

PREACHER'S *magazine*

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THE JOY OF ANOINTED PREACHING

D. I. Vanderpool

PREACHER: JOHN WESLEY HAS A WORD FOR YOU

Editorial

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—proclaiming the Wesleyan message

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The Joy of Anointed Preaching

By D. I. Vanderpool

ANY METHOD that presents Christ to the world, whether it be a teaching, healing, or preaching ministry, is glorious and commendable. But preaching the Word of God is God's chief method for bringing light and spiritual guidance to the people of the earth. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

There is an unseen and indescribable power about God's Word wherever and whenever it is preached with clarity and sincerity. Paul declared, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

God's law revealed in the Word is a schoolmaster to bring us to Christ, His grace, and the good news of forgiveness and redemption. The more the divine presence is manifest in the presentation of the Word, the more piercing and far-reaching the message becomes.

Anointed preaching should be the coveted goal of every minister and may be often realized by the genuinely sincere minister.

Among the many compensating things that come to the God-anointed preacher is the strange joy that springs from within or invades from without while he speaks God's message. Ordinary preaching can become dry, dull, and uninteresting to the preacher as well as the audience.

But when the Spirit of God anoints for the task, the spiritual atmosphere changes, words come freely, new thoughts flood the mind. There is a strange sparkle about the entire service. The minister's heart beats a little faster; his face burns. He senses that a gentle hand is laid upon him. He flashes the gospel sword with confidence. He is unafraid of any foe. To sense that he is God's messenger on a mission of mercy strangely fires the heart of the minister. To feel that his message may be the key that unlocks the massive doors that imprison guilty sinners and brings blessed hope of a better life is a joy that the minister can never forget. Anointed preaching elevates the minister to the unforgettable joys of divine service.

The anointed minister knows that a message such as he gives has changed millions of distraught, frustrated, and nearly wrecked homes into little anterooms of heaven itself. He fully realizes that foundations for similar change are being laid right while he preaches. Only a heart of stone would not thrill at such an opportunity.

To know that in years to come he may meet people who have been awakened and saved through his anointed ministry gives him the drive to give his very best every time he stands behind the sacred desk.

Anointed preaching is never a slavish task, and the minister is

thrilled with the knowledge that God's Word never returns void.

Anointed preaching lifts the weary in the congregation. How many times people have gone to the house of God tired from the toil of the day, but after listening to the God-anointed preacher, they have felt refreshed and lifted into a new area, reporting that weariness left them during the sermon! God-anointed preaching arrests the giddy and frivolous in an audience, demanding their attention and serious thought.

Anointed preaching distinguishes the sermon from the lesson or lecture pattern, doing something for a message that is not found in flights of oratory or perfect pulpit etiquette.

Anointed preaching finds an expressed emotional response from the audience. It could be a hilarious, "Amen!" or a muffled word of praise; a raptured smile, or tear-filled eyes.

Anointed preaching of the simple gospel message is more powerful

than cold logic or learned discussion of psychological terms, more powerful than needle-point theological expositions or matching wits with the intelligentsia of our day.

It was the anointed preaching of Stephen that pricked the proud hearts of the scribes, priests, and Pharisees, self-satisfied in their traditions. Saul of Tarsus, the most brilliant and zealous of them all, heard Stephen preach, saw him stoned, and noted the ring of triumph in his voice as he cried with a loud voice, "Lord, lay not this sin to their charge." The anointed preaching of Stephen followed by his triumphant home-going dealt a deathblow to St. Paul's pride and prejudice and helped to prepare him for his Damascus road experience where he met the Master.

Anointed preaching quiets the nerves, warms the heart, and brings to the minister a joy that is unsurpassed.

Quick quotes for your bulletin:

An egotist is a man who thinks too much of himself and too little of other people!

Wisdom is knowing what to do next, skill is knowing how to do it, and virtue is doing it.

(DAVID STARR JORDAN)

Quote:

Dr. Wm. C. Menninger, one of the world's leading psychiatrists, was asked, "Why do men fail?" He replied, "The difference between success and failure depends on knowing how to get along with other people."—DR. GEORGE W. CRANE, *Pulpit*, January, 1963.

Preacher: John Wesley Has a Word for You

THAT MAN is a true leader who can both enunciate bold and basic principles and also supervise in the small details of practical, everyday life. For leadership consists in more than launching mighty movements; there must also be the word of encouragement to a downcast worker, the wise counsel relative to the organization of time and talent. It is said that the great steel magnate Carnegie on a tour through one of his vast steel mills stopped where a can was dropping water on a wheel for cooling purposes. After a moment of careful scrutiny he adjusted the device so the water dropped just a little slower—served the same purpose with less waste. Foolishness? No, wise leadership!

Well, at this point it is appropriate to introduce you to John Wesley. For, along with many other activities of his arduous ministry, he took time to advise his followers on the practical problems of their lives. Wesley knew that hours of good preaching could be destroyed by some unwise and careless action on the part of one of his Methodists.

So I borrow from Wesley's writings some of these bits of earthy but wise counsel.

To Mr. S (a Methodist layman) in a letter dated April 24, 1769:

"Be active, be diligent; avoid all laziness, dirt, indolence. Fly from every degree, every appearance of it; else you will never be more than half a Christian.

"Be cleanly, and in this let the Methodists take pattern from the Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house and all about you. Do not stink above ground. This is a bad fruit of laziness; use all diligence to be clean . . .

"Whatever clothes you have, let them be whole; no rents; no tatters, no rags. These are a scandal to either man or woman; being another vile fruit of laziness. Mend your clothes, or I shall never expect you to mend your lives. Let none ever see a ragged Methodist."

From a pamphlet entitled *Thoughts on Marriage and a Single Life*, published in 1743:

"Keep at the utmost distance from foolish desires, from desiring any happiness but in God . . . Make full use of the leisure you have; never be unemployed, never triflingly employed; let every hour turn to good account . . . In particular, see that you waste no part of it in unprofitable conversation.

"Give all your money to God. You have no pretence for laying up treasure on earth. While you 'gain all you can,' and 'save all you can,' 'give all you can'—that is, all you have."

From a letter to a friend concerning tea:

"Twenty-nine years since, when I had spent a few months at Oxford, having, as I apprehended, an exceeding good constitution, and being

otherwise in health, I was a little surprised at some symptoms of a paralytic disorder. I could not imagine what should occasion the shaking of my hand; till I observed it was always worse after breakfast; and that if I intermitted drinking tea for two or three days, it did not shake at all. Upon inquiry, I found tea had the same effect upon others also of my acquaintance; and therefore saw that this was one of its natural effects, especially when it is largely and frequently drank; and most of all, persons of weak nerves. Upon this I lessened the quantity, drank it weaker, and added more milk and sugar."

From the Minutes of the 1756 Conference this bit of very humane and practical advice was injected:

"Are all the preachers merciful to their beasts? Perhaps not. Every one ought—1. Never to ride hard.

2. To see with his own eyes his horse rubbed, fed and bedded."

This is appropriate to us today in the treatment we give pets, or, if you will, each other; for friends have feelings just like horses or cats, you know.

A John Walsh was a great preacher and soul winner. Wesley said he knew no man who is so few years had been used to save so many souls. Yet Walsh died of T.B. at twenty-eight years of age. Wesley considered Walsh a martyr to excessively loud and long preaching. He carefully entreated his preachers to beware lest excitement should lead them to commit the same error.

There is Wesley, the man who soared in his preaching right to the gates of heaven, but also donned working clothes and advised his people in the most practical details of life.

I'm Afraid of Work

In humor we have heard said many times, "I'm not afraid of work; I can lie down beside it and go sound asleep." In humor of course! But really I am afraid of work; not afraid to work; but afraid there is lots of work being left undone that ought to be done—work in regard to the kingdom of God, things that ought to be done to make the church a success and help to redeem the lost.

Maybe carelessness or neglect toward the church building and property. An indifference as to how the church building looks. Lack of badly needed paint; steps falling apart; doors hardly operational. Trees in need of trimming. Tin cans, old boards, junk, and such need to be picked up. Lawns improved and kept neatly mowed. And likewise for our parsonage property.

I believe we as Christians ought to do our best to keep ourselves, our own homes, our churches and parsonages, attractive, inviting, an asset in any community.

I believe we pastors are the answer, in showing our people the importance of the above and encouraging them in doing the work that ought to be done. Anyhow let's keep trying.

—ALVIN D. RICHARDS

Dr. Lawlor Answers

Question:

"We as ministers see the necessity for trained workers around the altar, for we have seen the damage to 'talking people through,' and by our actions sometimes interfering with seekers. But at the same time we have asked the Christians in mass to come pray with seekers. How can we reconcile the two so as to have trained workers and yet maintain the burden on all our Christians?" (Clark H. Lewis, Tacoma, Washington.)

Answer:

The invitation has been given; the call has been made; those who have responded are kneeling at the altar. Most have come alone, but some came with those who invited them.

The altar service must be carefully guarded from unwise people, and directed by the leader of the service. There must be those who deal specifically with the seekers. They may be called counselors. They should be consistent and experienced Christians, true lovers of souls and thoroughly sound in doctrine. Every church should have a few of these people especially trained for this task.

One person should be responsible to deal and speak with each seeker and feel a sense of concern until he is sure the seeker has received the witness. This worker should, if need be, invite the assistance of pastor or others. No one should ever tell a seeker that he has been saved or sanc-

tified. The assuring witness is the work of the Holy Spirit.

Often it is advisable for the person who will counsel to go to the altar at the time the seeker goes. This will prove helpful and often enable the seeker to pray immediately. When the invitation is given then for all to come to pray, the immediate reaction of instruction has been given, and often the seeker is ready himself to pray!

The conduct of the public altar service demands great wisdom and flexibility. Faith and prayer must be kept up; otherwise unbelief will soon depress the seekers. The altar service must be kept in a spirit of fervent prayer, and someone must follow the guidance of the Spirit to avoid confusion and secure harmony. The chief end of every altar service should be to help the seekers get a witness as quickly and as thoroughly as possible.

Fervent prayer often melts and proves helpful to the seekers. However, general instructions must be given to those who meet, and prayer meeting would be an ideal time for a pastor to deal with conduct during the altar service. A volume of believing prayer, prayed in the Spirit, often helps a seeking soul to say amen to God's demands! People around the altar praying and believing with the seeker will give him the sense that he is not alone.

All who pray around the altar must trust God to use their prayers,

(Continued on page 11)

This article which will appear in three installments is a contribution extraordinary. Upon the occasion of Dr. White's seventieth birthday celebration he was asked to read a paper on his theological thinking. By request, this paper was expanded into this substantial treatment. It represents the mature theological thinking of one of the soundest and strongest theological voices in the Wesleyan field. I am honored to be able to offer this in the *Preacher's Magazine*. You will want to save these for future reference and rereading (*Editor*).

Two Major Trends in My Theological Thinking

By Stephen S. White*

I. THE DOCTRINE OF MAN

I took my first course in systematic theology and in the history of philosophy under Dr. E. P. Ellyson when he was president of Peniel College, Peniel, Texas. Dr. Ellyson had an unusual mind and made a significant contribution to my thinking. After him, the two men who have had most to do with my interest in and understanding of theology have been Dr. H. Orton Wiley and Dr. Olin Alfred Curtis. I took courses in theology under the latter, three different years, at Drew Theological Seminary, and while I have never studied under Dr. Wiley, I have had considerable contact with him personally and with his three-volume work on *Christian Theology*. It is based on an immense amount of research and covers a wide field of theological thought. It follows the traditional style and form of such works, and is, therefore, not easy

reading for those who are not genuinely interested in theology and philosophy. On the other hand, Curtis' text, *The Christian Faith*, although it is more limited in the field it covers, not only rates high in scholarship but is unique in style and arrangement. It might be thought of as a devotional book, a literary production, and a series of soul-moving sermons, as well as a systematic theology. It is not surprising that "the Rev. T. H. Lipscomb, in the *Methodist Quarterly Review*, writes: 'Dr. Curtis has given us in this volume a kind of philosophers' and theologians' *Pilgrim's Progress*.'"

As to the Bible, Curtis gives a brief but very significant discussion of its authority and inspiration. This part of *The Christian Faith* provides valuable reading for any sincere student of the Bible. As to his endorsement theory of the inspiration of the Bible, I have always thought that it differs little from the more simple dynamical theory. This is the view which Wiley and many other conser-

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vative Bible scholars have accepted. At this point it is interesting to note that Wiley places Curtis with those who hold to the dynamical theory "with some modification" (Wiley, I, 176). With this introduction, I move on to a consideration of my own theological views.

The two major trends in my theological thinking are the anthropological and the theological. By anthropological I mean the whole human side of Christian theology—the creation and state of man as he first came from the hand of God, or anthropology as this term is usually used in systematic theology; the fall of man as it covers the whole field of the doctrine of sin, or hamartiology; and the doctrine of salvation, or subjective soteriology. On the other hand, by the theological trend in my theological thinking I refer to the other half of systematic theology, which deals largely with Christology, or the doctrines of the deity of Jesus Christ and the Incarnation; objective soteriology—the atonement, or death of Christ; and the doctrine of God which includes a discussion of the nature of the Trinity, or what is generally called theology in the narrower sense in systematic theology. In the anthropological, or first half, of this discussion you will notice that I chiefly follow Wiley's views, while in the theological, or second, section I have been much influenced by the thought of Curtis.

