch this vision of stewardship it will not only transform your Christian life but will multiply your usefulness to God's kingdom.

If we go to church in order to keep our religion, if we give only to receive, we are missing the spirit of stewardship. Our church, our homes, and every opportunity should be accepted by the Christian as aids in ad-

vancing the kingdom of God. It is often the case that children like Hattie Wiley, who have not rubbed

with life so long that their souls are calloused, can teach us the true meaning of stewardship.

Holiness the Heart of the Scripture

By A. O. Hendricks*

PERFECT LOVE is the only perfection here and now. True holiness or entire sanctification is a work of grace, instantaneously wrought in the heart of a believer by the baptism of the Holy Spirit, administered by Jesus, purifying the heart, making it perfect in love. (Ephesians 1:4; I Thessalonians 4:7-8; John 17:17; Hebrews 12:14.)

Every important doctrine in the Bible has for its end and purpose the perfecting of God's people in love. In I Timothy 1:5 we read: "Now the end [purpose] of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned." The Jewish law told people what was right, but it lacked the power to make them want to do right; the Holy Spirit came to do that.

The purpose of the Incarnation is set forth in Romans 8:3-4: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The twofold purpose of Christ's coming is set forth in I John 3:5, 8 and in Colossians 1:14-22.

The purpose of Christ's revelation of the Father is found in John 17:26: "And I have declared unto them thy name, and will declare it: that the

love wherewith thou hast loved me may be in them, and I in them."

The purpose of the teachings of Christ is set forth in the Sermon on the Mount, recorded in Matthew, chapters five, six, and seven. The key verse is found in Matthew 5:48, where Christ is teaching about love.

The purpose of Christ's prayer, as recorded in the seventeenth chapter of John, clearly sets forth this truth. Here Christ plainly states: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:16-17, 20).

The purpose of the atonement, the shed Blood, is clearly set forth in Hebrews 13:12-13: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." In I John 1:7-9 we read: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin [to be cleansed from], we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness [inherited sin]." Not one drop

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of blood from the Son of God would have been shed on Calvary's cross unless it provided for forgiveness of the sins we have committed, and also the cleansing from the sin we inherited. I John 1:9 clearly sets forth this truth.

The purpose of the gift of the Holy Spirit on the Day of Pentecost is recorded in Acts 15:8-9. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Also in Hebrews 10:10, 14-15: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness to us."

The purpose of Christ's administration as Head of the Church is clearly seen in the following:

THE MINISTRY: In Ephesians 4:11-13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

THE SCRIPTURES: The Bible, Old and New Testaments. In II Timothy 3:16-17 we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

THE SABBATH: In Exodus 31:13 we read, "Speak thou also unto the children of Israel, saying, Verily my sab-

baths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." In Ezekiel 20:12 we read, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

BAPTISM: There are three modes of baptism: sprinkling, pouring, and immersion. In Ezekiel 36:25-26 we read, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Here we have baptism by sprinkling. In Isaiah 44:3 we read, "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring." Here we have baptism by pouring. In Romans 6:4 we read, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Note, there is not one drop of water in this. Also in Colossians 2:12 we read, "Buried with him in baptism, wherein ye are also risen with him, through the faith of the operation of God, who hath raised him from the dead." Here we have baptism by immersion, not in water, but in death to sin.

THE SECOND COMING OF CHRIST: In I John 3:2-3 we read: "Beloved, now are we the sons of God, and it doth

not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Please note that unless you are sanctified you have not realized any-

thing on your keeping of the Sabbath, whether you observe the first or the seventh day of the week. You have not realized on your baptism regardless of the mode you may have observed. The end, object, and purpose of all these things are for the perfecting of God's people in love.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 8:26

DIVINE ASSISTANCE

IN THE TWENTY-SIXTH verse Paul asserts: "Likewise the Spirit also helpeth our infirmities." The word for "help" is an interesting double compound, found only here and in Luke 10:40. It is the verb *synantilambanomai*. Abbot-Smith suggests the meaning: "take hold with at the side for assistance." Robertson writes: "The Holy Spirit lays hold of our weakness along with (*syn*) us and carries his part of the burden facing us (*anti*) as if two men were carrying a log, one at each end."¹ Bloomfield says that the verb means "lay hold of any weight to be carried, on the opposite side, and so helping a person to shoulder it." He adds: "It of course implies our concurrence with this heavenly aid."² Godet writes: "The verb *synantilambanesthai*, to support, come to the help of, is one of those admirable words easily formed by the Greek language; *lambanesthai* (the middle), to take a burden on oneself; *syn*, with some one; *anti*, in his place; so: to share a

burden with one with the view of easing him."³ Sanday and Headlam give the meaning simply thus: "'to take hold of at the side (*anti*) so as to support'"; and this sense is further strengthened by the idea of association contained in *syn*."⁴ The Berkeley Version reads: "In a similar way the Spirit joins in to help us in our weakness." The Amplified New Testament has: "So too the (Holy) Spirit comes to our aid *and* bears us up in our weakness."

All this means that the Holy Spirit takes hold of our burdens with us, helping us day by day to carry our load. To offset our weakness He supplies divine power. As long as we have Him assisting us we need not fall under the sometimes crushing weight of life. But we must also do our part, furnishing faith, obedience, and willingness to work.

DIVINE INTERCESSION

The verb "maketh intercession" is also a double compound—*hyperentugchano*, found only here in the New Testament. Moulton and Milligan say that it "does not seem to occur out-

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¹Grammar, p. 571.

²The Greek Testament, II, 52.

³Romans, p. 320.

⁴Romans, p. 213.

side early Christian literature."⁵ They give its meaning as "supplicate on behalf of." Robertson writes: "It is a picturesque word of rescue by one who 'happens on' (*entugchanei*) one who is in trouble and 'in his behalf' (*hyper*) pleads 'with unuttered groanings' (instrumental case) or with 'sighs that baffle words' (Denney)."⁶

As this quotation suggests, there are two possible translations of *alaletois*—unuttered or unutterable. The latter is adopted in almost all English translations and is strongly defended by some commentators. Both the Berkeley Version and the Revised Standard Version have "sighs too deep for words." The Amplified New Testament brings out the double meanings of verb, adjective, and noun in its rendering: "The Spirit Himself goes to meet our supplication and pleads in our behalf with unspeakable yearnings and groanings too deep for utterances."

Alford describes beautifully the meaning of this verse. He writes: "The Holy Spirit of God dwells in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations."⁷

That "inexpressible" is the proper meaning here of *alaletois*, Meyer says "is decided by the fact that only the latter sense can be proved by linguistic usage, and it characterizes the depth and fervour of the sighings most directly and forcibly."⁸

Intercessory prayer reaches its deepest depths when it passes beyond the realm of words and becomes a series of groans. Spirit-filled Chris-

tians are familiar with this agony of soul which is the Holy Spirit praying in us. This intercession is "according to the will of God" (v. 27). One of the important ministries of the Spirit is that of aiding us in prayer.

GOD OR THINGS?

Romans 8:28 is one of the favorite promises of all Bible-loving Christians. It has been a comfort to thousands in time of perplexity and test, when everything seemed to be going wrong. Most mature believers could recount numerous instances when this promise has proved to be true.

Probably every reader can quote the first half of the verse from memory: "And we know that all things work together for good to them that love God." But the Revised Standard Version reads: "We know that in everything God works for good with those who love him." Why the difference?

The answer is that in some ancient manuscripts "God" appears twice in this verse—not only as the object of "love" but also as the subject of "works." (The verb is singular, *synergei*; but in Greek this is proper after the neuter plural, "all things," *panta*.)

Is this the correct Greek text? No one can give a dogmatic answer to that question. But the validity of this added reading has been given further support by recent discovery.

When the King James Version was made in 1611 only about a half dozen manuscripts formed the basis of the text to be translated—as against some forty-five hundred today. In 1628, too late to be used by the King James translators, the great Alexandrian manuscript (from the fifth century) was brought to England. About a hundred years ago the Vatican manuscript (fourth century, and the old-

⁵VGT, p. 653.

⁶Word Pictures, IV, 377.

⁷The Greek Testament, II, 397.

⁸Romans, p. 332.

est known to exist) was made available to scholars. Both of these have the added reading, *ho theos*. So does the Sahidic (Egyptian). Origen (third century), the greatest Bible scholar of the Early Church, quotes the verse this way.

Because of these facts Westcott and Hort placed the added *ho theos* in their text, but in brackets. This famous Greek text was published in 1881, the same year as the English Revised Version. Though the revision committee had the use of pre-publication copies of this new text, the added reading was not adopted. Nor did it appear in the American Standard Version of 1901. The Revised Standard Version (1946) has it.

Meanwhile some private modern-speech translations had adopted it. Moffatt (1922) has: "We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything." (Goodspeed (1923) makes it still more explicit: "We know that in everything God works with those who love him, whom he has called in accordance with his purpose, to bring about what is good.")

Scholars today have stronger support for adopting this reading than did the two just cited. For in the 1930's the so-called Chester Beatty Papyri were discovered and edited. The most significant find was almost an entire papyrus manuscript of Paul's Epistles from the third century—a hundred years older than Vati-

canus and Sinaiticus, hitherto our oldest Greek manuscripts. And this, called Papyrus 46, has the added *ho theos*.

It is not surprising, then, to find this reading in some recent translations. The Berkeley Version (N.T., 1945) has: "But we know that for those who love God, for those, called in agreement with His purpose, He cooperates in all things for what is good." The amplified New Testament (1958) reads: "We are assured and know that [God being a partner in their labor] all things work together and are fitting into a plan for good to those who love God and are called according to His design and purpose." The reason the additional reading is in brackets is that this new version is based on the Westcott and Hort Greek text, as clearly stated in the Preface.