Thus it is apparent that both man and God are inevitably involved in the whole field of Christian, or systematic, theology, and one can divide his study of this subject accordingly; that is, he can center his thought first on those topics which have to do most with man's involvement, and then follow with the final half, where God is especially in the limelight.

What I have just said does not mean that this method of procedure, or any other that might be chosen, will give us two fields in systematic theology which are completely free from overlappings. The divisions in the study of any subject can never be absolutely hard and fast. They are necessary to proper thinking, but are never completely perfect or satisfactory.

Now as to anthropology as I have defined it above. Here Wiley is at his best, and I follow him closely. When he deals with the primitive state of man, his fallen state, and the stages of salvation which are possible in this world, he is superior to Curtis. This is one of the results of Wiley's Arminian-Wesleyan emphasis; for while both Arminius and Wesley were orthodox and made a place for theology as I have described it above, they were mainly interested in what happened to man through the activities of God. They centered their thought on *man* as the object of God's creative and redemptive deeds. Wiley has brought this movement, which grew originally out of primitive Christianity, to its climax. I marvel at his enlightening presentation of man's glorious state as he came from the hand of God, his terrible condition as a fallen creature, and the wonderful heights of salvation to which he can attain in this life through the grace of God.

Next I present a resume of Wiley's anthropology as I set forth its bounds above. Man was created in the image of God. This image was twofold: (1) There is the natural, or essential, image, which means for Wiley that man was endowed with knowledge or the capacity for it, spirituality (man was created a spirit like God—he is a finite spirit, even as God is an infinite Spirit), and immortality. This image may be described as personality, and it is that which distinguishes

man from the animal. (2) Man was also created in the moral, or incidental, image of God. This means that man was created holy, or sinless. In this respect he was like God, but on the finite level. This holiness was sustained in man's heart by the indwelling presence of the Holy Spirit.

In briefly summarizing his view as to the natural and the incidental images, Wiley says:

The natural image of God in man has reference to personality, by which he is distinguished from the lower animal creation; while the moral image refers to the character or quality of this personality. The first has to do with the constitution of man as possessing self-consciousness and self-determination; the second has to do with the rightness or wrongness of the use of these powers. The natural image gives man his natural ability and moral responsibility; the moral image gives him his moral ability and makes possible a holy character (Wiley, II, 38).

Since the moral, or incidental, image of God in man is closely connected with the idea of primitive holiness, I devote the next point to it.

For Wiley, man's primitive holiness was a positive attitude of soul, an inclination toward the good, and not just innocence or merely a possibility of becoming holy. However, it was created, and not ethical, holiness; or something unconditionally bestowed upon man, and not a gift which man received on the basis of a personal choice. Wiley describes this twofold difference in these words:

There are two fundamental distinctions which must be observed in our discussion of primitive holiness. *First*, there is the distinction between a mere possibility in holiness, and holiness itself. The former is a negative state; the latter is marked by a positive attitude of soul—a spontaneous tendency to obey the right and reject the wrong. *Second*, there is the distinction between created holiness and ethical holiness. The former is a subjective state and tendency without

personal responsibility; the latter springs from moral choices, and depends upon the action of a free personal being. Both of these aspects must be given due consideration. While differing from each other, the latter does not make void the former, but confirms it and builds upon it. By the exercise of right choice in harmony with the tendencies of created holiness, man acknowledges the value of right and thereby testifies that he is possessed of an understanding of moral values. Thus the development of holy character begins; and if continued through right choices is strengthened and confirmed in righteousness (Wiley, II, 41-42).

But according to Wiley, the description of the state of man as he was created does not tell the whole story. Man, the whole human family, became involved in sin and its effects through Adam's fall. The consequences may be listed thus: (1) Man lost the Holy Spirit, the organizing principle of man's being. (2) Since the presence of the Holy Spirit in man was the source of his holiness, his moral, or incidental, image, he lost this when the Holy Spirit departed. (3) With this double deprivation there came a terrible depravation. Man's natural, or essential, image, while not lost, was scarred, marred, depraved in its every part. Man, in this sense, was cursed with total depravity. (4) Another result of the Fall was physical death. (5) Also, the earth was cursed for man's sake when the race sinned through Adam and fell.

The nature and extent of the effects of man's fall, which I have stated in the preceding five points, are summarized in Wiley's words as follows:

Externally, it was an alienation from God and an enslavement to Satan; internally, it was the loss of divine grace by which man became subject to physical and moral corruption. If now we examine the fall in its external relations, we shall find that man no longer bears the glory of his moral likeness to God. The natural image in the sense of his

personality he retained, but the glory was gone. From his high destination in communion with God, he fell into the depths of deprivation and sin. Having lost the Holy Spirit, he began a life of external discord and internal misery. In his domestic relations there was a deprivation of their intended perfection. No longer in the truer and best sense was the woman the glory of the man. In his relations with the external world of nature he found the earth cursed for his sake. No longer was he graciously provided with the abundance of the garden, but compelled to earn his bread by the sweat of his face. If we examine the fall from its internal aspect, we discover the birth of an evil conscience and a sense of shame and degradation. Having lost the Holy Spirit as the organizing principle of his being, there could be no harmonious ordering of his faculties, and hence the powers of his being become disordered. From this disordered state there followed as a consequence, blindness of heart, or a loss of spiritual discernment; evil concupiscence, or unregulated carnal craving; and moral inability, or weakness, in the presence of sin (Wiley, II, 64-65).

Wiley believes in the atonement and the grace of God, which comes to sinful men thereby. However, it is the latter, grace as it functions in salvation according to Wiley, that we are interested in at present.

(1) First, there is prevenient grace, which opens the way for saving grace. It is given to all men through the death of Christ, or the atonement. Whatever else this prevenient grace did for man, it automatically helped him to rise out of his fallen state, his total depravity, to such an extent that he had a conscience again, which made it possible for him to know the difference between right and wrong, and a will which had the power once more to choose the good. (2) Next there is the first definite crisis in Christian experience. This comes through divine grace but it is not automatic and universal. Only those free human beings obtain it who respond to divine grace properly.

ly. It includes justification; regeneration; adoption; and initial, or partial, sanctification.

For the sake of brevity I am describing these four aspects of the first crisis as Wiley summarizes them:

The concomitant blessings which make up conversion as a first work of grace, are (1) Justification as an act of forgiveness in the mind of God; (2) regeneration as the impartation of the new nature; and (3) adoption as an assurance of the privileges of heirship. To these there must be added another concomitant known as (4) "initial" sanctification. Defilement attaches to sinful acts, and so also does guilt, which is the consciousness of sin as our own. There must be, therefore, this initial cleansing, concomitant with the other blessings of the first work of grace, if this guilt and acquired depravity are to be removed from the sinner. Since that which removes pollution and makes holy is properly called "sanctification," this first or initial cleansing is "partial" sanctification. But the term is not an indefinite one, referring to the cleansing away of more or less of the sinner's defilement. It is a definite term, and is limited strictly to that guilt and acquired depravity attaching to actual sins, for which the sinner is himself responsible. It does not refer to the cleansing from original sin or inherited depravity, for which the sinner is not responsible. We may say then that initial or partial sanctification includes in its scope all that acquired pollution which attaches to the sinner's own acts; while entire sanctification includes the cleansing from original sin or inherited depravity (Wiley, II, 480-81).

Let us note carefully what Wiley says as to initial, or partial, sanctification. He rightly points out that it is not the beginning of the second crisis, entire sanctification. Initial, or partial, sanctification does not start something which is finished in the second crisis, or entire sanctification.

Next I present a resume of Wiley's view of entire sanctification. It is the best that I know of, and I agree with it 100 per cent. (1) Entire sanctifi-

(Continued on page 37)

A Letter to Paul*

TO PAUL, sometime citizen of Tarsus, presently of Damascus, from the Reverend James, D.D., director of Church Extension, Christian Mission to the Jews.

MY DEAR BROTHER:

The Committee on Personnel has had time to complete its evaluation of your application as a missionary candidate. Having studied your qualifications carefully, the brethren have asked me to inform you of the mission board's decision.

As a member of the examining committee, I can say that no other application of recent date has aroused more interest. Your reputation is well known, and news of your defection from Judaism has spread throughout the Church.

Your references as to background are excellent. From the thumbnail sketch you enclosed, no one could seriously doubt your present Christian zeal.

The statement regarding your physical condition raised some questions among members of the committee. You did not state the specific nature of the physical disability you referred to as your "thorn in the flesh." Everything else being satisfactory, you probably would not be disqualified for reasons of health alone, unless of course the ailment was of such a serious nature as to hinder your work noticeably (epilepsy, poor eyesight, or a speech impediment). You

should be advised that seldom a day passes without a report reaching us of the hardships endured by our extension workers. Have you considered the possibility of persecution at the hands of former friends, beatings or stonings, to say nothing of the daily privations of physical needs?

The account of your dramatic conversion is most interesting. Your claim to apostleship on the basis of privately revealed revelation is not the first to come before the committee, of course. And none of the members can testify to having undergone exactly the kind of experience you relate; on this basis alone, however, we would not discount its validity. One of the brethren suggested that perhaps the report of your examining physician in Damascus might throw additional light on the exact nature of the experience. (I might add that even for a man conditioned to life out-of-doors, the trip from Jerusalem to Damascus in the heart of the noon-day sun is a perilous undertaking. But I digress.)

The most disturbing part of your application was revealed in the statement of your philosophy of the Christian Mission. Frankly, the committee viewed with alarm your proposed plan to "carry the Gospel throughout the Gentile world." Our present program of church extension envisions no such mission. For one thing, such a vast program as you suggest would be quite impractical. I am convinced, as is Dr. Simon Peter, that few Gentile converts

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would be prepared to undergo the rites and ceremonies of Jewish law leading to preparatory membership in the Christian fellowship. Furthermore, we have neither the personnel nor the finances at this time for carrying on such an adventurous undertaking, if it is started. (The truth of the matter is that we are even having some difficulty maintaining the mother church here in Jerusalem!)

You made no mention of your administrative ability or experience. But knowing something of your past endeavors as prosecuting attorney for the Sanhedrin, we are led to surmise that you would be most effective. Yet, our need at this time is for men of more even temperament; one has to be all things to all men, and compromises are sometimes necessary in order not to alienate men of status and wealth we are not most anxious to draw into the fellowship.

There is one other consideration—and I hesitate to mention this—it is getting more difficult every day to place an unmarried man in the field. The first preference of a community is for a husband-wife team.

Frankly, Brother Paul, the weight

of evidence is against our giving you a regular missionary appointment at this time. It is, therefore, with deep regret that the board cannot act favorably on your application. This does not mean, however, that we cannot assist you in finding a place of effective service.

Our suggestion is that you resume your old trade of tentmaking. With the housing situation what it is today, tentmakers command premium wages everywhere.

If you should be interested in locating here in Jerusalem, I am sure that something could be worked out for occasional speaking engagements. The board is prepared to certify you as a local preacher with all rights and privileges, should you come. There is a lifetime of work to be done right here in Jerusalem among Jews and Jewish converts. We feel that this would be the most effective field of service for a man of your background and experience.

Please be assured of our continued interest in you. If we can be of further service, let us know. With every good wish for the future, I am

Yours in His service,

JAMES

Dr. Lawlor Answers

(Continued from page 5)

and make their prayers a blessing. The Holy Spirit often overrules the blunders of the willing, devoted saint. There can be no specific routine for praying around the altar—it is faith singular and united. Faith—not formula, shouting, or emotion—brings the victory.

The practical question is often asked as to how long people should pray around the altar. A general note of victory and finding at the altar service is usually a signal for an informal dismissal. Prayer is the secret of victory in every altar service. A warm, victorious altar service is the best school for training people how to pray at the altar.

Qualities That Make a Good Preacher

Training a National Worker

By Elmer O. Nelson*

THE YEARS of training and development of a national worker on the mission field appear to be similar to that of a pastor or missionary in the homeland. Apart from specific training on problems and needs peculiar to the field, the basic method of training is much the same.

Many converts on the mission field, soon after they are saved, begin expressing their desire to preach. The new Christian's natural or God-given desire to win souls is often expressed in a desire to preach. This desire may be expressed because of economic necessity. At this time careful counsel and interview are necessary. Along with a desire to preach there must be sincerity and a divine call. Usually during a probationary period this call from God becomes a matter of urgency, which is expressed in personal soul winning. Those without a definite divine call to preach will be satisfied to work in a local situation with their pastor. A young minister encounters many disappointments and reverses that would discourage and cause one to leave the ministry if the divine call were not definite.

The divinely called worker needs counsel and encouragement. Preparation for this high calling is a slow

and sometimes grievous task. Nothing can be of more importance than daily, consistent Christian living. The unconverted in the congregations consistently look for inconsistencies in the lives of converts, especially the Christian worker. Many make their decision for Christ because they have watched and witnessed some who faithfully and loyally walk with the Lord. The national worker must be taught early that consistency in the daily Christian life is a result of a genuine devotion to God in both prayer and Bible reading.

Public relations an attribute of success. A genuine love for people and an interest in their welfare are a need among workers. A friendly attitude always contributes to success in the ministry. Seldom are souls won to the Lord before first won in friendship. Failure is due to come to workers who professionally exercise religious activities without love or feeling. A very important factor also is the minister's appearance. Few national workers have adequate dress clothing; nevertheless they must realize they can appear neat and clean when calling and preaching. Another important factor among workers is that they have Christian companions. Married pastors set an example. There are fields where the wedding vow does not enter into the

*Missionary to the Republic of Panama.

lives of the people. They consider marriage as something costly and unnecessary. Not only does the pastor need to be an example to others, but if married he is better prepared to help and understand family problems and needs. A pastor's wife can be a source of help and encouragement in the labors and decisions of the ministry. Often the unmarried minister is the target of undue criticism or accusation.

National pastors must be trained in the art of preaching and the administration of the various ministerial duties. A quality admired in all ministers is being well prepared. The lack of preparation is easily detected and often detested. Our workers should know that God can bless the hours of preparation as well as the time of delivery. Dr. Wiley often left this thought with his ministerial students, "God will not put in our mouths that which we haven't previously digested through our studies." They should be taught to relate the entire program, from the first hymn to the last Amen, in order that the service will have a definite impact upon the listeners. An order of service is imperative for a smoothly run service, of course always leaving room for the leading of the Holy Spirit, which of course may change this order. Preaching can be very effective, if loving in approach, evangelistic in appeal, with God's anointing on the messenger of Bible-centered truth. There is a temptation among preachers to neglect certain important phases of Bible truth. There are important phases of truth that should be presented from both Old and New Testaments.

Courage and confidence are qualities cherished in the ministry. There are so many needs spiritual, physical, moral, and material. People

always look to their pastor for the answer to all their problems and needs. A well-trained minister with courage from God, faith in God, and self-confidence can do much to help humanity and win lost souls. There is no doubt that the greatest need of everyone, outside of Christ, is spiritual. Other needs may have a tendency to dim this truth. Nevertheless the minister must wisely direct the needy to Christ, who then promises that "all these things shall be added unto you."

On mission fields where the gospel has not been heard before, the pastor must keep in close contact with all new converts. Three sermons are not sufficient spiritual food, during a week, for new converts. They need the counsel, encouragement, and calls from the shepherd of the flock. This means a dividing of the time for study and calling, as both are equally important. These workers must feel that theirs is the highest calling this side of heaven. They must allow nothing to separate them from their assignment and the will of God. Paul says, "In all these things we are more than conquerors."

The national pastor soon learns that the nature of his ministry, for the most part, will be teaching. Many people of the country have not had the privilege of a formal education. Though it would be easy for a well-trained pastor to teach and preach in technical or theological terminology, he must remember to speak in terms simple enough to be understood by the people. This would especially apply to new mission stations where religious vocabulary is new to the people. Recently the congregation of a new mission in the country was urged to pray for the services. An elderly man stood to ask, "What do you mean by prayer? Do you plan to give us a copy of a

prayer to be repeated?" In the very next service a message was prepared and given on the meaning of prayer and how to pray. The utmost purpose and concern on the mission field are to evangelize. A teaching ministry need not be unrelated to evangelism. All workers must be challenged to be soul winners and evangelistic in their teaching. Some people may accept Christ without a complete knowledge of Bible doctrine, but the teaching ministry continues as converts are taught the ABC's of Christian living and soul winning.

There are those with inquiring minds who would argue that they will not be born again until they have sufficiently studied the Bible and theology. They insist on religious knowledge before seeking a religious experience or being born again. Often we see these people neglect and neglect salvation. Good advice to those of this belief could be this, in the form of a question: How much did you know when you were born into this world? The truth of the matter is they didn't even know their mothers at first. No doubt it took several days before they could recognize Mother's voice from Grandmother's. The point is this: the learning process began after birth and rapidly continues. It seems fair to expect a similar relation to the new birth. By faith accept Christ; then come learning and growth. In recent months I have seen many adults accept Christ by simple faith after hearing a gospel message for the first time in their life. Some have never had a day of formal education, but they receive a

definite experience that changes their lives and brings them back to learn more and give their testimonies. Salvation has so changed their lives that they now want to learn to read and write, so they can read their Bibles and be better Christians in service to God. One young Indian, recently saved, wants to learn to read and write so he can be a pastor to his own people. It is amazing to watch the spiritual growth of these new converts as they begin to offer prayers, testify, and sing the hymns of the Church. Another amazing observation is that the preacher doesn't have to beg and plead to get sinners to the altar after the message. They seem to be so thrilled that the gospel and salvation have come to their village that they come with open hearts and minds. To these people from the jungle, an invitation song at the close of the service would actually hinder their response to accept Christ. It would be like beginning a song service in place of an invitation.

Every pastor must be alert to the thinking and customs of those to whom he ministers, without making any compromises of the Christian standards. The native pastor who lives and works with his people knows best how to help them spiritually. The minister who knows his Bible and seeks divine guidance will be able to meet the demands and needs of varying situations. With a vision for the building of the kingdom of God and a genuine love for lost souls, great things can be done for the Lord through a program of world evangelism, while there is yet opportunity.

The Spirit of Evangelism

EVANGELISM has been and must continue to be the very life of the Church; evangelism not in name, not in program and talk, but evangelism in practice and life. Not everything that goes by the name evangelism is true evangelism. Not every series of meetings advertised as evangelistic meetings are actually evangelistic in results.

There is a spirit of evangelism which is essential to all evangelistic activities. It is the spirit of an evangel, one who is possessed of a passion to deliver a message with effectiveness, one who feels keenly his own responsibility for the winning of others to Christ through his own personal witnessing, one who has a sincere love for people and a deep appreciation of their worth as God sees them.

The story is told of a messenger of World War I who, during a fierce battle, was commissioned to carry an important message to brigade headquarters. On his way he was severely wounded, both eyes were injured, and he became blind. He stumbled on, endeavoring to get the message through. Presently he fell over the body of a soldier whose feet had been severely wounded. After ascertaining the condition of his comrade, the messenger said, "Your eyes are all right, aren't they?" Being assured that they were, he made this demand, "Here, you get on my shoulders and we will go back. You be eyes for

me and I'll be feet for you. We must get this message through." That blind soldier had the spirit of an evangel!

How disgusting it is to observe the artificial stimulations used on a group of people who have not this evangel spirit to arouse them to become evangelistic in practice! How superficial these means are when compared with the true spirit of an evangel of Christ! There are programs of various kinds, sensational themes announced, to make up for the lack of a truly evangelistic spirit. Other insincere practices are also apparent. There are the ministers who stimulate an evangelistic spirit in the pulpit, but who carry no true spirit of evangelism in their hearts.

A writer in discussing the lack of missionary zeal in the Church today made this general indictment, "We have lost the sense of Christ's supremacy, of Christ's sufficiency, of the urgency of our message." When these are lost, the spirit of evangelism is gone; for a realization of the supremacy of Christ, the sufficiency of Christ, and the urgency of the gospel message is the very essence of evangelism.

The spirit of evangelism must be nurtured; it must find expression in everyday life—otherwise it will die. We must cultivate this spirit of evangelism by demanding of ourselves that we keep bright and glowing within our hearts a sincere love to Christ, that "first love" which Jesus

**Revival*, Sept., 1962. Used by permission.

accused the Ephesian church of losing. We must through prayer and communion with our Lord partake more and more of His compassion for people, the people who are lost; we must keep alive within our hearts a sincere love for these people, a love that carries through between revival meetings; we must be possessed of the consciousness that we are evangelists, that we have the only message of salvation for the people about us and for the people of all the world; we must realize that we are fishers of men and feel anew our personal responsibility for reaching

the people everywhere for Christ, bringing them into the experience of the new birth and pressing upon Christians the necessity of going on to the experience of entire sanctification.

What about this spirit of evangelism? Is your church possessed of it? Does it burn within your own heart? No church will be more evangelistic than are its members and leaders. It is therefore essential that each of us give himself to prayer and a deep concern for the salvation of others, that we make sure that we have the true spirit of an evangel.

SERMON WORKSHOP

The Forgiving Father

By Ross W. Hayslip*

THEN SAID JESUS, *Father forgive them; for they know not what they do . . .* (Luke 23:34).

The first words of record that Jesus spoke from the Cross were addressed to a "forgiving Father." The parable of the forgiving father and prodigal son was now moving in the form of an abstract story into the realm of concrete reality. Jesus was now prepared by action to reveal a

Father that he had portrayed in narrative.

The Divine Relationship

This is an important factor to be considered as we look toward the Father to whom He spoke. John is the only writer of the Gospel who uses the term "only begotten."

"The glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

No man hath seen God at any time;

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the only begotten son which is in the bosom of the Father, he hath declared him" (John 1:18).

"His only begotten Son" (John 3:15).

He hath not believed in the name of the only begotten Son (John 3:18).

God sent his only begotten Son into the world, that we might live through him (I John 4:9).

Warfield, the great theologian many years ago, says that the idea that John conveys by the use of this phrase is not derivation of essence but rather uniqueness of relationship, so that which is declared is that beside Jesus Christ there is no other. He is the sole, complete Representation of God on earth.

The first recorded words of Jesus here on earth had to do with His divine sonship. "Wist ye not that I must be about my Father's business?" (Luke 2:49)

Peter's confession in Matt. 16:17 recognizes that Jesus is the Son of the living God. This is the great rock upon which the faith of the Church rests. Christ is God's Son in a way transcendent to any relationship into which man may claim to be a son of God.

His relationship with the Father is seen in John 10:30, when He said, "I and my Father are one." Herein is seen a glorious unity in nature, attributes, and glory. Sabellius first taught the heresy of Unitarianism. The plural verb "are" indicates the divinity of our Lord. All false doctrines retreat before John's marvelous declaration that "in the beginning was the Word, and the Word was with God, and the Word was God." We can never find the cradle of the only begotten Son, for He was eternally coexistent with the Father. Never can the Church retreat from this belief and teaching. To do so is

to demote our Lord to the level of a mere human religious leader. God the Father saw fit to reveal himself to the world in the form of God the Son.

The Accessible Divinity

This is seen in the wonderful fellowship of prayer that Christ enjoyed with His Heavenly Father. The words "prayer" and "pray" are used twenty-five times in connection with the ministry and life of Jesus, as recorded in the Gospels. In Luke 6:12 we read that He went out into a mountain and continued all night in prayer. Mark 1:35 tells us of His rising before day in order that He might spend time in the presence of His Father. He deprived himself of sleep in order that He might commune with His Father and enjoy that blessedness that comes in time of prayer.

Jesus constantly urged His followers to pray to an accessible Father. "Ask," He said, "and it shall be given unto you." "He that asketh receiveth." Jesus was well aware of the promises that God the Father had given relative to His willingness to answer prayer. Prayer is not seeking to drive God to do our bidding. It is rather a sublimation of our personal desires to the will of Him who knoweth all things best. It is not an effort to tell God what to do; rather it is an offer to co-operate on our human level with the supreme wishes of the divine. Jesus taught both by precept and example the importance of our approach to God in faith to believe "that as consecrated children of our Heavenly Father" we can ask in accordance to His will and in His name. "Men ought always to pray," said Jesus. This was His own belief and He constantly expounded it. The selflessness of this prayer is seen in Paul's great assertion in Gal. 1:4, "Who gave himself for our sins."

This great spirit of self-sacrifice is seen in the words of this prayer to His Father. It was not a prayer for self in suffering but rather for sinners in their sin. He prayed, not for surcease from pain, but rather for salvation for souls steeped in sin.

His prayer was not for an easy death but for a great pardon for those who ignorantly were acting as instruments of His death. It is not that God loves us because Christ died for us, but rather that Christ died for us because God loves us. Someone has aptly said that Christianity derives its name from Christ and its meaning from the Cross. Its message then is "Jesus Christ and him crucified." Jesus on the Cross is the most helpless individual in the universe as far as human effort is concerned. Hands that banished disease and death are now transfixed by metal nails to the rough crossbeam. Feet that went about doing good are spiked to the cruel tree. Surrounded by armed men and a hostile crowd He has no concern for His own welfare but thinks of those whose need is greater than His. If Whately's observation that a man is called selfish, not for pursuing his own good, but for neglecting his neighbor's, be true, then Jesus is the embodiment of the opposite of this appraisal as He looks toward the Father and selflessly, sincerely, and surely prays the prayer that He knows His Father will hear.

The Merciful Father

The Father's mercy is shown by this petition. The sin involved was a terrible one. Jesus had once said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This transgression was unbelief. Christ said also that, if He were rejected as a person, the word that He spoke

would be the criterion of judgment at the last day. To reject Christ was and is not only to turn Him aside but is also to insult the mercy, goodness, and forbearance of God. This unbelief was fostered no doubt by ignorance, carelessness, and hatred. The ignorant were too lazy to investigate this greatest of all truths. The careless were too busy with their own pursuits. Secular habits dominated their lives, and as a result spiritual inertia had set in. Those who hated Him had seen the light and rejected it. How sad for the man who is lost knowing the truth but failing to act upon it! Sin is black in any of its forms, but here we see it in its basic form. The Sent One had been crucified. The Holy One of Israel had been beaten and spat upon. No wonder the world was darkened to match the hue of the heinous sin! There that day was seen the fullest revelation of moral poison that has sent thousands to drunkards' graves, criminals' scaffolds, and Christless deaths. To reject Him is to open the door to the loathsome ravages of sin.