What should be our position? In 1914 (before the discovery of Papyrus 46) A. T. Robertson said the reading was "more than doubtful."⁹ But in 1931 he commented about *ho theos* as the subject of *synergei*: "That is the idea anyhow. It is God who makes 'all things work together' in our lives 'for good.'"¹⁰ That is certainly what the passage teaches. Whether or not the original Greek text specifically stated it, we know that God is the acting Subject who controls all things for our good.

⁹Grammar, p. 477.

¹⁰Word Pictures, IV, 377.

"He who's fondest dreams, ambitions, and goals of life have been providentially thwarted may yet have peace; for all these desires (and even more) may be realized through his children! And that surely not by acts of imposition or supposition, but by instruction, inspiration, and supplication."

—Lowell W. Coey

"And There Was a Great Calm"

By E. Wayne Stahl*

I WAS CONCLUDING my call on the lady lying on the hospital bed a few days after she had undergone a major operation. She did not belong to the church I attended but was a member of one of the other denominations in the city. One of her friends had requested that I, as a minister, see her. This I was happy to do.

She received me appreciatively. After talking with her for a short time, giving her some scripture portions, and praying with her, I was about to leave. Then she made this request.

"Please go over and speak to that patient in the bed in the corner," pointing to a bed diagonally across the four-patient ward from the one which she occupied.

I crossed the room and found a middle-aged patient in a pitiable state. She could be classified at first glance as a nervous wreck. I introduced myself and with a heart of compassion spoke words which I trusted would be of strength and consolation. As I stood there she confessed that she was afraid that she was going to lose her mind. My heart went out to her that I might help her find the peace of God.

In His strength I sought to show her that Jesus was the Lover of her soul and that she could fly to Him while the "nearer waters" of affliction were rolling around her and "the tempest" was at its height.

I recall saying to her, "Jesus is

nearer to you this moment than any friend can be."

Fervently I prayed with this troubled soul and then I bade her good-by. Before leaving I gave her a Gospel of John.

For days this lady was on my mind and in my prayers. God made my heart a fountain of sympathy and concern as I thought of her.

Only recently I received a report. And a wonderful report it was! I learned that a friend of the patient I went that day to see had called on her when she was convalescing at home. The story she related was an ample reward for my few minutes of interest that day.

"For days the lady to whom I directed Mr. Stahl had been a severe distraction to the other three of us in the ward. Her continual babbling and exclamations of anguish kept us from sleeping at night and were disturbing during the day. While she was somewhat aware of this, she could seemingly not help herself in her nervous condition.

"I don't know what it was that Mr. Stahl did for her or what it was that he said to her, but after his call she calmed down and gave no more disturbance. She was as quiet as we could have wished."

But it was nothing whatever that I had achieved in myself. It was simply the power of the One who can quell storms. It was the Lord Jesus, the Mighty One, who spoke one day to the wind-tossed lake and commanded it to be still. The record tells us that "there was a great calm." It was a

*Lowell, Massachusetts.

similar touch that He gave that distressed, tension-wrought soul that day in the hospital which brought

quiet to her agitated spirit. Thank God, such help is available as we minister to the needy around us.

Books Are People, Wise and Good

By J. Kenneth Grider*

(Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri)

PROFESSOR JOHN FAULKNER of Methodism's Drew University loved his books. They were stacked ceiling high against all the walls in the large library room of his home on the campus. Armloads of them he brought home from bookshops in nearby New York City. A next-door neighbor, wife of another professor, used to see him sneak them into his house—for Mrs. Faulkner thought he already had plenty. He would hide them in a hedge, go into the house to make sure all was clear, then get them and shelve them. And there were not always shelves for them. Chairs sufficed, and the floor.

As Dr. Faulkner neared death he asked to have his bed put into his library, which was done. The day before he passed away he told a faculty wife: "I don't mind dying, but I hate to leave all these wonderful books."

Dr. Faulkner loved even the rather extraneous details about books. Of course, he knew their dates of publication and their publishers. He knew even the various editions of particular volumes. Drew's caretaker was once called to the Faulkner home to fix a furnace and found the professor in his basement, inspecting the surface

of the ailing furnace. The famous scholar said he was looking for its publication date!

Books on his mind, he took his wife to a faculty gathering at a campus home and asked to be excused that he might do some reading. Hours later he called a friend, asking if the friend knew of his wife's whereabouts, not realizing he had taken her to the affair.

Liking to read to such extent himself, he thought the Lord in heaven must surely read also. In class he once prayed, "O Lord, as You must have read in the *Times* this morning, the world is in a terrible mess . . ."

Dr. Faulkner might have been an extremist on books. He certainly was, if what one of his colleagues tells is true—and that colleague says it actually happened. As a young man pastoring in Wyoming he read so much he hardly gave any time to sociabilities with his parishioners—or with his own family. Told of his too great absorption with books, he was sure he should be more fraternizing. So when he met a lad on the street one morning he asked, "How is your mother keeping, Sonny?" To which the little fellow replied, "Aw, stop your kidding, Dad."

That professor of church history saw what books really are. They are

*Professor, Nazarene Theological Seminary.

people, real people. Wise people and good. People who speak only when they are asked to talk and who are willing to sit for months and years without intruding upon your time unless their word is needed. They sit self-effacingly wherever you suggest, never grumble about their neighbors, never complain of overcrowded conditions.

Their needs are few: an infrequent dusting, a bit of Scotch tape if their backs have been overworked or mistreated, an altogether new dress if perchance they have worn themselves out for you.

You can pencil arrows and long lines and brackets on them right as they talk with you, and they never flinch. You can even doodle on them as you think over what they have said. They don't mind. For they never think of themselves. They seek only to communicate to you what you need in mind and soul and heart.

You sometimes fuss about what they say to you. You fuss because

what they say is too hard for you or because deep down you see it quite otherwise. But what they say, they say. No retracting after you disagree, for theirs is an unvarying integrity. They say it once for you, and twice if you will listen again, but without changing to suit you. That is hard for you to take, but you accept it from people who are too solid to be men pleasers. And often you are thereby deepened in your devotedness, broadened in your sympathies, heightened in your capabilities.

If books are all this—and they are—then they are more to be desired than our era's many fine things. For the two fins you would get with a trade-in on the newest car model, for example, you could invite hundreds of folk wise and good into your home or office, there to serve you long after fins will be unfashionable. If books are all this—and they are—then time to spend with them is more to be desired than time to spend with trivia of this sort and that. One may be a Faulkner or a fool—as he chooses.

MY BEST FROM JOHN WESLEY

Wesley's Message Unchanged

"What, then, is that holiness which is the true 'wedding garment,' the only qualification for glory? In a word, holiness is the having the mind that was in Christ; and the 'walking as Christ walked.'

"Such has been my judgment for threescore years, without any material alteration. . . . I am now on the borders of the grave; but by the grace of God, I still witness the same confession. Indeed, some have supposed, that when I began to declare: 'By grace ye are saved by faith,' I retracted what I had before maintained: 'Without holiness no man shall see the Lord.' But it is an entire mistake. These Scriptures well consist with each other: the meaning of the former being plainly this, By faith we are saved from sin, and made holy. The imagination, that faith supersedes holiness, is the marrow of Antinomianism."

John Wesley, *Works*, Vol. VII, Sermon CXX, "The Wedding Garment," pp. 316-17, March 26, 1790.

—CONTRIBUTED BY L. B. MATHEWS
Columbia, Tennessee

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February, 1960

(73) 25

"QUEEN of the PARSONAGE"

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

Supplied by Ruth Vaughn*

Portrait of a Queen

THE MOON WAS RIDING high; the stars were scatter-pinned on the blue velvet of the night. A cool breeze tripped over the campus of Bethany-Peniel College touching the faces of the couple who stood in the night, enthralled with the beauty and magic of love.

The boy whispered, "Do you love me—enough to be my wife?"

She caught her breath sharply. "I—let me talk with God about it before—before I answer that question." She looked up at the tall young boy earnestly. "Harold, I know that God has called you to be a preacher. I—I feel that no girl should consider being the wife of a minister until she has prayed about it."

A few days later she had her answer from above. With her eyes betraying the depth of her love, she whispered, "I'm ready to go with you anywhere God wants you to go."

Soon she became Mrs. Harold Morris and went with her preacher to a small church in New Mexico to live in two very tiny rooms in the rear of the building equipped with only the barest furnishings and to receive the stupendous salary of forty dollars per month. But because she knew God's plan and was in harmony with it, the two found happiness radiant and splendid beyond their wildest dreams.

Ruth Morris gave of herself unstint-

ingly to advance the kingdom of God in her role as parsonage queen. She taught classes of every age when needed, supervised departments, directed the choir, played the piano and organ, directed plays and cantatas, worked actively in every phase of missionary work. She is currently N.F.M.S. president of the New Mexico District.

The boy whom Ruth agreed to follow wherever God led is now pastor of El Paso, Texas, First Church. That night in Bethany-Peniel College he believed she would be the ideal pastor's wife. Through the years he has found proof of his belief. Recently he wrote of her:

"Ruth is the ideal minister's wife for many reasons. First, she tries to keep the parsonage clean and in order, so that the pastor or church members will never be embarrassed by its appearance. She is so persistent about it that I have told her if the house would catch fire she would wash the dishes before running to safety.

"Second—she knows when to speak and when to keep quiet. She never tries to be the pastor, yet she is willing and ready to counsel as the minister's wife. She doesn't sit at the phone by the hour and listen to or spread gossip. Many times I have come home at the close of a busy day to share some of the burdens of our members with her in full con-

*Pastor's wife, Amarillo, Texas.

fidence that she would never repeat them.