Calvary shows the horrible ignorance of sinful man. "Had they known it, they would not have crucified the Lord of glory." Ignorance of spiritual things leads to idolatry. Not to know the truth is to cause man to create the false when he seeks a god to worship. A few days ago I visited the international headquarters of the Rosacruzian Order in San Jose, California. Here are a flourishing group who are devoting their activities to what they term seeking the answers of life's mysteries. They claim to find their answers in the doctrine of reincarnation. They have made themselves a system of thought built upon the foundations of human philosophy.

(Continued on page 22)

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:1-2

THE EPISTLE to the Ephesians divides itself very naturally into two main sections. The first three chapters deal with "The Christian's Worship." Chapters 4-6 describe "The Christian's Walk." The order is logical. Our walk will depend on our worship. That is why we worship God on the first day of the week, that we may walk before Him perfectly as we go about our duties the other six days. And that is why we need to worship the Lord in our private devotions the first thing each morning, that we may have His guidance and strength throughout the day. Only those who worship correctly can walk successfully.

"WALK" OR "LIVE?"

Five times in chapters four and five Paul instructs his readers as to how they should walk. In 4:1 he says, "Walk worthy of the vocation wherewith ye are called"; in 4:17, "Walk not as other Gentiles walk"; in 5:2, "Walk in love"; in 5:8, "Walk as children of light"; in 5:15, "Walk circumspectly." These passages make splendid texts for a series of sermons on "The Christian's Walk in a World Like This."

The connection of these five verses with the word "walk" is somewhat obscured in some recent versions. The Revised Standard Version

(1952) has "lead a life" (4:1), "live" (4:17), and "walk" in the three passages in chapter 5. *The Berkeley Version* (1959) reads "conduct yourselves" (4:1), "behave" (4:17), "live" (5:2, 8), and "conduct yourselves" (5:15). *The New English Bible* has "live" ("living") in the first four instances, but "conduct yourselves" in 5:15. Moffatt uses "live" and "lead the life." Goodspeed does the same. Interestingly Weymouth has "live" once, but "live and act" in the other four verses.

In all five places the Greek verb *peripateo* is used. It is the aorist infinitive in 4:1 and present infinitive in 4:17. In all three passages in chapter 5 it is the present imperative—"keep on walking."

The verb *peripateo* occurs some ninety-six times in the New Testament. In the King James Version it is translated "walk" in all but three places. In these it is rendered "go" (Mark 12:38), "walk about" (I Pet. 5:8), and "be occupied" (Heb. 13:9).

The word has its literal meaning "walk" in the four Gospels, where it is found thirty-nine times. It is the same for the first seven occurrences in Acts. But in the eighth (Acts 21:21) it is used metaphorically, as in Ephesians. As would be expected, this is the dominant usage in the Epistles. The five occurrences in Revelation all carry the literal sense.

Abbott-Smith says that the word is used "metaphorically, of living, passing one's life, conducting one-self."¹ This is clearly the meaning here. But the term "walk" seems to have greater homiletical "punch," and so is perhaps preferable for preaching.

"VOCATION" OR "CALLING?"

Since "vocation" (K.J.V.) is the same root as "called," it is better to translate the former as "calling" (A.R.V.). This brings out the close connection between the two in Greek.

"LOWLINESS" OR "HUMILITY?"

The word *tapeinophrosyne* (seven times in N.T.) is defined as "lowliness of mind, humility."² Thayer gives the following explanation of its meaning: "The having a humble opinion of one's self; a deep sense of one's [moral] littleness; modesty, humility, lowliness of mind."³

The compound is derived from the adjective *tapeinos*. Cremer traces the development of the latter. Figuratively it meant: "(a.) low, unimportant, trifling, small, paltry . . . (b.) humbled, cast down, oppressed . . . (c.) . . . modest, humble . . . submissive subject. . . . Further, the word is used in profane Greek (d.) very often in a morally contemptible sense cringing, servile, low, common . . . ; and it is (e.) a notable peculiarity of Scripture usage that the Septuagint, Apocrypha, and New Testament know nothing of this import of the word, but rather, in connection with (c.), deepen the conception, and raise the word to be the designation of the noblest and most necessary of all virtues."⁴

Trench agrees fully with this characterization of the use of *tapeinos* in classical Greek writers. He says: "The instances are few and exceptional in which *tapeinos* signifies anything for them which is not groveling, slavish, and mean-spirited."⁵ As far as *tapeinophrosyne* is concerned, "no Greek writer employed it before the Christian era, nor, apart from the influence of Christian writers, after."⁶ However, it is used in Josephus, but only in a bad sense.⁷

In other words, Christianity took the pagan idea of humility as suggesting a cringing, servile attitude and made it the finest, noblest virtue of all. This is one of the glories of the Christian religion.

Jesus set the example when He said, "I am meek and lowly in heart" (Matt. 11:29). The two adjectives He used correspond exactly to the two nouns in this clause, "with all lowliness and meekness." These are the highest Christian virtues. There is no place in the life of the true follower of Christ for pride and self-assertion.

"Lowliness" is used here by most standard English versions. However *The New English Bible* has "humble." *The Berkeley Version* has "humility," as do also Goodspeed and Williams. Moffatt has "modesty." But that is inadequate. As noted in the quotation from Cremer, Greek writers used the adjective *tapeinos* in the sense of "modest." After describing its higher meaning, Trench says: "Such is the Christian *tapeinophrosyne*, no mere modesty or absence of pretension, which is all that the heathen would at the very best have found in it."⁸ Cremer agrees with this when he

¹Lexicon, p. 356.

²Ibid., p. 439.

³Lexicon, p. 614.

⁴Lexicon, pp. 539-40.

⁵Synonyms of the New Testament, p. 148.

⁶Ibid.

⁷Abbott-Smith, *op. cit.*, p. 439.

⁸*Op. cit.*, p. 150.

writes: "Humility with the Greeks was in fact nothing higher than *modesty, unassuming diffidence.*"⁹

MEEKNESS OR GENTLENESS?

The word *prautes* is defined by Abbott-Smith as "gentleness, meekness."¹⁰ Occurring eleven times in the New Testament (best Greek text), it is always translated "meekness" in the King James Version.

But *The New English Bible* has "gentle"; and "gentleness" is the rendering in Moffatt, Goodspeed, Williams, and *The Berkeley Version*. Certainly there is no meekness which does not manifest itself in gentleness. But the latter is more outward, the former more inward. For this reason "meekness" is to be preferred, as it is in the standard English versions

(K.J.V., A.R.V., R.S.V.). At the same time, the Christian must make sure that his inward grace of meekness, implanted by the Holy Spirit, manifests itself in the outward graciousness of "gentleness."

Trench seems to have caught the true meaning of this term. He notes that it is not "mere natural disposition. Rather is it an inwrought grace of the soul; and the exercises of it are first and chiefly towards God." He continues: "It is that temper of spirit in which we accept his dealings with us as good, and therefore without disputing or resisting; and it is closely linked with the *tapeinophrosyne*, and follows directly upon it (Ephes. iv. 2; Col. iii. 12), because it is only the humble heart which is also the meek."¹¹ Put in simplest terms, meekness is submissiveness to the will of God.

⁹*Op. cit.*, p. 540.

¹⁰*Op. cit.*, p. 377.

¹¹*Op. cit.*, p. 152.

Preacher, How About Your Image?

By Bernes K. Selph*

GOOD-BY, PWEACHER," the four-year-old called to me as I crossed the yard and opened my car door. I had visited her family and talked with her too. As I drove away I wondered what was her image of a preacher. In her young mind what did she think of when she heard the word "preacher"?

*Benton, Arkansas.

What she thinks is important, but what I do to stimulate what she thinks is still more important. I recalled how I had acted in the home in her presence. I tried to recall how I had acted on other occasions in her home.

She knows that I am the man who stands in the pulpit Sunday after Sunday with the Bible in my hands, preaching. She remembers me as the

one who stoops to shake her hand as she comes out the church each time she is present. Gradually she is building up an image of a preacher. If she sees the preacher as a considerate, loving, friendly man who proclaims the truth of God and visits his people and pays attention to children, isn't she getting a good perspective of what a preacher should be?

I want her to have a better image of preachers than I had as a child. I didn't have much opportunity to know them, and I was grown before I knew one intimately. They were a foreign lot, aloof, distant, stern. They were human, I knew, but different—and different in a way that all but repelled. I hasten to add, my image of them was not all their fault. I take part of the blame. But certainly I do not want to create such an image.

My thoughts ranged beyond the little girl to the world around us and its concept of the preacher. It is not always a healthy image. This the ministry regrets. Wherein lies the fault? Well, it isn't easy to say. Some of it lies within the preachers themselves. They create the wrong images by their attitudes, dispositions,

mannerisms, emphases, and habits. Sometimes the world beyond the ministry misunderstands the preacher and his intentions. Preconceived ideas of what he is or should be hurt.

The wrong impression may be purposefully created by the enemies of God, and this is beyond the control of the individual. Jesus faced this in His prayer for His disciples. He said, ". . . the world hath hated them, because they are not of the world, even as I am not of the world." If the world treated Him as it did, His followers know they may be subjected to the same.

It isn't always easy to create the right image, as every minister knows. His calling makes him different. The nature of his work creates tensions. He is in the world but he is also of another world. At his best he does not always demonstrate the example of what the citizens of the spiritual world should be. This splotches the picture he is trying to bring into focus.

With whomever he meets the preacher represents God, and the impression may be good or bad. Though he does not present it in its perfectness he remembers that God holds him responsible for the image he creates.

The Forgiving Father

(Continued from page 18)

To relegate Christ to the position of a mere human philosopher is to show the deepest ignorance of Calvary's benefits. Too many times we see the Blood overlooked as a force of redemptive grace. We can understand the mystery of life only as we view it in the light of a just God being merciful toward sinful mankind through the medium of an up-

raised cross. How man can ignore God for many years and then suddenly turn to Him in repentance and find abundant mercy can be explained only in the light of Calvary. That death on the middle cross made possible the answer to the Saviour's last prayer. You and I can find this forgiveness of the sovereign Father only as we approach Him by the way of the Cross. The way to Him is by the red road of Golgotha!

Revival Now

By J. Paul Downey*

Write the vision, and make it plain (Hab. 2:2).

Look on the fields; for they are white already to harvest (John 4:35).

STRANGE forces have been at work in the gospel fields of the world and the harvesttime is now. Swift-moving events open the doors to the gospel, and likewise sudden happenings close the doors. In order for us to reap the harvest that God intends that we should have, the following things are necessary. First, in way of preparation we should take the route of Hezekiah, "Now they began on the first day of the first month to sanctify" (II Chron. 29:17).

Beginning with the first day of the new year, ours must be the complete route of sanctification with all that this involves. Namely, we must become convinced that not only are the heathen in the darkness of superstition and sin, lost eternally unless they are saved, but that all men everywhere will miss heaven unless they also take the route of sanctification. "... and holiness, without which no man shall see the Lord" (Heb. 12:14).

This course will bring heart searching, cleansing, humbling, filling, and empowering. Power for service is in proportion to purity (II Chron. 16:9).

Search my heart, O God, and know my heart today. The Psalmist cried,

"For thy name's sake, O Lord, pardon mine iniquity; for it is great" (Ps. 25:11). God intends His Church to lead the forces of righteousness forward to the speedy evangelization of the world.

The new year demands that pastors get their texts on their knees, soak them with their tears, groan over them with a travailing spirit, warm them with striving in prayer, and deliver the message as a living thing warm from God's heart and the fire-side of his parish homes, with a stirring in his heart that warms the hearts of the listening audience who have saturated their own hearts and lives with the anointing of God as a result of prayer and house-to-house visitation.

Revival is a result of the irresistible force of the Holy Ghost. The Bible reveals the method. The church supplies the men; the Holy Ghost intercession supplies the channel through which it comes. "The gates of hell shall not prevail against" us. Revival now is a result of fervent prayers of believers who have, by the Spirit, Jesus' love and compassion for sinners. The intercessor becomes an instrument of the Holy Ghost to conduct unlimited power to loose the souls of men, and to exercise the victory and authority of Christ over the hindering powers of darkness (Rom. 8:26-27).

(Continued on page 37)

*Pastor, First Church of the Nazarene, Phoenix, Arizona.



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No. G-1059

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Scripture: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."



Scripture: "My peace I give unto you."

Scripture: "They presented unto him gifts; gold, and frankincense, and myrrh."



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How Do You Do?