"Third—the Lord has given Ruth many outstanding talents. She enjoys serving her Christ in every way possible, but her consecration is so complete that she gladly takes a back seat when a layman can perform the task. She is willing and glad to do anything that others cannot or will not do. But as soon as she can train someone for the job, she quickly slips out of sight and rejoices as the other person gets the credit.

"Fourth—most important of all, she loves her Christ supremely. No one has ever doubted her sincerity. When the church extended to us a unanimous recall for three years, giving us the privilege to serve the same church for twenty years, I felt that it was a vote of confidence for the 'Queen of the Parsonage!'"

ROYAL COOKBOOK

February is the month of love, and this pie makes a wonderful expression of your love for the man you married—or for your most important guests. Though exotic and delectable, it is quite simple. My husband baked one for our district superintendent recently. Even a preacher can cook—sometimes! This is called "Angel Food Pie."

Place in a bowl 1 cup flour, 2 tbsp. brown sugar, $\frac{1}{2}$ cup melted butter, and $\frac{1}{2}$ cup chopped pecan meats. Mix and bake until done. When baked, crumble up and put into pie shell.

Place in pan 1 cup sugar, 2 tbsp. cornstarch, 2 cups water, 1 tsp. vanilla. Cook together. Slowly pour hot mixture over two well-beaten egg whites and beat while pouring. When all is poured, put into pie shell. Cool.

Whip 1 pint whipping cream and sweeten to taste. Place on top of pie filling. Sprinkle pecan crumbs on top and chill to firmness.

OVER TEACUPS

Dealing with the matter of the importance of the attitude of the minister's wife in the success of the minister, we are continuing the paper written by Mrs. James Tucker of Butler, Indiana, which we have been featuring in the last two issues.

"The matter of criticism is a situation in which the wife must be very tactful if she expects her husband to be the success he should be. There are two kinds of criticism—constructive and destructive. Constructive, when given wisely, is very helpful. The destructive is the type we must guard against. It is so easy to give destructive criticism that many times things can be said without realizing the harm that is being done by them. The wife who is constantly tearing messages to pieces by saying the grammar was wrong, or her husband used the wrong tone of voice, or his gesture or posture was not as it should have been, will find that in most cases she is doing things that will start his downfall instead of his success.

"When a compliment can be given, it is our duty to give it. I have heard some of our ministers say: 'Had it not been for the encouragement of my wife, I'd never have preached another sermon.' I think that giving a compliment or suggestive ideas is far better and will be more appreciated than criticism. Unless a minister is given some measure of appreciation, how can he have the courage to keep going? Remember, more can be done through prayer than criticism at any time."

BOOKSHELF WITH LACE

"More things are wrought by prayer than this world dreams of." In the parsonage, prayer must be the central element of life. Paul S. Rees's book *Prayer and Life's Highest* is an

inspiring study of the prayers of Paul the Apostle. Reading this stimulating book will enrich your prayer life abundantly. (\$2.00, at the Nazarene Publishing House.)

THE KING'S HOUSE

If curtains are a problem in your "palace," have you discovered the wonderful adaptability sheets have for this problem? You may drape them, hang them straight, tie them back, ruffle the edges and trim with rickrack, moss fringe, eyelet embroidery, ball fringe, or whatever is your fancy. A matching box-pleated dust ruffle and dressing table skirt enhances the beauty of your curtains. A slim decorating budget can be stretched glamorously in this way with a little ingenuity and effort.

HEART TALK

I would like to share a letter with you which came to me recently from the Cape Verde Islands.

"Dear Mrs. 'Queen of the Parsonage,'"

"I have enjoyed every one of your contributions to the *Preacher's Magazine* and was caught with my mouth watering after reading your latest recipe for cookies. I wondered, though, if in your 'Over Teacups' column, you couldn't answer this question for me: 'How do

you make these quick, cool, delicious cookies in a land where there are no sticks of butter, no fresh milk, no white sugar, no pecans, and no shredded coconuts?' This leaves me only with the oatmeal, cocoa, and vanilla. Do you suppose this might at least make an interesting breakfast dish—for a variation? Chocolate and vanilla-flavored oatmeal—every Sunday morning???"

And then Elton Wood went on to say that, though the cookies mentioned in the August issue of this magazine sounded wonderful, he realized that I certainly wasn't "slanting" my writing for Cape Verde preachers' wives. Though I grinned at the teasing of my redheaded missionary brother, I felt the sting of tears. Sometimes the skimping and saving and "making-do" of the parsonage seems hard and trying and even perhaps a little unfair. But all of the blessings which we take for granted are unnoticed. Fresh milk and a stick of butter are as common to us as breathing. But what about those who do without even these necessities in order to spread the gospel of Christ? Oh, may we understand all of our blessings—and uphold with our prayers and offerings those who have denied themselves that others might know Him!

BROTHERHOOD

When an Indian Brahmin, having turned to Christ but having retained nevertheless a feeling of superiority over certain people, was in a crowded bus when it overturned, he suddenly discovered that his life was bound up with the lives of others. His comfortable smugness having been reduced to nonsense, he was ready to be brotherly toward any man. Later he remarked with a smile, "It took a wreck to remake me."

—PAUL S. REES in "*The Adequate Man*" (Fleming H. Revell Company)

Professionalism in Evangelism

By Mel-Thomas Rothwell*

CAST BALEFULLY over the revival perspective of evangelical Christianity is the shadow of a sardonic foe of Christian principle and process.

Every sincere Christian worker is distressed by its presence and practices, and yet like a phantom it evades clear identification. Like a pall it hangs over the field of evangelistic activity and all intensive occupations of soul winning, pervading and perverting the methods of soul rescue.

For want of a better title we shall call it professionalism. But at once this ascription raises a question as to artful soul winning in contrast to amateurism. Devoted, experienced pastors are apprehensive regarding the revival program of the fundamental movement owing to the increasing threat of spurious means and devices employed by evangelists and revival workers. Impulsively, and in some instances accurately, such practices are dubbed professionalism. Inasmuch as the term professional can be applied to legitimate skills as well as spurious ones, a definitive meaning must be given to the word which will properly classify it in the light of the forthcoming discussion.

Hence, professionalism in evangelism here is denominated as an exponent of human art replacing the divine process, an attempt to obtain spiritual results by man-made innovations and methods. But we need to know, before we can approach the

subject fairly, what relation, if any, professional art has to evangelism. Herein by professionalism is not meant the pursuit of an occupation as a calling and livelihood, nor an established and experienced performance of skills as against the ineptness of the learner or the apprentice.

Therefore the application of art to evangelism to sharpen its insights and enhance its methods is not a mark of objectionable professionalism, though some may not be able to distinguish clearly any real difference. Experience of many years in this type of soul winning teaches the man of God effective techniques and gives him a depth of insight into the problems of his work. That an evangelist develops from an awkward amateur to an effective, artful soul winner is to his credit. But when an evangelist resorts to mere human techniques and calculated psychological trickery, void of love and true Christian compassion for men's souls, to "put over" evangelistic emphasis he is a professional of the objectionable sort.

The methods of the professional evangelist are a series of useful techniques directed to get action where genuine spiritual motivation is absent. What is handy, adaptable, is pragmatically applied; it's good if it works. Consequently, many a harmful stratagem, artifice, or ruse creeps into the soul-winning conduct, replacing the function of the Holy

*Professor, Bethany Nazarene College.

Spirit and reducing revival efforts to mere human machination. The damage to the evangelical emphasis of the church, and to personality, is incalculable.

This deviation began within the lifetime of present mature Christian workers. It began when quantity rather than quality was stressed. Altars had to be filled at all cost, and the evangelist who could precipitate the crisis which would flood the altars was most in demand. Inasmuch as he could produce the desired effect, his evangelistic slate filled rapidly and he was secure for years; but the revivalist who did not resort to the new techniques not only encountered real difficulty in building his slate but frequently was idle, his services unsolicited. Many sincere evangelists yielded to the lure of success, some perhaps forced into the new way in order to survive; and since success rating was occupationally related to the numbers an evangelist could get to the altar, others went all out, seizing any and all schemes to get results. There were undoubtedly those who believed sincerely in the worth of their methods, never questioning so long as the semblance of revival prevailed. But the exhausted nerve energy, which made each succeeding crisis more difficult, the disturbed psychology, and the vain repetition of seekers troubled the minds of thoughtful, wise soul winners, who realized that a day of accounting was inevitable.

A distraught pastor told me that in a ten-day revival there were 275 seekers at the altar, but the first prayer meeting after the "revival" failed to reveal a semblance of the apparent "Pentecost." To him, and for his church, the expensive campaign had been a farce. Perhaps worse than worthless, for unless a positive phase accompanies and follows a re-

vival, an actual dangerous subsidence and depreciation may result, lowering the level of the vital, dynamic life of the church.

Inasmuch as indefinite factors pervade all religious activity, it is not easy to point out with certainty professional traits in evangelism; and should the marks of professionalism be clearly identified, a second indefinite factor enters the scene—motive. It is possible that a scrupulous, true-hearted evangelist might employ professionally marked methods and fall under the heavy blows of ministerial, or even public censure. In plain terms, it is not always possible to differentiate between the genuine and the spurious worker even though the methods may be carefully labeled.

Notwithstanding the risk of confusion, the writer will designate several of the most common traits of the professional.

For instance, an undue play on sentiment, an emotional appeal to human softness instead of calling out the best and noblest in the human heart. Example: Holding up the half dollar the dead baby cut its teeth on, thereby releasing a flood of tears and seekers. A second trait is seen in subtle psychological trickery, some crafty plot which stimulates but confuses the seeker. A favorite used by an evangelist was a week-long build-up, telling the people that the Holy Ghost was to be present at noon Sunday. As the zero moment drew nigh, he held his watch out, counting off the seconds as in the breathless moments before moon-missile firing. Then at the exact stroke of twelve he would bring his arm down with a flourish and announce, "The Holy Ghost is here; hurry to receive Him." The altars were generally crowded with seekers.

The third technique which has merit if carefully used, but great de-

merit if overworked, is the fear technique. This consists of telling hair-raising horror tales, each more eerie and terrifying than the former, until the listeners are frightened out of their wits and rush headlong to an altar. It is the use of the goad instead of milk and honey. Experiences true to life need to be told to relate the listener vitally to the message, and many of life's experiences are frightening. There is no point in shielding the sinner from the impact of real life with its fears, risks, and quivering reality; but to resort to series of horror tales for effect without an ounce of gospel is at the best superficial and at the worst professional.

Glamour is a professional stand-by: dazzling lights, sensational advertising, announcing catchy but meaningless subjects, turning revival activity into the category of a county fair. Anything to attract the curious is used, any bewitching scheme to get results. Such subjects as "The United States in Prophecy" draws the crowds, but there is more glamour than truth embodied in the process. Now the most glamorous of all, healing and prosperity—everybody can be healed; everybody can be well fixed.

Another trait of professionalism is advantageous strategy. By this is meant all useful legerdemain which precipitates crisis results. The help-less revival-goer is subjected to a variety of hanky-panky, a slang term applied by the British to trickery and sharp practices. The converts are trapped by one device or another: everybody stand up; now the saved and sanctified sit down. The bewildered and embarrassed "convert" trudges out to the altar, not because he experiences a real surrender of his will, but because of the psychological pressure and uncomfortable chagrin.

Finally, let us group a number of scattered methods under the heading

of sympathy-response. This is similar to sentiment, except that sentiment refers to human softness or weakness, whereas sympathy involves human relations associated with personal concern. For instance, Christians are urged to "come and put your son's picture on the altar," or "touch the altar and mention the name of a loved one," or "open your Bible on the altar to a promise." This simple, and sincere, practice often has more superstition than faith in it, and instead of provoking human sentiment it seeks to find a sentimental strain in God. Other approaches include a strong emotional play on mother, tragedy, heroism, and the dead. Even though both sentiment and sympathy are frequently and necessarily contained in appeal and decision, and there is a time when sympathy may unlock the heart's door of the resisting sinner or backslider, when these normally legitimate human traits are overworked, the procedure smacks of professionalism.

As the final statement indicates, I repeat, many times a clear distinction between logically inferable and acceptable principles of soul winning and the unsavory practices of professionalism is discerned with difficulty. But there is a genuine difference, and as yoemen of Christ we should strive earnestly to attain it, and then to maintain it.

With hesitancy I approach the second phase of this discussion: how to avoid professionalism. There are, however, several suggestions which have emerged from the foregoing study:

1. Stop placing the emphasis on numbers at the altar as a criterion of a successful revival. Sane pastors know that a cataloguing of noses at the altar rail may not add anything to the church's spiritual uplift and growth. Notwithstanding, this is not

an excuse to neglect the altar and fail to bring the people to a decision, which is the evangelist's function.

2. Eliminate evangelists who constantly resort to professional tactics.

3. Call and encourage the evangelist who has a divine sense of his calling, who is a soul-burdened soul winner and not a professional lecturer.

4. Promote a church-wide re-evaluation of what revival is and what it ought to do. The spectacular mass evangelism of the present period has distorted the concept of revival on the local church level.

5. A spiritual bearing and burden in the local church which will make professional devices and innovations unnecessary and sensibly out of place.

In conclusion, thankfully, this consideration of our need does not imply a personal loss of faith, in our many, many godly, devoted evangelists, nor does it indicate a widespread dissatisfaction with their work. But by experience and report I have been confronted with abuses which should be corrected if our garments are washed white in the blood of the Lamb.

On Judging Our Ministry

By a Concerned Pastor

HOW MANY TIMES have we heard this statement, "He has a big church," or, "He is going big guns; look at that Sunday school!" But is this always a fair picture? Is it fair to grade a man's ministry on this alone?

I am not writing this article by way of an apology or to make excuses for a man not having a good, big Sunday school and church in the field that is rich in unchurched folk and a place where he should by every right show good progress in his church.

I do not regret personally that it has been my lot during my ministry to have been either in home mission churches or in small towns, with their limitations. For the last four and one-half years my ministry has been in a small town with a small population and with little growth. I knew when I accepted this church that there would perhaps be a limit to what

could be done so far as numbers are concerned, for such is the pattern when the population is limited. But we came here because we felt it was God's will and that He would have us come, and He has blessed accordingly.

When we came we had 68 members dead and alive on the books of a twenty-seven-year-old church, and by actual count (I took a census) we had 1,580 folk in our town. Nearly four hundred of these were colored, leaving around twelve hundred to support the seven churches in and around our community.

This is probably quite typical of our small towns and their church situations. Our budgets were small; in fact the church could not pay them, even though they were not large. Our District Budget was \$200; our Home Mission Budget was \$150; and our General Budget was \$250. Four and

one-half years ago we raised a total of \$7,100 for all purposes.

Numbers do count, but often they do not show a true picture of the church program or of a man's ministry. At present our Sunday school is averaging a little over one hundred. With practically the same group of folk we have now increased our budgets as follows: \$425 district, \$325 home missions, and for General Budget this year over \$1,000. Our total raised for all purposes last year was \$10,500. We may not be large in numbers but, God willing, we are going to try to get the best of what we have and harness every avenue of help we can.

When we say then that a man has a small church or Sunday school we ought by all means ask what he is doing with what he has. We can have a comparatively small church and still be doing a big job for the Lord and the church.

If we organize and get our people to see the picture of our whole church, they will help and give and work, and at the same time the church will grow more spiritual, and the people will be happier in the work of the Lord. They will not be

discouraged even though they may be smaller than a neighbor.

It is unfair for us to judge a man by the number he has in Sunday school or even by the salary he receives, which is often out of proportion to his general and district apportionments and his other financial responsibilities.

A man's good should be based on his love for God, his burden for souls, his care for his people, his co-operation with the district and the general church, and his ability to get his people to work and see the whole picture of the church.

Just for the record I would like to have a "big" Sunday school and I say, Thank God for those who have them, for each number represents a soul. But it takes a long time to make a man a good Christian and even longer sometimes to make him a good church member.

Brethren, this pastor has pointed up a nagging problem in our ministerial and church relationships. Let's be careful how we judge each other's ministry by any standard of measurement.—EDITOR

CHRIST'S POWER

In Shakespeare's "King Lear" the king had been exiled on the heath, dethroned by his daughters. He was alone and without authority and money. An old general came to King Lear and offered his service. The king could not believe it and asked why he would want to serve one who had nothing. The general answered, 'Sir, I perceive that in thy countenance which I fain would call master.'

Men who have taken a good look into the face of that strange man on Calvary's cross cannot help but call Him Master. He has a power that pulls men to Him.

—JOHN R. BROKHOFF in "This Is Life" (Fleming H. Revell Company)

Elijah the Fiery Preacher

By Ira E. Fowler*

TEXT: II Kings 1:10

Elijah was a prophet, and a prophet was one who had been called by God to serve as God's mouthpiece. Elijah wasn't called by man to give out the word of the Lord. He didn't decide to be a preacher. In fact, it wasn't a tenderhearted grandmother or mother that decided that little Elijah would make a fine minister of God. No, Elijah was a man called by God to do a job, and that job was to act as God's mouthpiece.

Elijah never did get around to pastoring a beautiful new church in the heart of beautiful and historic old Jerusalem. He never received much salary—but he did get to preach the thundering message of the eternal God to kings and queens, to generals and captains. And when Elijah preached and talked about Jehovah, something always happened. Elijah never had a dry meeting. He never had a meeting that folks just went home and forgot! No, sir, they always remembered that meeting where Elijah, the man of fire, had been the preacher.

Some preachers might be forgotten with their "pretty" little sermons. Their "rose water" smelled nice while it was being sprinkled but it was soon forgotten when the meeting was over. Not so with "the prophet of fire" who had been called of God. He had a trade-mark. It followed Elijah wherever he went to preach. His trade-mark was fire! It seemed as if Elijah just couldn't get by without the fire of the Lord. Wherever he

went, there just had to be some heavenly fire. Nothing made Elijah feel like heading for the "juniper tree" so much as to discover that it was a "bit cold" in his vineyard and no fire falling from heaven. This spiritual warrior with a girdle of leather about his loins might pray and preach until the heavens were shut tight and no rain came upon the earth or he might preach and pray until heaven gave forth its rain and the land was flooded with refreshing water, but water wasn't Elijah's trade-mark at all. Fire was more to his liking.

Big names didn't put the fire out in Elijah's ministry. Men and women of high estate might pour cold water on some meetings, but not where Elijah was the preacher. No matter if King Ahab and his godless Queen Jezebel were in the congregation or the great King Ahaziah of Samaria with his captains of fifties, Elijah kept his shoulders back and his head high and preached! His faith in God and his preaching from God kept things so red-hot that wicked Ahab cried, "I hate him," and prideful old Jezebel shouted, "I'll have your head by this time tomorrow," and the captain of Ahaziah's fifty fell on his knees and wept, "O man of God, let my life and the life of these thy fifty servants be precious in thy sight."