By Audrey J. Williamson

THIS is a familiar salutation. When we ask it, we do not usually expect a direct answer to our question. But today, I do want that very much. I want you to answer it to yourselves, and if it would help you to do so, answer it to me. For I am deeply concerned with just that, *how do you do?*

For months I have had an increasing distress and burden for our pastors' wives regarding their physical and mental health. I hear of women on every district who are breaking down, or suffering from nervous and emotional problems and periods of depression, at times accompanied by unrestrained tears. I am told of women who feel they must go outside the home and the church and take a job, "to get away from it all." I learn of women who constantly use a doctor's prescription for tranquilizers, or who are never without sleeping pills or sedatives.

These are troubled, nervous days in which we live. In every walk of life there is a sharp ascendancy of mental and emotional disturbance. The psychiatrist, the counselor, the "faith healer," and the medical doctor are working day and night. It is not surprising that some of the tensions, frustrations, and complexities of modern living should be found in our parsonage homes.

It is my firm conviction that the great majority of our Nazarene pas-

tors' wives are happy, adjusted, selfless, useful women, who are working out their problems day by day and are doing a great task for God and the church. To them this "Queen of the Parsonage" page has recently been directed. But now, to the others, if there be such, ill or weary, discouraged or disillusioned, in need of sympathetic understanding and help, unable to meet and cope with their assignment alone, we turn our attention and our loving concern.

You crave understanding. You seek it, sometimes surreptitiously, from husband or children, mother, or a long-time friend. If you are misunderstood or laughed off, you may close up within yourself, or perhaps turn to some illegitimate source. May this page speak to you as a warm, sympathetic friend.

The symptoms and the causes of this state of mind overlap. And let us pause to note that this is no imaginary illness. You may be a hypochondriac, but you probably are not one. You don't want to "break down." You are in need of help, and if you do not get it either from yourself or from some power outside yourself, the consequences could be disastrous. Usually the difficulties have been a long time in building up, and though release from tension and distress might come suddenly, restoration is more often slower, requiring faith and patience.

The psychiatrist might have a different solution from any that will be here set forth. He might say your parsonage situation introduces a conflict that must be resolved. "Get away from your church people. They are demanding too much." Or, "Get away from your children. They make you nervous." And even, "Get away from your husband. It is all his fault." But we Nazarene women have our loyalties to church and home and husband. And these are not broken without condemnation. Cannot God help us find a better way? I believe that He can.

Certain fundamental principles must be observed from the start. You must renew a basic trust in yourself and in other people. You must believe that there is a way through, up and over the difficulties that have beset you. But do not be deluded into the false hope that, once having mastered this situation which now engulfs you, you will have smooth sailing the rest of your days. This will probably not be the case. Your temperament, physical frailty, the changing or unchanging circumstances of your life, may mean that you will always have some battles to fight. But you can get some doctrines to live by. You can develop a formula for peace. You need not endure weakness, despair, and frustration.

Many contributing factors may have brought you to this low state. You may not be aware of some of them, and you may not like to admit it if you are. Few of us like being analyzed. So, as Jesus did, allow me to speak in parables. The following is not a true story, but it is the truth! It is a composite of many instances and personalities and situations blended together so as to disguise the characters involved, but to set forth their basic problems. Any

coincidence in names selected is absolutely accidental and unintentional.

As you read, be assured that it could have happened, and all of it did, in one way or another. Just knowing that someone else has felt as you do may be a comfort. But more important, knowing that there is always a solution may give you the courage and the strength to find it for yourself. We shall hope to touch upon your very case; but if we do not, perhaps you can read between the lines and apply the solutions. And here is my story.

In early fall I was invited to a retreat for pastors' wives. It was in an ideal spot, a summer camp closed to the public for the season, but perfect for our group in the warm Indian summer days. The maples and oaks made a riot of color overhead and a rustling underfoot. The sky was as blue as June. We all responded to the unusual rest and relaxation and freedom from routine. We were having good fellowship and inspiration in our scheduled meetings. But I longed to draw up closer to these women, for I read in the eyes and upon the faces of some, hidden longings and traces of strain.

As I stepped out into the sunlight one late afternoon, I recognized a girl seated alone across the patio. I had known her as a college student. She had always been charming and vivacious. But I had noted she was very thin, and while she had been responsive, one could see it was with an effort. I approached her, and after a brief exchange of pleasantries, I said,

"Marie, are you all right? Are you working too hard? Is anything bothering you?"

She looked at me with clear, direct gaze. "I can say 'yes' to all those questions, Mrs. Williamson. But I'll explain the first one last if I may. I guess I have been working too hard,

and because I got tired and pressured, I began to worry about myself. I wasn't sleeping nights, and I would get in such a dither over that, that I incapacitated myself for relaxation and rest and really got into a vicious circle. You know we have no children, and for that reason I have felt I should give myself to the work of the church more than women with families are expected to do.

"My ideal is perfection, and I had really gotten into competition with myself! When I fell short of my own expectations, I was disturbed and bothered by it. Along with loss of sleep came loss of appetite, and I became so nervous and wrought upon that my husband made a doctor's appointment for me. I went to a good doctor, Mrs. Williamson, and he made all sorts of tests. He gave me an array of pills and sent me a bill for \$45.00, but he didn't get at the basis of my need, for it was within myself.

"Then I became convinced I must have lost out spiritually. I couldn't seem to pray and touch God as I used to do, and though I am sure the enemy took advantage of me, I went through a period of deep darkness. I even went forward to our own altar and sought God's help. My darling husband was so patient and sweet, but I am sure he was baffled by my purely womanish ways! . . . Oh, come on out, Irma, this isn't necessarily a private conversation!" For a head had appeared at the door and then withdrawn itself quickly.

Now another pastor's wife slowly approached us while I swung a chair into place for her.

"I was just telling Mrs. Williamson how I got help for my 'mortal body.'" Marie laughed.

It was like striking a match to a bonfire! Irma exploded, "Well, if anyone has any magic formulas I sure need one. I don't know what's

the matter with me. I am 'poohed' all the time! Why, during seminary days I worked full time teaching, kept the house and got the meals, typed all of Russell's papers, and had a baby besides, and I was going strong! Loved it! When we got into the pastorate I worked just as hard for the first two or three years. But now I am exhausted all the time and everything has a dark brown look."

"It's no wonder, my dear," I said. "Life catches up with us after a while. You probably pushed yourself too hard for too long a time. Finally, you are feeling it."

"Well, if I were just tired I think I could take it, but I seem to have lost my incentive, my goal. My ideal during seminary days was to help people, do them good."

"Maybe you just loved them in the abstract."

"Well, there's nothing abstract about the way I feel about them now. It's concrete enough, and that's a good word! Our people seem so satisfied to go on just as they are. I have attempted to make some changes and I have honestly tried to go about them in the right way—slow and easy, you know. Our morning worship service was bedlam because of screaming, howling babies! I organized a nursery and spent a good many hours of my time and a good many dollars of my own money getting it going. Do you suppose two of our dear sisters would use it? No, they preferred to sit and spank their unruly children in church!"

"Didn't any mothers bring their youngsters to your nursery?" Marie asked.

"Oh, yes, sometimes there would be six or eight. About all the girls could take care of! And those mothers were so grateful."

(Continued on page 36)

How to Help Someone in Sorrow*

By Howard Whitman

MOST OF US want to be helpful when grief strikes a friend, but often we don't know how. We are afraid of doing the wrong thing. We become tongue-tied for fear of making a *faux pas*. We want to do something, but may end up doing nothing simply because we don't know the right—and helpful—things to say and do.

Not long ago one of my best friends lost his wife, another a child, and two lost their husbands. From my own difficulties in trying to be helpful (and failing, I'm afraid) I resolved to go out and gather pointers which might be useful.

Ministers, priests, and rabbis deal with such situations, every day. I went to scores, of all faiths, in all parts of the country. Here are twelve suggestions they made:

1. *Don't try to "buck them up."* This surprised me when the Rev. Arthur E. Wilson of Providence, R.I., mentioned it. But the others concurred. It makes your friend feel worse when you say, "Come on, now, buck up. Don't take it so hard."

A man who has lost his wife must take it hard. "Bucking him up" often sounds to him as though you are minimizing his loss. It is far better to take the honest attitude, "Yes, it's

tough, and I sure know it is." Then your friend feels free to express grief and recover from it. The "don't take it so hard" approach deprives him of the natural emotion of grief.

2. *Don't try to divert them.* Rabbi Martin B. Ryback of Norwalk, Conn., pointed out that many people think the proper thing is to veer away from the subject. They make conversation about anything but the reason for their visit.

The rabbi calls this "trying to camouflage death." The task of the mourner is to face the fact of death, accept an altered life, and go on from there. How can you help him if all you do is draw a veil of small talk across reality?

3. *Don't be afraid to talk about the person who has died.* Well-intentioned friends often shy away from mentioning the deceased. "The helpful thing," advised Rabbi Henry E. Kagan of Mount Vernon, N.Y., "would be to talk about the man as you knew him in the fullness of his life. Thus you help to re-create a living picture to replace the picture of death."

Once Rabbi Kagan called on a woman who had lost her brother. "I didn't know your brother too well," he said. "Tell me about him." The woman started talking and they dis-

*Used by permission. *Reader's Digest*.

cussed her brother for an hour. Afterward she said, "I feel relieved now for the first time since he died."

4. *Don't be afraid of causing tears.* When a good friend lost a child I said something which made his eyes fill up. Later I remarked to my wife, "Well, I put my foot into it." But when I mentioned the incident to the Rev. D. Russell Hetsler, now pastor of Normal Heights Church, San Diego, California, he said, "No, you didn't. You helped your friend express grief in a normal way with you present to cushion it with the warmth of friendship. That is far better than to stifle grief when friends are present, only to have it descend more crushingly when one is alone."

Fear of causing tears, probably more than anything else, makes people stiff and ineffective; they censor in advance everything they want to say. Medical and psychological studies back up the pastor's contention that expressing grief is good and repressing it is bad.

5. *Let them talk.* Sorrowing people need to talk. "The problem of friends who want to help often is the opposite of what they think it is," explained the Rev. Vern Swartsfager of San Francisco. "They worry about their ability to say the right things. They ought to be worrying about their ability to listen."

If the warmth of your presence can get your friend to start talking, then listen—even though he repeats the same things a dozen times. Pastor Swartsfager suggested this measuring stick: "If your friend has said a hundred words to your one, you've helped a lot."

6. *Reassure—don't argue.* Everybody who loses a loved one has guilt feelings. They may not be justified but they're natural," Rabbi Joseph R. Narot of Miami pointed out. Per-

haps a husband feels he should have been more considerate of his wife; a parent feels he should have spent more time with his child; a wife feels that she should have made fewer demands on her husband.

"Reassure your friend," suggested Rabbi Narot, "but don't argue with him." A frontal attack on guilt feelings will not help, for these feelings must work their way out. But you can help with reassurance. Your friend must realize that he or she was, in all probability, a pretty good husband, wife, or parent.

7. *Let them draw on you.* Friendship is like a bank account, which grows by small deposits over the years. Then come times when you must draw on it. Sorrow is such a time. What you draw is strength, which to the Rev. Willis H. Porter of Nashua, N.H., is the real word for comfort.

"Comfort," he points out, "is a vigorous word which we have robbed of its original meaning." True comfort is not release from hardship; it is the gift of strength to overcome hardship. Put aside glib talk. Pastor Porter calls it "worse than no talk."

8. *Communicate—don't isolate.* Aloneness is one of the hardest parts of sorrow. Too often a person who has lost a loved one is overwhelmed with visitors for a week or so, then the house is empty. Even good friends sometimes stay away, in the belief that people in sorrow like to be alone.

"That's the silent treatment," remarked Father Thomas Bresnahan of Detroit. "There's nothing worse." Our friend is left more alone than ever; he has not only lost his loved one; he has lost us too.

Keep in touch. See your friend more often than before—for lunch, a drive in the country, shopping, an

evening visit. He has suffered a deep loss. Your job is to show him, by implication, how much remains.

9. *Perform some "concrete little act."* The Rev. William B. Ayers of Wollaston, Mass., told me of a sorrowing husband who lost all interest in food until a friend brought over his favorite dish. "That's a wonderful way to help, by some concrete little act which in itself may be small, yet carries the immense implication that you care," Pastor Ayers declared.

We ought to make it our business, when a friend is in sorrow, to do at least one practical, tangible act of kindness: run errands with our car, take the children to school, bring in a meal, do the dishes, take small children to stay at our house until after the funeral, take care of pets.

10. *Swing into action.* Action is the symbol of living, doing something physically—with tools, with utensils—or getting into group activity is far better than brooding.

By swinging into action with your friend, you can help build a bridge to the future. Perhaps it means painting the garage with him, or it may mean spending an afternoon window-shopping, or with a woman friend mending children's clothes.

In St. Paul, Minn. the Rev. J. T. Morrow told me of a man who had lost a son. The man's hobby had been refinishing furniture. When he called on him, Pastor Morrow said, "Come on, let's go down to the basement." They sanded a table together. When Pastor Morrow left two hours later, the man said, "This is the first time I felt I could go on living."

11. *Get them out of themselves.* Once you have your friend doing things for himself, his grief is nearly cured. Once you have him doing

things for others, it is cured.