Well, this is what Elijah was preaching for anyway. His fiery ministry was to bring men to repentance, and when they repented the great prophet rejoiced. But Elijah knew that no preacher could make much headway getting folks to repent of

*Pastor, Parkersburg, West Virginia.

their sins unless the preacher had some heavenly fire to demonstrate God's message with. Cold preaching handed out with kid gloves just wasn't a part of Elijah's stock.

Elijah kept his trade-mark until his last day of earthly ministry. Old age didn't cool off this mouthpiece of God. This preacher had lived in the midst of heavenly fire all of his life

and it was only fitting that the last picture we see of him he is sitting on the front seat of a chariot of fire, with an angel of fire driving, and horses of fire pulling the heavenly chariot toward the eternal city of God.

Grant, dear Lord, that the mantle of this fiery preacher may fall upon me!

The Fine Art of Christian Stewardship

THE PRACTICE of Christian stewardship is a fine art. It cannot be solved by the complete renunciation of the ownership of material possessions. It can only be solved as Christians use their possessions in a way that is Christian. And there is no simple rule which can guide the Christian in the best use of his possessions. The art of Christian stewardship requires a fine sense of balance and proportion. It roots in the whole Christian understanding of the meaning and purpose of life. It involves the spending of money to provide for our own necessities and for the needs of those who are dependent upon us. It involves a reasonable provision for the hazards of life—for sickness, unemployment, old age. It involves the wise use of money for the enrichment of life in terms of education and culture. In many cases a man increases his capacity to serve as he himself seeks for educational, cultural, and spiritual enrichment. Christian stewardship involves a sense of proportion between what we spend on ourselves and what we give to the causes of the Kingdom. It involves also a sense of proportion

between the more immediate ministry to human needs and the great constructive tasks which ultimately strike at the heart of human need. Christian stewardship requires also a sense of values, a sense of proportion and balance between things temporal and things eternal. It will always be true that one of the most difficult tasks facing a Christian will be to be a Christian in his use of his money, to hold in a true balance the various demands made upon him, and to render a stewardship of his possessions which will be pleasing to God. Christian stewardship is an art. It is a difficult art to master. But those who master this art will find that they receive full compensation when they stand in the presence of their Lord and receive His, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master" (Matthew 25: 23).

—*Stewardship in the New Testament Church*
HOLMES ROLSTON

Contributed by Nelson G. Mink

SHORT LESSONS:

Bessie said to her aunt: "Don't you wish churches were like stores, and would give us back change?"

Said the personal worker: "But you owe God a larger debt than anybody else, Uncle Henry." "That's true," he said, "but He aint pushing Me."

A starving man on an island found a package—only diamonds.

Asked how he grew old so gracefully, one man replied, "I give all my time to it."

—ANONYMOUS

TO HIS SATISFACTION

A tobacco company sent packs of cigarettes to high school boys accompanied with this explanation: "We are sending you a pack of our finest cigarettes. We hope you will use them to your satisfaction and want more." One of the boys wrote back: "I received the cigarettes and am satisfied. I steeped them in a quart of water and sprayed our bug-infested roses with them. Every bug died. These cigarettes sure are good poison."

—Selected

ARE YOU BUSIER THAN THE PRESIDENT?

Many people today are saying, "I would like to go to church, but I am too busy." Those who make such statements are actually busier than the President of the United States. According to Paul Harvey, Mr. Eisenhower attends church every Sunday; and if he is out of town, his wife or secretary telephones the pastor explaining his absence. With the grave responsibilities for this nation, he feels that he must be in the house of God for worship every Sunday.

—A. C. McKENZIE in *Bethlehem bulletin*

*Pastor, Connell, Washington.

WORN TROUSERS

Two ministers' wives were in conversation, and while they talked they sewed. Said one of the ladies: "I don't know what we are going to do in our church; there seems to be no life. My husband spends hours preparing his sermons but the people don't come to hear him. His salary is 'way behind, the interest on the mortgage is far in arrears, and we are discouraged."

"It's not like that in our church," the wife of the other pastor replied. "The pews are filled every Sunday, and on Wednesday night too. My husband gets joy out of visiting his people and praying with them. We have added three new missionaries to our responsibilities this year. God is blessing us abundantly in every way."

Each of these ladies was mending her husband's trousers—the former was working on the seat; the latter, the knees.

—*American Journal of Holiness*

SENTENCE SERMONS

"Hammering hardens steel, but crumbles putty. Can you take it?"

"It did not take the Lord long to get His people out of Egypt, but it took forty years to get Egypt out of them."

"God blessed the Sabbath day and hallowed it—rainy ones too!"

"The man who expects to get to heaven should study the route that will get him there."

—*Gathered by the way*

SOMETHING TO THINK ABOUT

Gettysburg Address 266 words

Ten Commandments 297 words

Declaration of

Independence 300 words

O.P.S. order reducing

price of cabbage 26,911 words

By the Editor

ADVERTISING

The man who whispers down a well about the goods he has to sell doesn't get the silver dollars like the man who climbs a tree and hollers!

—Sunshine

BUD ROBINSON ONCE SAID:

I have had folks make fun of me for not using good grammar, when the only way they had their names in the country paper was when their fathers paid them out of a scrape. I've had preachers at times make fun of my English, when the only tears shed under their ministry were the tears of babies crying for water. My brother, if I were you and couldn't tree a possum, I wouldn't kill the dog who could.

I have heard people say, "I believe in holiness, but I don't believe in sanctification." They are like the old woman who loved mutton, but couldn't stand sheep. She felt like she was getting wool in her teeth.

From Sunshine and Smiles

TROUBLES

It's the water inside the ship that sinks it.

—Chicago Crusader

LIFE

You cannot control the length of your life, but you can control its breadth, depth, and height.

—Sunshine

SPEECH

Three hints on speechmaking: Be sincere, be brief, be seated.

—Sunshine

To be late reveals your character, to be absent reveals your spirituality.—

THURL MANN.

SMALL SALARY

Living on a small income wouldn't be so hard to do, if it weren't for the effort to keep it a secret.

—Sunshine

REPUTATION

A good name, like good will, is attained by many good actions, and may be lost by one bad one.

—Sunshine

STUPIDITY

Most of our troubles are caused by too much bone in the head and not enough in the back.

—Sunshine

DISPOSITION

The leopard cannot change his spots, and even if he did, the transformation would not change his disposition.

—Chicago Crusader

ADVICE

By accepting good advice, you are increasing your own ability.

—Sunshine

FRIENDLINESS

Folks who find the church cold usually sit on the back seat near the door.

—Chicago Crusader

ROOM AT THE TOP

Those at the top have reached their positions by tackling uphill jobs.

—Sunshine

VISION

Progress begins with getting a clear view of the obstacles.

—Sunshine

SELF

Self-confidence exemplifies moral courage; egotism is a cloak for moral cowardice.

—Sunshine

PUNGENT THOUGHTS

"Its risky when the devil is driving.

"Lessons learned in the cradle last to the grave.

"Some Christians are dying of spiritual diabetes—too much sugar.

"Never doubt in the dark what you've believed in the light.

"There are a good many fathers who tie up the hound at night, but let their boys run loose.

"God sometimes puts us in the dark to prove that He is still the light."

I'D RATHER SEE A SERMON

*I'd rather see a sermon
Than hear one any day;
I'd rather one should walk with me
Than merely show the way.
The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing,
But example's always clear.
And the best of all the preachers
Are the ones who love their creeds,
For to see good put in action
Is what everybody needs.
I soon can learn to do it
If you let me see it done.
I can watch your hands in action,
But your tongue too fast may run.
And the sermon you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do,
For I might misunderstand you
And the high advice you give;
But there's no misunderstanding
How you act and how you live.*

—Selected

SUNDAY SCHOOL EVANGELISM

The pastor will find it helpful and fruitful if he will teach his officers and teachers books on evangelism. He needs frequent and intimate contacts with his officers and teachers about evangelism. He will need to plan and pray with them for the realization of the primal aim of the Sunday school. Other calls, no matter how attractive, will not tempt the pastor to postpone and neglect the serious business of training his officers and teachers in the work of evangelism.

—J. N. BARNETTE

VISION

Hope springs not from what we've done, but from the work we've just begun.

—Sunshine

PREJUDICE

Prejudice limits the boundaries of clear thinking.

—Sunshine

WEALTH

There are two ways of being rich. One is to have all you want, the other is to be satisfied with what you've got.

—Sunshine

A good teacher is someone who can understand those who are not good at explaining—and explain it to those not very good at understanding.

—W. H. PALMER

MEN AND JOBS

The need of a good job for every man is no greater than the need of a good man for every job.

—Sunshine

Communing with God Here

CONTRIBUTED BY FLORA E. BRECK

If we are lost in worldliness
And fail to find Thee near,
A blessing will be found by those
Communing truly here.

Oh, bless us, Lord; forgive our ways
Unpleasing unto Thee;
And keep our thoughts in Thy control,
That we may hear and see!

RUTS

The toughest form of mountain climbing is getting out of a rut.

—Sunshine

The Preacher's Magazine

Jesus' High Priestly Prayer

TEXT: John 17:1-26

The prayer may be divided thus: verses 1-5—Jesus prays for self; verses 6-19—prays for sanctification of disciples; verses 20-26—prays for all future believers. The prerequisite of sanctification is to be—"not of the world." After recognizing this status He prayed, "Sanctify them." The provisions of this grace are: fullness of joy, preservation from evil, unity with divinity, fullness of love, and an indwelling Christ (vv. 13-23). The purpose of this prayer comes from verses 1, 17, 21, and 23 thus: "Father"—"glorify thy Son"—"Sanctify them"—"that they all may be one"—"that the world may believe"—"may know."

—PAUL F. WANKEL
Dupo, Illinois

Man's High Calling

TEXT: Philippians 3:7-21

A study of life shows that earth has neither eternal nor spiritual value (v. 7), that our possessions are to be as old castoffs (v. 8), and true value is spiritual knowledge (v. 10). Our "high calling" is as a race in life (v. 14), and the starting point is conversion. Goal of race is a prize (v. 14). The prize is the high calling of perfection (v. 15). The end of this race determines the fate of both sinner and saint. The sinner faces final and total destruction (vv. 18-19). Saint lives with his vision lifted up; he longs for return of Jesus (v. 2). We followers shall positively be changed at His return and we shall be made like unto Him (v. 21).

—PAUL F. WANKEL

How Are the Mighty Fallen!

Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword . . . (Joshua 13:22).

—NELSON G. MINK

Expressions of the Tithing Tongue

- I. T-HANKFULNESS
 - II. I-NTEGRITY
 - III. T-HOUGHTFULNESS—as stewards, not owners
 - IV. H-EALTHFULNESS (II John 2)
 - V. E-TERNITY
 - A. Laying up for eternity
 - B. Eternal truths
 - C. Eternal investment—souls for whom Christ died
 - D. Eternal contentment—we shall see Him as He is
- JOHN Y. TODD
Spartanburg, South Carolina

The Amazing Grace of God

TEXT: John 3:16

- I. THE DECLARATION OF HIS GRACE. *God so loved.*
 - II. THE DEMONSTRATION. *He gave his . . . Son.*
 - III. THE DIMENSION. *That whosoever believeth.*
 - IV. THE DYNAMIC OF HIS GRACE. *That all might have everlasting life.*
- JOHN Y. TODD

Vocabulary of Values

1. FIVE MOST IMPORTANT WORDS—"I am proud of you!" (Matthew 25:21)
2. FOUR MOST IMPORTANT WORDS—"What is your opinion?" (Matthew 22:42; 19:25; Acts 16:30)
3. THREE MOST IMPORTANT WORDS—"If you will!" (Mark 9:22-23)
4. TWO MOST IMPORTANT WORDS—"Thank you!" (Luke 18:11; 17:15-16; I Corinthians 15:57)
5. LEAST IMPORTANT WORD—"I!" (Galatians 2:20)

—MERRILL DAVIS
Cleveland, Ohio

The Challenge of Unpossessed Possessions

And the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed (Joshua 13:1).

—NELSON G. MINK

Sin

SCRIPTURE: Genesis 3:1-19

- I. SIN AS A FACT (Genesis 3:1-5).
 - A. In the scripture (Genesis 3:1-5) we see what sin is.
 - B. It is an inescapable fact.
 - C. Note what this fact of sin is.
 - D. The Bible defines sin for us.
- II. SIN IS A FACT WHICH MAN HAS ALWAYS TRIED TO EVADE.
 - A. By concealing it.
 - B. By blaming someone else.
 - C. By denying it.
 - D. By passing it off as righteousness.
 - E. By minimizing it.
- III. SIN IS A FACT WHICH MUST BE FACED.
 - A. Because it is man's number one problem.
 - B. Because it has an appetite.
 - C. Because it will continue to manifest itself in various forms.
 - D. Because it is an evil tree which bears evil fruit.
 - E. Because your "sin will find you out."
- IV. IN THE DEATH OF HIS SON, GOD MADE IT PLAIN ONCE AND FOR ALL THAT HE IS NOT INDIFFERENT TO SIN.
 - A. There was a time when God appeared to deal lightly with sinners.
 - B. The Cross reveals God's real attitude toward sin.

—LEONARD J. DEAKINS
Selma, California

The Way of Holiness

SCRIPTURE: Isaiah 35:8; 40:3-5

1. There is a preparation for spiritual blessing.
2. This spiritual highway runs through wilderness and desert (Isaiah 40:3).
3. This highway is the right way.
4. This is a "high" way—a plea for higher living.
5. This way is the glory way (Isaiah 40:5; Psalms 102:16).

—LEONARD J. DEAKINS

When Suffering Makes a Man Bitter

SCRIPTURE: Psalm 73

1. Pain makes you bitter when you forget the goodness of God (vv. 1-3).
2. Pain makes you bitter when you judge according to outward appearances (vv. 4-9).
3. Pain makes you bitter when you compare the lot of the wicked and the lot of the righteous (vv. 10-14).
4. Pain makes you bitter when you stay away from the house of God (vv. 15-20).
5. Pain makes you bitter when your response is immature (vv. 21-26).
6. Pain makes you bitter when you fail to take the long view (vv. 27-28).

—LEONARD J. DEAKINS

The Highway of Holiness

SCRIPTURE: Isaiah 35:1-8

1. IT IS ENTERED INSTANTANEOUSLY. Freeways are approached gradually, but there comes a moment when you are suddenly on the freeway.
2. IT IS FOR ALL BELIEVERS. What good is a freeway if it is only for Cadillacs or only for cars built since a certain year?
3. IT IS ENTERED BY CONSECRATION AND FAITH. You can't get on a freeway just any old place or any old way.
4. YOU MAY ENTER GOD'S HIGHWAY OF HOLINESS NOW. What good is a freeway if you have to drive to another state to enter it? What good is it if the experience of holiness can be entered only during the fall revival?
5. LET US EXAMINE THIS HIGHWAY MORE THOROUGHLY.
 - a. It is a highway of purity.
 - b. It is a highway of power.
 - c. It is a highway of peace, not a road full of chuckholes, dangerous curves, stalled automobiles, and children playing in the street.
 - d. It is a highway of faith.
 - e. It is a highway of freedom.

—LEONARD J. DEAKINS

Holiness

SCRIPTURE: Isaiah 6:1-8

INTRODUCTION: Isaiah's transformation was the result of a vision of the Lord Jesus Christ.

I. HOW DID ISAIAH COME TO SEE THIS VISION?

- A. He was in the Temple—the place where men should get saved and sanctified.
- B. His king had died.

II. WHAT WAS THE OUTCOME OF THE VISION?

- A. It brought Isaiah a new concept of a holy God.
- B. It brought Isaiah a sense of sin.
- C. It led Isaiah to confess his uncleanness and the uncleanness of his people.
- D. It led to cleansing.
- E. He found and accepted his task.

—LEONARD J. DEAKINS

The Gospel of Judgment (Matthew)

I. CHARACTER OF THE LAST JUDGMENT

- A. Universal (Matthew 25:31-32).
- B. Personal (Matthew 25:8-9).
- C. It is at an unknown hour (Matthew 24:44-51).
- D. God, not man, is to effect the separation (Matthew 13:48-49).
- E. It is final (Matthew 25:10)

II. THE JUDGE HIMSELF

- A. His personal glory and majesty.
- B. His divine-human character.
- C. His wisdom and righteousness in judgment (Matthew 20:1-16).

III. THE BASIS FOR THE LAST JUDGMENT

- A. Relationship to Jesus Christ (Matthew 21:33-41).
- B. Showing mercy (Matthew 18:23-25; Micah 6:8).
- C. Love test (service test) (Matthew 25:31-46).

IV. THE OUTCOME OF THE LAST JUDGMENT

- A. Separation (Matthew 13:24-30; 25:19-30).
- B. Final state of the righteous.
- C. Final state of the wicked.
 1. Without excuse (Matthew 22:8-14).
 2. Unrecognized (Matthew 25:11-12).
 3. Had their reward in this life (Matthew 6:2, 5, 16).

4. Cast into a furnace of fire (Matthew 13:36-43).

5. Put with the hypocrites (Matthew 24:48-51).

CONCLUSION: Bring out the words of warning in the parables in Matthew.

—LEONARD J. DEAKINS

The Sin of Being Ordinary

SCRIPTURE: Matthew 5:20; 5:43-47

TEXT: Matthew 5:47

1. Ordinary Christians are satisfied Christians.
2. Ordinary Christians are moderate Christians.
3. Ordinary Christians are non-participating Christians—bench warmers.
4. Ordinary Christians cannot give an answer for the reason of the hope that is in them.
5. Ordinary Christians have a "What's in it for me?" philosophy.
6. Ordinary Christians are negative and outward.
7. Ordinary Christians are easily discouraged (Jeremiah 12:5).
8. Ordinary Christians are lukewarm (Revelation 3:14-16).
9. Ordinary Christians are noncontagious.

—LEONARD J. DEAKINS

WHEN ELIJAH PRAYED

SCRIPTURE: I Kings 18:17-39

- v. 20 Elijah began a revival.
- v. 21 World looking for God but perplexed.
- v. 25 False prophets got first service—pre-service.
- v. 30 Invitation given.
- v. 31 Word convicts.
- v. 32 Separation must be made.
- v. 33 Dedication of all.
- v. 36 His prayer—short, to the point, humble, expectant.
- v. 36 His testimony—was saved.
- v. 39 God's glory revealed.
- v. 39 People had a camp meeting.
- v. 39 People witnessed.

—ED BENNETT

Corpus Christi, Texas

Provision for Purity

TEXT: Hebrews 13:12

INTRODUCTION: Natural and civilized man requires and demands purity, cleanness, wholeness, etc., except in the moral and spiritual. His body must have water that has been chemically purified and food that has been freed from germs, bacteria, etc. by freezing or cooking. So God also provides for us a religion that has been made pure. This process is the product from the counsel chambers of eternity. Let us study this provision for purity as taught in the words of our text.

I. THE PROBLEM OF THIS PROVISION

- A. God was holy and He could not compromise His holiness by taking unholiness unto himself.
- B. Man was unholy, very far gone, and could not of himself originate a holiness.