That was what Father James Keller, leader of the Christophers, meant when he offered the pointer: "Get them out of themselves." Grief will pass. But if there is nothing but a vacuum behind it, self-pity will rush in to fill the vacuum. That is when grief becomes no longer normal but sickly.

Volunteer work for a charity, enrollment in a community group to help youngsters, committee work at church, a task in the P.T.A.—these are some ways of getting people out of themselves.

12. *Pay a follow-up visit.* The Rev. George W. Lucas of Dayton, Ohio, remarked, "Everyone descends on a person in time of crisis. I'm sure they don't realize that the blow really hits hardest about two months later."

When all letters of sympathy have been acknowledged, when people have swung back into daily routine, friends are likely to think, "Well, everything's adjusted now." Yet it is in that after-period when friends are needed most. Even if you are not a close friend, a follow-up visit can do more good than your first call.

One of the clergymen I met, a retired Methodist minister who had faced the problem many times in his long career, carried with him for years a bookmark which a woman had embroidered for him. On such visits he would show the back of the embroidery, a senseless mass of threads. Then he would turn it over to the right side, and the threads spelled out "God is love."

We may not be able to explain what often seems senseless about death. But by our helpfulness we can give living proof of the right side of the embroidery.

Pentecost: Its Meaning for the Preacher

By J. B. MacLagan*

NO ONE can deal with the subject of preaching without hearing first the challenge Paul gave as to the authority and power of the preacher's message. That is why it is always most important for a preacher to read as often as possible Paul's message to the Corinthians: "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4-5, R.V.). For authoritative preaching not only has the messenger in mind, but also the hearer of the message is important—"That your faith should not stand in the wisdom of men, but in the power of God." There are associated not only the *message* of truth but the *power* of truth. It matters greatly what effect the Word has on those who hear. Hence it is that, while every preacher should be prepared by an informed mind to "prove all things," yet that passage does seem to lift faith clear from mere intellect and book learning and show results achieved beyond what wisdom can do. If not, how comes it to be that in the Kingdom of grace some untaught in the world's school have discovered *amazing* truths in school of the Spirit? As Jesus said, "hid . . . from the wise and prudent," yet "revealed unto babes."

In so many other essential truths

necessary for our spiritual equipment we have all proved that saying of Jesus. For example, those things which are within the scope of spiritual experience (which are essential to a man's salvation) *will be shown to him by the Spirit of God*. "For the Spirit searcheth all things, yea, the deep things of God." How true then is this word also, which a great scholar penned! "We shall not need to master a half dozen sciences or ransack the convents and libraries of a continent to know the presence of a Saviour who saves from all sin. All we have to remember is *Quench not the Spirit*, for then we put ourselves in the way of knowing the life of God within the soul and the power of God through proclaimed truth." It is the same Spirit, therefore, that quickens, that guides, that witnesses to faith—not to argument, not to speculation—to faith.

Hence it is that when He, the Spirit of Truth, is come He will demonstrate that truth is power. *It is this power in the preaching of truth that Pentecost gave to the apostles, and waits to give to all who "preach the word."* Is not that behind the command Jesus gave to the apostles before Pentecost, "Tarry ye . . . until ye be endued with power from on high"? Christ himself knew the experience He was asking the apostles to await. He too was born of the Holy Spirit, yet He tarried for

*District Superintendent, British Isles South.

the power from on high. For thirty years He had lived a life of perfect obedience to His Father. In every thought, in every word, in every deed, He was inspired and guided by the Spirit. And yet those years so spiritually beautiful were for the Redeemer "waiting years." That power was given at His baptism when the Holy Spirit descended like a dove—then was He endued with power from on high for His stupendous vocation of redemption. And like that moment in the life of Jesus when the fullness of the equipping Spirit rested on Him was the Day of Pentecost to the disciples. It was a power for witnessing, the adequate endowment for evangelizing the world to which Christ had said, "Go." They were to be invested with something greater than man could give. Some power to possess them was to be theirs. "Clothed upon." A power within because it came from on high! God expressing His omnipotence through human instruments! "He . . . shall be *in* you."

A ministerial friend related to me how he stood once on a country road, in front of a derelict windmill. He sorrowed that those strong sails no longer caught the winds on the hill and ground the corn for the food of the people. The boards were broken; the rust on the great wheels held it powerless to do the work it once accomplished. Truly an illustration, I felt, of a powerless church and a powerless Christian! My friend mentioned his feelings to the society steward of the Methodist chapel. He said, "It's true, the mill cannot catch the winds from the hills. But a better thing has happened; they have put an engine inside and it can work all the days now, not just when the weather suits it." How true as to what the preacher can know! "He . . . shall be *in* you," not dependent on favorable winds of surroundings

or circumstances, a central, living and dynamic Power making the work a demonstration of the inward power of the Spirit. Therefore, a *Power so indispensable for service must be waited for*, even if the waiting seems to suggest indolence. None of us should go forth to do a divine work clothed just in human power. The disciples were not to attempt to do it without it—"Tarry ye . . . until . . ." We are not equally wise. Many of us work hard, some even to a frenzy of excitement; we make spurts but bring no results. Oh! to give God a chance to dwell within! His spiritual presence enlarges the heart, enlightens the mind, and sanctifies all the faculties. The capacity of life becomes so enlarged that God's fullness can inhabit it altogether until our earthly parts glow with a fire divine.

Pentecost means for the preacher what Samuel Chadwick said so often to the students at Cliff College: "Fire is mightier than learning. A soul ablaze is a better guide to effective speech than great scholarship." It is fire that conquers the heart. On the Day of Pentecost there were 120 duplicates of a risen Lord, and timid men were filled with that holy boldness which made the crowd say, "They have been with Jesus." Ours is the privilege of living on this side of Pentecost; then for us is the heritage of Pentecostal power. Moffatt's translation of the passage with which I began interprets Pentecost and its meaning for the preacher of every age when it reads thus: "What I said, what I preached, did not rest on the plausible arguments of 'wisdom' but on the proof supplied by the Spirit and its power." Endued with this power, we need not be afraid that the scientist will explain away any of those truths which are precious to us.

(Continued on page 36)

What Is My Preaching Like?

By Wm. Howard Bynum*

I DON'T KNOW what my preaching is like. Perhaps it's like a vacation. I choose a destination, and try to make the route to that destination as scenic and enjoyable as possible. Perhaps I drive too hard and too fast, though, as I do when I go across the country to visit my relatives. I often feel that perhaps I should pause longer on the peaks for a better view of the local color and the scenery. But I am always eager to arrive at the destination before the time allotted for the trip gets away from me.

I make good use of the road map, so that I don't get stranded in the "brush" and out-of-the-way places. However, that may be a weakness, as the travelers remember a trip for the freedom which they have in stopping for pictures and enjoying the unexpected and unplanned. Perhaps a bit of liberty in the planning of the route would make for more enjoyment of the unexpected. Actually, I have written, in unseen letters at the top of every page of sermon notes, "Subject to change without notice, at the discretion of the Holy Spirit." I refuse to be so bound to the map that I can't pause for a glimpse of something new under the guidance of the Holy Spirit.

Or perhaps my preaching is like a lawyer's case in court. I feel inclined to present a proposition and

build up every possible "evidence" in support of the proposition. As I build support on top of support in favor of the proposition which I am presenting, I not only have the motive of clearly presenting the case, but also the desire to persuade the listeners in favor of what I present. For me to endeavor to preach without persuasion would doom all my preaching ministry to failure. I must present the gospel clearly and at the same time persuade all hearers of its reasonableness. "Come now, and let us reason together, saith the Lord."

Or could my preaching be like a guided tour? As we move from one point of interest and concern to the next, the guide fills in with background and details not fresh in the minds of the listeners. The scenery becomes more meaningful and enjoyable as more light is thrown on the subject. I need the knowledge that comes from reading, study, and from practical observation to assist me at this point. In this way I make what might be very common and ordinary, or even unobserved, to become meaningful and enjoyable.

Again, I have felt like a doctor of medicine as I have preached. It has fallen my lot, as a minister and a pastor, to diagnose the ills of my people as individuals and as a church. It is always my motive in these times to be diagnostic only to the end that I might prescribe healing. I would

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not feel fair in my preaching if I exposed a wound and offered no balm for its healing. I am persuaded that many ills of modern-day churches could be healed and helped by a faithful minister. I am of the opinion that many of the spiritual hurts and ills of our congregations will be healed from the pulpit or not at all. Of course this is a difficult area, because continuation of life often lies in the diagnosis and application of treatment. Again, I feel sure in my heart that a minister who realizes that he is the holder of the brittle thread of life will be as faithful as the family physician.

Finally, I wonder if my preaching could be like a lecture in the schoolroom. Here one is so often concerned primarily with presentation of fact. Facts and truth are desirable and should be given proper place. However, in the preaching ministry that is insufficient. My message may be

full of truth and teach many facts; but if I do not reach the feelings and emotions of my hearers I have failed. Without appeal to emotion, as well as intellect, there will be no decision and no motivation. I have deliberately and purposely appealed to various emotions in my preaching. I recall one adult who was unmoved during many messages which were intended to arouse fear. This same person was wonderfully saved at the close of a message in which I did my best to show Christ's love. I preached to win this man, but did so only when I appealed to the right emotion, with God's help. I had tried in all my messages to present truth, but I needed more than truth.

What is my preaching like? I'm not sure. However, I trust it is a combination of enough of these elements to persuade the lost to come to Christ and to build up the saints in the faith.

The Pastor's Temptation

THEN the preacher was led of the Spirit into his study and while there he was tempted of the devil.

And when he had prayed, meditated, and studied, he was afterward weary.

And when the tempter came to him, he said, "If thou hast been called to preach, why hast God permitted your limited salary? See how much time you have spent already; and the salary will hardly buy bread."

But the preacher answered and

said, "It is written, *For what is a man profited, if he shall gain the whole world, and lose his own soul? And again, Feed the flock of God which is among you . . . willingly . . . not for filthy lucre, but of a ready mind. My consecration is still complete.*"

Then the devil taketh him up into a large city, and setteth him on a pinnacle of a large church, and saith unto him, "If God has called you to preach, why doesn't He give you a pastorate such as this? For it is written, *God is no respecter of persons.*"

The preacher said unto him, "It is written again, *For who hath despised the day of small things?* and, *He that is faithful in that which is least is faithful also in much.* Faithfulness is God's requirement, and I shall be true to my assignments as they come."

Again the devil taketh him up into an exceeding high mountain and showeth him the possible achievements in the world for a man of his capabilities, and the fame which goes along with the same;

And saith unto him, "All these accomplishments will be yours if only you will turn your back on preaching

and seek (take) the way I point before you."

Then saith the preacher unto him, "Get thee hence, Satan: for *woe is unto me, if I preach not the gospel!* . . . *I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.*"

Then the devil leaveth him and, behold, joy unspeakable and full of glory accompanies the deep settled satisfaction of the preacher's soul as he sings a hymn of thanksgiving for deliverance unto his God, and then continues his preparation for his next week's sermon.

How Do You Do?

(Continued from page 28)

"Then those are the ones to think about," I said. "'Whatsoever things are of good report . . . if there be any praise, think on these things.' And it sometimes takes a while for an innovation to take hold. You know, 'Cast thy bread upon the waters: for thou shalt find it *after many days*' . . . Why, there's the dinner bell!"

"Speaking of bread—how appropriate! Well, I do feel better, Mrs. Williamson. Maybe it was just blowing off steam."

"We all need to talk to someone once in a while. And we never did find out what it was that happened to Marie!"

"Can't we have another session?"

"Good! Same time, same station. I'll meet you both here tomorrow afternoon."

Pentecost, Its Meaning . . .

(Continued from page 33)

We shall not need to protect our faith, only to proclaim it. There is power enough in words inspired by the Spirit not only to prove the truth but to propagate it. After Whitsunday the apostles not only held on to their message but faced about and confronted the world system that killed the Son of God. They could

now be on the spiritual offensive because they believed in and received the Holy Ghost. Their word was with power, and the Church grew every day with those who were being saved.

God's order is to get believers sanctified and filled with the Holy Ghost, and then to save souls by thousands. Christian life begins at Calvary, but effective service begins on the Day of Pentecost!

Revival Now

(Continued from page 23)

Revival now is the answer to our every need. With our ever-increasing, world-wide evangelistic program it will instill a spirit of sacrifice in the hearts of our people which will provide the funds needed to get the gospel out to the open doors of heathendom. It is the answer to our home mission needs both at home and overseas. Churches that have become mature and strong enough will be anxious to help start a new church by providing the nucleus and funds to see the work of second-blessing holiness extended and established out beyond the mother church, and in the true spirit of Christ they will take no thought of the tomorrow so far as their local church is concerned, for they will not only have the faith

in God that is needed, but they will be able to trust Him to see them through.

Revival now will bring the unity and harmony needed to keep the local church as a center of evangelism, training, and worship, where our people will sense the wonderful blessings of God balanced with the solemn responsibility that rests on every church member for world evangelism, whether it be their next-door neighbor or some wailing heathen before a heathen altar.

Today and tomorrow we are treading a way within a way, which is the way of holiness.

Thanks be to Christ for the unspeakable gift of a new sky line of world evangelism that has emerged in the Church of the Nazarene as a result of revival now.