II. THE PLAN FOR THIS PROVISION

- A. The plan required a qualified subject and Jesus was that Subject. He was the divine-human Personality.
 1. Conceived of the Holy Ghost.
 2. Born of the Virgin Mary.
- B. This plan required His condescension.
 1. Passion—"suffered."
 2. Crucifixion—"his own blood."

III. THE PROVISION ITSELF

- A. It is for "people"—not angels or other beings.
- B. It is for His people for the present life.
- C. This provision is a privilege.

CONCLUSION: The plan was and is and shall ever be both perfect and practical. The price was fully paid. You and I may miss a lot of things in life but no one need miss this privilege. Praise God! He not only saves from wrath but can also make us pure. Let us all live up to our Blood-bought provision for purity.

—LOREN E. SCHAFER
Miami, Florida

SCRIPTURE: Acts 16:25-34

TEXT: Acts 16:30-31

INTRODUCTION: We live in a changing world. However, observable changes are only on the surface. The basic and ultimate needs of man never change. Deep things remain the same. Neither is there change in the supply of that need.

The words of our text give us the SOS call of mankind. It is a universal call. The eternal gospel offers to all the fullest and truest answer to the call of need. Here is the story of the awakening of one from the sleep of sin. Let us observe this man's call and his discovery of help for his soul.

I. AWAKENED ANXIETY

- A. Conviction—"and came trembling."
- B. Contrition—"and fell down before Paul and Silas."

II. SINGLE-MINDED INQUIRY

- A. Beyond curiosity and speculation.
- B. Involves the will as well as the mind—"What must I do?"

III. RISING FAITH

- A. It sees the possibility of salvation.
- B. It becomes a saving faith.
 1. The faith that saves is faith in a Person, "on the Lord Jesus Christ."
 2. The faith that saves is faith in the heart "on."
- C. It encompasses conversion.
- D. It encompasses confession.

CONCLUSION: This SOS call is universal. It is a yearning and longing that defies satiation from any source short of Christ. It refuses to be posited elsewhere. Christ arose that He might redeem. He will come into the awakened heart when one turns in saving faith. Come to Him now.

—LOREN E. SCHAFER

Life's Greatest Bargain

SCRIPTURE: Isaiah 55:1-7

TEXT: Isaiah 55:1-2

INTRODUCTION: The prophet Isaiah had frequently heard announcements cried out from Oriental bargain courts as merchants offered their wares to the passing people. There was a price tag on everything. He saw the people as they made many foolish and false investments. He recognized that the earthly objects purchased did not satisfy. Disappointment was written on the faces of many. Even the wealthy were so possessed by their possessions that they were not free. Isaiah had found the best things in life at heaven's bargain counter. In our scripture reading he announces to all the news of life's greatest bargain. It was just what the people needed. Let us hear the message of God's great salesman today.

- I. THE BARGAIN IS PROVIDED.
 - A. Cleansing from sin (v. 1).
 - B. Soul satisfaction (v. 2).
 - C. Spiritual life (v. 3).
 - D. Spiritual security (v. 3).
- II. THE BARGAIN IS A PRIVILEGE
 - A. The thirsty find water (v. 1).
 1. The intelligence of man thirsts for ultimate laws.
 2. The immortal spirits of men thirst for satisfying joy.
 3. The guilty hearts of men thirst for reconciliation.
 - B. The poor find plenty (v. 1).
 1. Poor in worldly goods.
 2. Poor in spirit.
 - C. The deceived find deliverance (v. 2).
 - D. The sinner finds salvation (v. 2).
- III. THIS BARGAIN IS PRICELESS.
 - A. It cannot be earned.
 - B. It cannot be purchased.

CONCLUSION: Our consciences cry for pardon tonight. Our affections cry for love. Our intellects cry for truth. Our wills cry for supreme authority. Only too long have we invested means and God-given strength falsely and foolishly. Our

hearts have been left hungry. Let us be done with our pursuit of elusive joys. Let us hearken to Isaiah's call and promise. Let us arise and come to Him.

I am reminded of a mother who heeded this call at our altar a few days before Christmas of 1951. With her beaming countenance giving witness to the fact that she had found life's greatest bargain she cried out with joy, "Oh, that is all I want for Christmas!" Her happiest Christmas—and it cost her nothing! The greatest discovery came to her when she gave attention to this announcement. Yes, dear friends, it is life's greatest bargain, for you get everything—for nothing!

—LOREN E. SCHAFER

Rest for the Weary

TEXT: Matthew 2:28-30

INTRODUCTION: Our text is one of the most beautiful passages found in Holy Writ. It is an invitation for the weary to find rest in Christ. There is to be found everywhere the "impulse to Jesus," for in weariness and unrest man's soul craves for peace and repose. Our text tells us where and how we may find soul rest. This rest is more than merely the outward calm of quiet circumstances. It is a blessing that only Christ can give and He offers it to all. People in our so-called "Aspirin Age" need to find this resource of rest. Let us notice:

- I. THE WEARINESS WITHOUT CHRIST
 - A. Some are laden with sin.
 1. Guilt—in need of justification.
 2. Depravity—in need of sanctification
 - B. Some are laden with Pharisaical legalism.
 - C. Some are laden with the distresses of life.
 1. Poverty
 2. Sickness
 3. Temptation
 4. Persecution

II. THE REST IN CHRIST

- A. Rest from a guilty conscience—the peace of justification.
- B. Rest from a polluted nature—the peace of sanctification.
- C. Rest from legalism.
- D. Rest from anxiety and care.

III. THE MEANS BY WHICH ONE MAY FIND THIS REST

- A. He must go to Christ.
- B. He must obey His commands.

CONCLUSION: Universally, man is restless. Sin is the cause. Sin is the root of all weariness and weakness. It is the poison that fevers every life. It is the mote that blurs the vision of God. It is the great disturber of men's souls. The Bible tells us that there is no rest for the wicked. Rest is a gift of God. Rest begins at Calvary! The Great Physician now is here and invites you to come. No longer listless, lukewarm, and indifferent. Think upon your state. Rouse up your soul and say, "I will arise and go." Right now—you can have rest from the weary ways of sin and find that "His yoke is easy" and "His burden is light."

—LOREN E. SCHAFER

Metaphors for Life

SCRIPTURE: James 4:1-15

TEXT: James 4:14

INTRODUCTION: There is no harder question to answer than that one propounded in our text. Yet there are no fewer than eighteen answers to all given in the Holy Scriptures. To be totally ignorant of the subject is to confess ignorance of God's Word. The Scriptures tell us that life is a tale that is told; a pilgrimage; a swift post; a swift ship; a handbreadth; a shepherd's tent removed; a thread cut by a weaver; a dream; nothing; a sleep; a vapor; a shadow; a flower; a weaver's shuttle; water spilt on the ground; grass; wind.

The first thing that strikes one about these things is that they are all "quick" things—there is a suggestion of brevity and evanescence

about them. However, shades of difference appear in these Bible answers to the age's question. Hints of meaning are great and striking and necessary to a complete concept of our life. Let us study these answers at hand.

I. OUR LIFE IS A VERY LITTLE THING.

- A. Measured by its bearing on eternity.
- B. Measured by the results of one's life on the world.
- C. Measured by the effects of one's life on time.
- D. Metaphors:
 - 1. Shadow (Ecclesiastes 6:12).
 - a. Unreal—leaves few impressions; no effect.
 - b. Illusory—life is a "shadowy" thing.
 - 2. Shepherd's tent (Isaiah 38:12).
 - 3. Tale that is told (Psalms 90:9).

II. OUR LIFE IS A VERY SHORT THING.

- A. Measured by growth.
- B. Measured by time.
 - 1. Outlived by the inanimate—furniture, books, and ideas.
 - 2. Outlived by the animate—elephant, tortoise, and redwoods.
- C. Metaphors:
 - 1. A handbreadth—"span."
 - 2. A weaver's shuttle (Job 7:6).
 - 3. An eagle hasting to the prey, "sweeping."
 - 4. A swift post (messenger, runner—Job 9:25).
 - 5. A swift ship.

III. LIFE IS A TRANSITORY THING.

- A. Pilgrimage (Genesis 47:9).
- B. Vapor (James 4:14).

IV. LIFE IS AN IRREVOCABLE THING.

- A. The past cannot be changed.
- B. The future is yet to be lived as we choose.
- C. Metaphor: Water spilt upon the ground, which cannot be gathered up.
 - 1. Stereotyped forever on plates of eternity.
 - 2. We are made in image of

God and create our individual world as a miniature heaven or hell.

V. LIFE IS AN UNCERTAIN THING.

A. Weaver's thread.

1. The thread of life is to be cut.

2. It means we must die.

B. Grass—life is an "abruptly closing thing."

CONCLUSION: Life is what we make it, according as we live to the "outward man," which "perisheth," or to the "inward man," which is "renewed day by day." Is your life ready for the swiftly falling knife? Have you turned to the Giver of life for that life which cannot die? This is life in God's Son and it is given for the asking. Ask today in faith, believing, and ye shall receive!

—LOREN E. SCHAFER

The Priority of His Presence

SCRIPTURE: John 2:1-10

TEXT: John 2:2

INTRODUCTION: In many lives, Christ is regarded as a trouble shooter, a lifeline, or a fire escape. In many homes He is only an occasional Guest or perhaps even a Stranger. Many tragic situations are the result of lives, homes, or other groups refusing to give priority to His presence. Our scripture lesson vividly portrays an event common to all today which too frequently ends "upon the rocks." This particular event would have been most embarrassing had priority not been given to His presence. In this message we shall point out something of the significance of His presence in those common events constituting our lives—recognizing that we can have His presence only as we relegate to Him the place of priority in our lives.

I. THE PRIVILEGE OF HIS PRESENCE

A. He is not to be ashamed of.

B. He must be invited. He will not intrude.

II. THE POSSIBILITY OF HIS PRESENCE

A. He was accessible during His incarnation.

B. He is accessible to anyone, anywhere, at any time when that one is ready to exercise the right means of contact. He is no respecter of persons, place, or times.

III. THE POWER OF HIS PRESENCE

A. For the dark hour of tragedy, insufficiency, weaknesses, etc.

B. Power to make us equal to the demand.

CONCLUSION: How wonderful to know the privilege, possibility, and power of His presence! How wonderful was this marriage because the couple had desired that it be graced by the presence of the Bridegroom of heaven! Visualize the embarrassment escaped. Lives and homes today are mute evidence that where His presence is gone tragedy ensues, but at the same time our lives and our homes can testify that when we make Him Lord of all and when we give priority to His presence we find a power hitherto unknown and can sing—

*"On land or sea, what matters
where?"*

*Where Jesus is, 'tis heaven
there."*

—LOREN E. SCHAFER

The Gamut of Sin

SCRIPTURE: James 1:12-21

TEXT: James 1:14-15

INTRODUCTION: An essential strategy in modern warfare is to know your enemy, his habits, position, tactics, etc. So it is essential in the spiritual realm that the Christian understand something of the sin problem—the perils of being overcome by sin as well as the privilege of overcoming it. Temptation to sin is common to all, but God makes a way of escape. Let us think together on this most important subject as dealt with by this noble apostle.

I. THE GENESIS OF SIN

A. Temptation or allurement to sin

1. It originates within the desires of the sinner himself.

2. Every man is personally responsible for his own sin.

B. Consent to sin

1. Union of desire and will.
2. The price of dallying and toying with temptation.

II. THE GENEALOGY OF SIN

- A. The birth of sin—"lust hath conceived."
- B. The deed of transgression—"bringeth forth sin."
- C. The mother of death—"bringeth forth death."

CONCLUSION: Sin—when it is finished—kills! It bringeth forth death. Sin kills peace. Sin kills hope. Sin kills usefulness. Sin kills (deadens and numbs) the conscience. Sin kills the soul! The harlot house of lust and sin becomes the vestibule of perdition. The progeny of sin is death. You need not die. You need not live like a galley slave to baser enticements and allurements; you can live like a king and reign. Christ can be Master and Lord of your life today. Sin need not run its gamut in your life. You can flee from death today. You can crucify sin today. You can mortify lust today. Rather than facing death as you leave today, you can turn about-face and look for the day of coronation, when you too can receive the crown of life reserved for all who overcome.

—LOREN E. SCHAFFER

Forward March

TEXT: Exodus 14:15

- I. FORWARD WITH THE PEOPLE OF GOD. All one body, we are not divided.
- II. FORWARD IN THE PROGRAM OF GOD. A blueprint for every life.
- III. FORWARD ON THE PROVISION OF GOD. "My God shall supply all your need" (Philippians 4:19).
- IV. FORWARD UNDER THE PROTECTION OF GOD. "The Lord shall fight for you."

—JOHN Y. TODD

Spartanburg, South Carolina

The Incomparable Speaker

TEXT: John 7:46

I. COMPASSION

A. John 8:11

B. Mark 2:5

II. COURAGE (John 8:44)

III. COMFORT (John 14:1)

IV. CAUTION

A. Beware of false teachers and doctrines.

B. Repent or perish.

—JOHN Y. TODD

MISSIONARY

A MISSIONARY SERMON

- I. The missionary movement. Acts 15:14-16: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name . . ."
- II. The missionary mandate. Mark 16:15: "Go ye into all the world, and preach the gospel to every creature."
- III. The missionary method. Acts 1:8: ". . . and ye shall be witnesses unto me . . ."
- IV. The missionary motive, II Corinthians 5:14: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."
- V. The missionary map. Romans 15:20-21: "Yea, so have I strived to preach the gospel, not where Christ was named . . ."
- VI. The missionary message. II Corinthians 5:19-20: "God was in Christ, reconciling the world unto himself . . . we pray you in Christ's stead, be ye reconciled to God."
- VII. The missionary meditation (God's talk to him). John 4:35: "Lift up your eyes, and look on the fields; for they are white already to harvest."
- VIII. The missionary meditation (His response to God). Isaiah 6:8: "Then said I, Here am I; send me."

—REV. BUD ATTICK

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Book of the Month Selection, December, 1959

CONVERSION

E. Stanley Jones (Abingdon, \$3.25)

A thoroughly evangelical and carefully documented study of conversion. This world-renowned missionary and author of many books condenses here his broad experience of long years in evangelism.

You will appreciate his loyalty to crisis-conversion as an absolute essential. He clearly warns religious educators of the danger of substituting nurture for new nature.

He discusses: What is conversion? How does it come about? What are its effects? All this is supported by a wealth of illustration.

The chapter on conversion and health may seem somewhat extreme—but read it and ponder.

It would have seemed more appropriate had he been more cautious in recommending his own books, but perhaps that is a famous author's blind spot.

In his reference to confessing sins after conversion he either sags in his holiness theology or else he means mistakes, and thus errs in his terminology.

His emphasis on the Holy Spirit is wholesome, and all in all here is a book to cheer the heart of all those who dearly love crisis evangelism.

GOD IN THE SPACE AGE

J. H. Martin (John C. Winston, \$3.50)

Your Book Editor has been waiting rather impatiently for a major treatment of religion in the space age. There have been articles in periodicals, but here has come the first book to his attention which gives substantial, scholarly treatment of the problems that a religious man must face as he peers into the space age.

The author of this book sets out to answer the question, "Will the exploration of space bring us closer to God?" He speaks of the challenge of the space age, gives a very thorough discussion of the relation between science and religion. He devotes one chapter to the question, "Will space explorers discover God and heaven?" He also deals quite basically with the question of whether life will be discovered on other planets.

The author of the book is a thoroughgoing scholar, with a background in science and theology. However, he assumes the evolutionary theory and his attitude toward Biblical interpretation seems to us to be quite liberal. Considering all this—a minister who expects to be preaching to space-minded people in the next decade will find here something to help him in his space thinking.

LOVE IS SOMETHING YOU DO

Frederick B. Speakman (Revell, \$2.50)

The author takes as his premise that love is more than emotion; it is the Christian principle revealed in genuine fellowship with Christ and faith that is worked out by love. The author counters much of the weak, anemic teaching on love by showing how inadequate these subterfuges are as they stand over against New Testament religion.

The book has practical methods. It encourages daily practice rather than mere theory, and puts emphasis upon life rather than on words.—E. E. WORDSWORTH.

STUDIES IN THE EPISTLE OF JAMES

A. T. Robertson (Broadman Press, \$2.75)

A scholarly interpretation of the Epistle of James, practical studies of joy and trial, the way of temptation, the practice of the Word of God, class prejudice, governing of the tongue, the wise man, the outer and inner life, God in business, perseverance in prayer, and soul winning.

This verse-by-verse exposition has spiritual depth, practical truth touching many areas of human life. There is an occasional Calvinistic bit of exegesis, but the main objective in the book is intensely practical, dealing with social problems and the setting forth of the reality of genuine Christianity.—E. E. WORDSWORTH.

A POCKET GUIDE TO PRAYER FOR WOMEN

Louise Miller Novotny (Standard Publishing Company, \$.50)

This is a delightfully handy little item that could be carried in purse or pocket, giving prayer meditations for women on a wide variety of themes that are particularly within the life experience of homekeepers such as: prayer for absent loved ones, when a friend departs, for an expectant mother, for a convalescent. While this is far from being a substantial book on prayer, it's a handy little item for busy women.

PHILEMON AMONG THE LETTERS OF PAUL

John Knox (Abingdon Press, \$2.00)

This is a well-written, scholarly presentation of the Book of Philemon. You might disagree with the author, for he thinks that the Epistle was addressed, not to Philemon, but to Archippus.

The book is written with the person in mind who has had at least some study in Greek. The Greek text is used frequently. This is a volume that such readers will appreciate having in their Bible study section.—E. E. WORDSWORTH.

BASIC EVANGELISM

C. E. Autrey (Zondervan, \$2.95)

The language of this book is for the most part on a college level. It reflects the theology of the author—Calvinism. It is certainly scholarly, but does not contain a wealth of new material. It is basically a research study—much of it being materials which have appeared in other books. Its chief appeal is its exhaustive and scholarly treatment.—V. H. LEWIS.

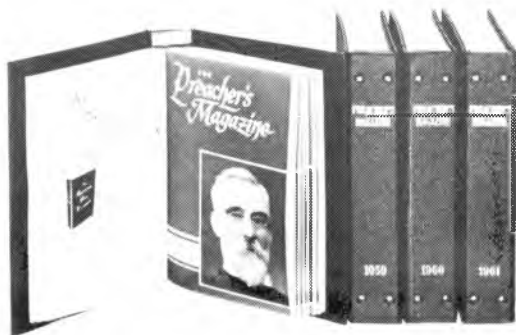
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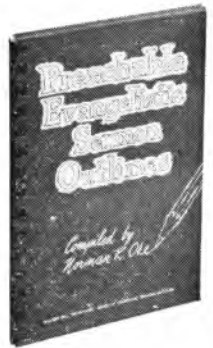
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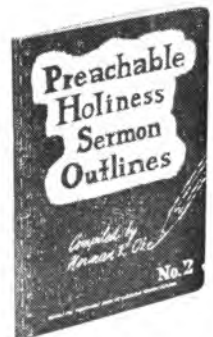
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