Two Major Trends in . . .

(Continued from page 9)

cation is that act of divine grace by which a person who has been saved and who consecrates all and believes is cleansed from inbred sin and baptized with the Holy Ghost. (2) Entire sanctification is instantaneous in that the actual cleansing from sin is done in a moment of time. (3) The Holy Spirit bears witness to this work and state of grace. (4) Entire sanctification is gradual in that there is a process preceding it and also one following it. (5) Preservation in purity and cleansing can result only as we continue to trust the atoning Blood. (6) Entire sanctification is a positive devotement to God as well as a cleansing from original sin. (7) Entire sanctification restores the moral image, but it does

not remove the scars from the natural image. (8) Entire sanctification does not exclude temptation and the possibility of backsliding. (9) There is growth in grace after entire sanctification. Most of these points are found in Wiley's concise definition of entire sanctification:

We believe that entire sanctification is that act of God subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness (Wiley, II, 466-77).

Supplied by Nelson G. Mink

LOST IN THE CHURCH

In an English village at a Sunday school program in a small church, while the lights were out and the pictures were being flashed on the screen, an usher made his way to the front and announced, "Little Mary Jones is lost. Her family and town officers are searching for her."

At the close, when the lights were turned on, a lady noticed Mary sitting on a front seat, and asked, "Why, Mary, didn't you hear them inquiring for you? Why didn't you let them know you were here?"

Surprised, the child said; "I wasn't lost. I knew where I was all the time."

THE TWO DOGS FIGHTING ON THE INSIDE

The American Indian convert was giving his testimony to a gathering of Christian members of his tribe. He was describing the struggle he was having since his conversion;

"It seems, my brothers, that I have two dogs fighting in my heart; one is a beautiful white dog, and he is always watching out for my best interests. The other is a bad black dog, who is always trying to destroy the things I want to see built up. These dogs give me a lot of trouble because they are always fighting each other."

One of the group asked this question, "Which one wins?"

His reply was, "Whichever one I say, 'Sic 'im,' to."

THE HEN AND THE LIZARD

Some folk were watching a flock of chickens at feeding time, and noticed several of the fowls gathering about one hen who was causing great excitement. They were all cackling loudly round about her. Going over to see what was taking place, they found that one hen

seemed to be attempting to swallow a large lizzard. Closer observance revealed that she had probably been pecking at the slimy, twisting creature, and that it had turned about and had the hen by the throat, and would have choked her to death had not the friends intervened. There are many habits of sin illustrated by this incident.

ENCOURAGEMENT TO PRAY

"If you had prayed all your life for the salvation of a loved one, and then you got word that that person had died without giving any evidence of repentance after having lived a sinful life, would you think, concerning the love of God, and His promise to answer, that doubt would be in order?" This was asked by a Christian in a meeting opened for questions at a Bible conference.

The speaker gave this answer: "Well, dear sister, I should expect to meet that loved one in heaven, for I believe in a God who answers prayer; and if He put that exercise upon your heart to pray for that dear one, it was because He, doubtless, intended to answer it."

The minister then told of a mother being wakened from sleep to pray for her son who was at sea. She felt he was in great danger, and prayed until she felt restful about it. Weeks later—a knock at the door—there stood her boy. He exclaimed, "Mother, I'm saved!" He then told this story. While out at sea, one awful and stormy night, he had to work with the mast, and the ship gave a lurch and a great wave carried him overboard. In his struggle in the sea he turned in his fear, thinking, I'm lost forever. Then he briefly prayed: "O God, I look, I look to Jesus."

Then he was carried to the top of the waves and lost consciousness.

Hours afterwards when the storm had ceased and the men came out to clear the deck, they found him lying unconscious, crowded up against the bulwark. Evidently, while one wave had carried him off the deck, another had carried him back again. God answers prayer.

VISION

A match struck in Times Square at night would scarcely be noticed. The same match shining in the middle of a dark cornfield would rouse the volunteers. The visual principle is the same, in that we see in these two comparisons this: The Times Square match blends with its environment. The cornfield match contrasts with its environment. One is almost impossible to see. The other is impossible to miss.—L. C. WYMAN.

ADVERTISING

About building "a better mousetrap, and the world will beat a path to your door." This depends pretty largely on whether or not the world knows you are selling mousetraps, and if it knows how to get to your door. If it doesn't, you may just be sitting there, with a gradually mounting mountain of mousetraps. Advertising is important.—*Presbyterian Life*.

SHORT THOUGHTS

"What you put off today you'll probably put off tomorrow too.

"If at first you don't succeed, you're like most other people.

"The man who just watches the clock will always remain one of the hands.

"Courage isn't lack of fear; it's standing your ground in spite of it.

"An egoist is one who is always 'me-deep' in conversation.

"It costs more to amuse a child now than it used to cost to educate his father.

"It isn't such a bad old world after

all, once you get used to being nervous about everything.

"Live so that when you are criticized people won't believe it."

SMOKE SIGNALS—MODERN VERSION

"The other day, about noon, I looked up from the roof I was putting on a barn to see a new, blue column of smoke coming from the chimney of our home across the valley.

That column of smoke carried a message to me. First, it told me someone I loved was in that home. Then it said to me, It's time to knock off for dinner. It also told me that when I came in from a wet, cold, miserable out-of-doors, I would find warmth, and love, and contentment—food not only for my body but also for my soul."—E. A. WEST in *Sunshine Magazine*.

THE PROBLEM OF THE "DIVER'S DISEASES"

The old brother was preaching from the text: "And they brought unto him all sick people that were taken with divers diseases." He apparently didn't understand just exactly what this verse meant, but he did know a lot about human nature, and made this summary:

"Brothers, the doctors can scrutinize you and analyze you and cure your ills, but when you have 'divers diseases' only the Lord can cure you; and, brothers, there's a regular epidemic of diver's diseases amongst us.

"Some dive for the door as soon as Sunday school is over. Some dive for the TV set during the evening service. Some dive into a bag of excuses when work needs to be done for the Lord. Others dive for the car and take trips over the week end, forsaking the assembling together and the teaching assignments. Then a few dive into a flurry of fault-finding every time the church undertakes a work program.

"Yes, sir, brethren, it takes the Lord to cure you of the diver's diseases. When you have this trouble, you're sure in a bad fix."

Selected

"The way to raise a child is to love him . . . Love in a parent's heart is a mysterious, wonderful thing. It multiplies with each child. And this is the nicest thing about a large family. There is always someone to share an idea with, or a rainbow, or a cup of tea. And as the good things become sweeter through sharing, so the heartbreaks, the disappointments, the rainy days become lighter because there is someone we care

for to help us endure them."—BETTY KIRBY TUCKER.

THE NEED OF A HOBBY

"A hobby is a sort of mental therapy that exercises the mind in a counter-clockwise direction from the day's work; it adds variety and freshness to one's thinking. It prevents stagnation and a single-track existence.—RICHARD C. BENSON.

First Church Money Stolen

Five years ago last Christmas someone stole the entire Christmas offering from our church. Police were summoned and investigations were made but the thief has not been apprehended.

And it happened *again* last Sunday! Again someone robbed the church, stealing a large part of the tithe and offering money. "They" may have been the same person or same persons as before; we are not sure. But their method was different the second time; for, you see, we installed a vault in concrete after it happened before.

So this time when the money was taken it was done right in the presence of the entire congregation, right under the noses of the ushers, and right while the pastor stood smiling and watching in the pulpit.

And the difficult part about it all is that not anyone has come forth to definitely accuse the thief dressed up as a saint. Perhaps none of us can say for sure that we saw anyone slip the money from the passing plate up his sleeve or into his purse or side pocket. In fact, after careful investigation on the part of the finance committee and church board, it is agreed that the person or persons were (1) professing Christians, (2) members of the local church, (3) in possession of tithing envelopes, and (4) receiving some sort of an income already without resorting to stealing money from the church.

The thief's method was simple: refusing to pay tithes.

—FLETCHER SPRUCE

World-wide Communion Day Themes

Theme: The Constancy of Divine Love

TEXT: *Having loved his own which were in the world, he loved them unto the end* (John 13:1).

- I. Christ's Love Unlimited
- II. Christ's Love Unchanging
- III. Christ's Love Unfathomable
- IV. Christ's Love Undeserved

Theme: New Covenant; New Love

TEXT: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another* (John 13:34).

- I. New Power to Be Given (Acts 1:5)
- II. New Program to Be Inaugurated
- III. New Purpose to Be the Objective
- IV. New Pattern for Behavior
- V. New Plane for Christian Activity

Theme: The Divine Condescension

TEXT: *He riseth from supper, and laid aside his garments; and took a towel, and girded himself* (John 13:4)

- I. Jesus Leaving the Thorne for the Earthly Mission
- II. Jesus Laying Aside Exaltation for Humiliation
- III. Jesus Leaving Us a Pattern for Humble Service

General Sermon Themes

Theme: The Unchanging Christ

TEXT: *Jesus Christ the same yesterday, and to day, and for ever* (Heb. 13:8).

- I. Unchanged in His Eternal Presence
- II. Unchanged in His Power to Lift the Fallen
- III. Unchanged in His Power to Make Men Clean

IV. Unchanged in His Ability to Do the Unusual

V. Unchanged in His Power to Keep Us Thrilled and Happy

Theme: The Force of the Five Commands

TEXT: Rev. 3:1-3

Christ's message to "The dying church"—Sardis

I. *Be Watchful*

Watch your devotional habits.

Watch your slang habits.

Watch your spirit habits.

Watch your thought life.

Watch your attitude towards spiritual things.

II. *Strengthen*

Strengthen your grip on spiritual things.

Strengthen your mind in the Scriptures.

Strengthen your appetite by being in more services.

Strengthen your talents by using them.

Strengthen the other person's faith—thus helping your own.

III. *Remember*

Remember what you have received.

Remember what you have heard.

Remember the zeal of your first love.

Remember the conditions that brought your best experiences.

Remember to keep eternity's values in view.

IV. *Hold Fast*

Hold fast to your sure, God-given convictions.

Hold fast to purity and virtue.

Hold fast to your own inner God-consciousness.

Hold fast to the things you have been "assured of."

Hold fast to the habits and ways of righteousness.

V. *Repent*

Repent of the carelessness of allowing other things to intervene.

Repent and confess that your example has been so poor.

John the Baptist's Dynamic Message

TEXT: Luke 3:7-10

INTRODUCTION:

There is nothing like a fiery baptism message from off God's altar. Men are easily convinced when the Holy Spirit shoots the barbed arrow of truth to their hearts. Conviction invariably follows when the Word of God is presented uncompromisingly. Let's follow these lines of thought revealed in these verses.

- I. JOHN THE BAPTIST'S MESSAGE CONTAINED A BLISTERING DENUNCTION—v. 7.
 - A. He points out the folly of their sins—Rom. 3:20.
 - B. He presents a future wrath and retribution—I Tim. 5:24.
 - C. He projects a sure plan of escape—Rom. 3:24-26.
- II. JOHN THE BAPTIST'S MESSAGE CONVEYED A BURNING DOCTRINE—v. 8.
 - A. They had not known true repentance before—Acts 2:37-38.
 - B. This stirred them out of their indifference—Acts 4:8-10.
 - C. That they should produce fruits of sincerity—II Cor. 7:10.
- III. JOHN THE BAPTIST'S MESSAGE INCLUDED A BORN DISEASE (carnality)—v. 9.
 - A. The carnal roots of sin were manifested in lives of men—Rom. 3:10-18.
 - B. The water of regeneration could not eradicate it—Acts 2:38.
 - C. The ax must be laid to the roots of carnality.
 1. Power of the gospel is able to do this (Eph. 3:20).
- IV. JOHN THE BAPTIST'S MESSAGE REVEALED A BYSTANDER'S DESIRE—v. 10.
 - A. They willingly subscribed to God's message—Acts 14:5.

- B. They would not permit prejudice to hinder them—Acts 13:39.
 1. Be it ancestral religion or the righteousness of the law.
- C. Their obedience merited God's best—Acts 15:9.

CONCLUSION:

The effects of this message should make an impact upon our lives. These truths reveal to us that we should depend upon nothing less than Jesus' blood and righteousness. So let us turn to Christ for complete cleansing.

—HENRY T. BEYER, JR.
Sulphur, La.

The Exercises of Prayer

TEXT: *Men ought always to pray, and not to faint* (Luke 18:1).

INTRODUCTION: The implication is that it's either/or. Pray and be strong or fail to pray and be weak. Pray and stay alert or neglect to pray and faint away.

- I. A BRIEF DEFINITION OF PRAYER
 - A. Prayer is a vital part of worship.
 - B. Prayer is that which keeps us in contact with God.
 - C. Prayer is asking.
 - D. Prayer is communion with God.
- II. PRAYER MOVES BOTH GOD AND MAN
 - A. When we are moved enough to pray, our praying moves God, and He in turn moves others. (Illustrate.)
 - B. When the church really goes to prayer, revival comes. "As soon as Zion travailed, she brought forth her children."
 - C. Someone has said, "Without God man cannot, and without man God will not." This puts the responsibility on the church.

III. HINDRANCES TO PRAYER

- A. Indefiniteness.
- B. Sin in the heart of the pray-er.
- C. Wrong motive in praying

IV. THE SIN OF PRAYERLESSNESS

- A. Supporting scriptures.
 - 1. "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12: 23).
 - 2. "Pray without ceasing" (I Thess. 5:17).
 - 3. "Men ought always to pray, and not to faint" (Luke 18: 1).
 - 4. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

—WILLIAM C. SUMMERS, *Pastor*
Congress Heights, Wash., D.C.

- B. We need not dread *Christ's second coming*. Perhaps this dread is not so common today—if not, it is shame to evangelistic preaching. But the inescapable fact that Christ will one day come to disrupt life's triumph and tragedy does not frighten people who know Him already, and could welcome Him as Friend.

- C. We need not break under the anxious *strain of mounting world tensions*. If we are faithful day by day, maintaining a vital touch with God, He will provide grace for any circumstance. It sounds peculiar, but what Jesus said was: "ALL THEY CAN DO IS KILL YOU!"

II. BUT CHRISTIANS MUST FEAR GOD, AND FEAR DISPLEASEING HIM.

This is not to say we need be uncomfortable in His presence; but it is not unhealthy to recall such texts as Heb. 12:29, "Our God is a consuming fire"; and Heb. 10:31, "It is a fearful thing to fall into the hands of the living God." God never will lightly look upon sin!

- A. *We need to fear the sin of SACRILEGE!* We are not bound under O.T. law, and yet there are things we need to revere!

- 1. The office of minister must be respected. A man called of God must be the requirement for our church's pulpits, and a man should be heard, heeded, prayed for.
- 2. God's house, the church, must be respected. We must train our children—and be careful ourselves—to enter to worship and refrain from secular behavior.
- 3. The means of grace must be respected (used). There is danger in an overly familiar attitude with any of these spiritual sources of power.

What Christians Should Fear

TEXT: Matt. 10:28

INTRODUCTION:

God's people need not suffer from fear's torment. They have the privilege of enjoying a perfect peace, even in the midst of trial. Yet even Christians—or should we say, especially Christians?—need to cultivate the true "fear" of God.

I. CHRISTIANS ARE FREE OF SOME FEARS THAT PLAGUE MANY PEOPLE.

- A. We need not fear *death*. This is not to say we enjoy it, or that it is not an enemy; but Jesus has removed the sting of death. The heart of death's power is *separation*, and not even death can separate us from our fellowship with Him!

B. *We need to fear the sin of COMPROMISE!* "We are living in changing times." True, but we need keen discernment to see that customs change, and rightly so, but *principles never change!*

1. We need not be bound to doing things the "way we've always done them." (Jesus probably wouldn't wear the flowing robes of His day if He were here on earth now.)

2. *But we never advance by lowering principles!* Shading, rationalization, circumstances—all these never change the fact that breaking a known law of God is sin.

C. *We need to fear the sin of NEGLECT OF KNOWN DUTY!* Sins of omission are not easy to point out specifically, perhaps; but we shall not escape God's wrath if we do neglect His known will in any area of our Christian living. We are *not* saved by our own works—but we cannot maintain faith and fellowship with flagrant disobedience.

CONCLUSION:

How, then, to face the future?

1. We may be certain of severe crises, struggle, trial—and yet in all these we need not suffer the torments of fear, for:

2. When we truly fear God, and love Him so much as to fear displeasing Him, that fear of God dispels all other fear.

3. Are you tormented by fear of death, judgment, crises? (Text: Jesus bids you not to fear these, but rather to trade your tormenting fear for this cleansing, reverential, transforming fear of God!)

—RUSSELL METCALFE, *Pastor
Butler, New Jersey*

Moses' Decision

TEXT: *By faith Moses . . .* (Heb. 11:25).

INTRODUCTION:

It is a great privilege to have proper training from early childhood. But a time will come when every person young or old must make a personal decision for Christ or against Him. Consider this glowing text by observing:

I. WHAT GREAT THINGS THIS DECISION IMPLIED

A. A stout refusal—v. 24 . . . II Tim. 4:6

B. A serious retrospection—I Pet. 3:3

C. A complete resignation—I Pet. 4:2; Luke 22:42

D. A conscious forsaking—II Tim. 2:22

II. WHAT THIS DECISION WAS ALL ABOUT

A. That God's people were a suffering people—I Pet. 4:19

B. That God's people were a despised people—I Pet. 4:4

C. That those who choose God must walk the same path—I Thess. 1:7

D. That under all circumstances there would be no turning back—Gal. 2:20; Acts 22:24

III. WHY MOSES WAS SO MOVED BY THIS DECISION

A. He had faith in the great recompense of reward—II Cor. 4:18.

B. He saw beyond the dark clouds of the present—Phil. 3:10.

C. His vision was crystal-clear that enabled him to see Him who was virtually unseen or unknown by the multitudes—I Cor. 2:14-15.

CONCLUSION:

May the decision of Moses be a means of encouraging and inspiring us that our choice for Christ in these days of uncertainty is not in vain.

—HENRY T. BEYER, JR.

The Preacher's Magazine

The Great Call for Reapers

TEXT: Matt. 9:35-38

INTRODUCTION: The command of Jesus to pray for laborers, which was prompted by compassion for the multitudes, is a command that ought to be obeyed by His disciples in every age, and much more so as we draw nearer to His return and the end of the harvest. There are five things that make this passage of great importance to us as "The Great Call for Reapers."

I. THE GREAT HARVEST. "Truly plenteous."

A. Great in size.

1. The harvest field is the world—as in all Jesus' parables.
2. Jesus calls it plenteous (great, vast).
3. "Untold millions are still untold."

B. Great in nature.

1. The human soul is of infinite value to God.
2. A great price paid.
 - a. Harvests came only at a great cost or investment to the farmer. Great sacrifices are made.
 - b. Spiritual harvests cost something also (Ps. 126: 5-6).
 - c. Christ is said to have purchased the field or world in Matt. 13:44.
 - d. The price that He paid—"all that he hath"—His life, blood, and righteousness.

II. THE GREAT PROBLEM. "The labourers are few."

- A. There are millions ready to receive the gospel but few ready to communicate it.
- B. It is indeed a sad thing for the harvest of grain to perish in the fields for lack of someone to go out and gather it in.
- C. The spiritual harvest of souls is perishing in the fields for just that reason.

- D. Too many Christians are living on spiritual "welfare."

III. THE GREAT ANSWER. "Pray ye the Lord."

- A. This speaks of a great desire. The word "pray" signifies "deep devout desire out of a profound sense of need."—*Expositor's Greek Testament*.
- B. Of a great earnestness, for the word also means "beg" or "beseech."
- C. There is a great source, "Lord of harvest."
 1. He is willing because it is "his harvest."
 2. He has the authority to do this because He is "Lord of the harvest."

IV. THE GREAT URGENCY (John 4:35).

- A. When a harvest is ripe, it must be gathered immediately or it will perish.
- B. Jesus indicated that the harvest was ripe.
- C. Even the prayer He commands us to pray in our text implies urgency.
 1. The word "send" is a very strong word, equivalent to our word "thrust," which we use today when talking of missile power.
 2. The implication of this prayer is, "Thrust forth labourers NOW."

V. THE GREAT RESPONSIBILITY LIES:

- A. In our relationship to the Lord of harvest. As His children we are His heirs, and what is His responsibility becomes ours.
- B. In the command to pray—"Pray ye."
- C. In the nature of real prayer.
 1. We cannot truly pray for something we are not willing to help supply.
 2. "Put legs to your prayers." The same Jesus who said, "Pray ye," also said, "Go ye."

—DONALD R. STANTON
Wesleyan Methodist Church
Appleton, New York

The Great Delinquency

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

INTRODUCTION:

1. Peter has stated the "positive program for progress" in things spiritual (vv. 5-8).
2. He now portrays the negative aspect of its opposite.
 - a) The sorry state of one who lacks these seven virtues and fails to add them to his faith is one of both "spiritual myopsy" and "spiritual amnesia."
 - b) He who fails of these seven virtues of grace will find himself afflicted with both blindness and shortsighted forgetfulness.

For he thereby proves he has neither an eye for such virtues nor a memory of the sordid past from which grace would deliver him.

"He that lacketh these things" is:

I. SPIRITUAUPLY NEARSIGHTED

A. *Blind.*

1. Here is spiritual inability to perceive the implications of either sin or salvation.
2. Whoever closes his eyes to God's directing light incurs this spiritual blindness.

As the sunflower faces constantly the sunlight, so the Christian seeks always the light of God's truth.

B. *Cannot see afar off.*

1. People who are spiritually shortsighted have only a hazy apprehension of the objects of faith and the relation between faith and conduct.

Looking constantly at objects close to the eyes destroys the power of seeing things that are at a distance.

The cowboys who once was able to discern between cows and horses when they were five or six miles away,

after a lifetime with books and printed matter can see clearly only what is close to him.

2. But spiritual *myopsy* is a perversity and not merely an affliction.

We have all heard it said of the spiritually foolish: "He can see no farther than the end of his nose."

3. Conversely: the true Christian takes the long-range view of life. Cf. II Cor. 4:18.

He has a concern for the implications and the outcome of whatever he adopts for intellectual or practical living.

II. SPIRITUALLY FORGETFUL

A. *He . . . hath forgotten.*

1. Peter's Greek here sets up a contrast with the word "obtained" in verse 1. (Note: *lachon* vs. *labon*.)

It indicates a "Lethan forgetfulness," and might be translated, "having taken hold of forgetfulness." (Recall that in Greek mythology the river Lethe in Hades had waters which produced oblivion of the past.)

Hence what is indicated here is a deliberate choice that obliterates remembrance.

2. Backsliders sometimes come to the place where they deny that they ever were pardoned or purged.
3. Forgetfulness is the inevitable result of willful neglect to cultivate these seven Christian virtues (vv. 5-8).

B. *He hath forgotten his "old sins."*

1. Occasionally it is well for us to look at the "hole of the pit whence ye are digged" (Isa. 51:1).

The "old sins" indicated here are pre-conversion sins. Cf. I Cor. 6:11; Eph. 5:26; I Pet. 3:21.

2. Recall what Christ saved you from! It will help you to cherish what Christ has saved you to!

Moffatt translates this clause: "Oblivious that he has been cleansed from his erstwhile sins."

- C. He hath forgotten the true nature of purity.

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

CONCLUSION:

1. The one true antidote for spiritual "delinquency" is the "giving all diligence" (v. 5) for spiritual increase and fruitfulness.
2. May God save us from the spiritual destitution of "blind shortsightedness" and "short memory."

—ROSS E. PRICE

A Stout Refusal

SCRIPTURE READING: Dan. 3:14-25

TEXT: Daniel 3:18

INTRODUCTION:

When least expected, Christians will be confronted with difficult problems and decisions which relate themselves to destinies. When life and death hang in the balance, decisions become hard to make. These three Hebrew young men had to

make such a decision even though it meant sudden death. However, they refused to bow before pagan gods. Thank God, they were not just yes men. They possessed courage and faith that enabled them to say no. Consider these thoughts.

I. THEY STOUTLY REFUSED BECAUSE THEY KNEW GOD.

- A. They knew God intimately.
- B. They did not forget their early training.
 1. They relished the convictions of their forbears.
- C. They did not forget the experiences of Daniel. Ill. Lions' den.

II. THEY STOUTLY REFUSED BECAUSE THEY KNEW THE DIFFERENCE BETWEEN RIGHT AND WRONG.

- A. Decisions like this are usually settled early in life.
 1. We do not become strong and settled Christians overnight.
 2. The first resistance to temptation enables you to overcome others.
- B. They knew better than to embellish or embrace this idolatrous doctrine.
 1. The Word of God must be obeyed and cherished even if it costs us our lives.

III. THEY STOUTLY REFUSED BECAUSE THEY KNEW THAT PHYSICAL DEATH DID NOT END ALL; THEY WERE ASSURED OF A LIFE HEREAFTER.

- A. They were confident that God would undertake.
- B. They knew that to yield on any given point of conviction would ruin their influence.
- C. They were aware of the bitterness of wrong choices. Ill. Saul, Judas, etc.

CONCLUSION:

May we be so possessed with faith, grace, and love that we would rather die than to submit to Satan's tactics. Let us not merely be yes men, but stoutly refuse any advice or suggestions to compromise the convictions of early training.

—HENRY T. BEYER, JR.
Sulphur, Louisiana

BASIC CHRISTIAN DOCTRINES

Carl F. H. Henry, editor (Holt, Rinehart, Winston, 304 pages, cloth, \$6.00).

The subtitle of this book is *Contemporary Evangelical Thought*. The chapters were originally published in *Christianity Today* and there was a series of forty-four such articles. These have been gathered together in this one permanent volume.

Some points to be remembered: (1) While authors are all considered to be conservative evangelicals of outstanding academic stature, yet they are not all Wesleyan, and there will be found in this book a strong Calvinistic statement as well as Wesleyan interpretation. It would have to be admitted that this intermingling of the two opposites of doctrinal thought in the evangelical world does give a certain dubious and doubtful quality to such a book.

DIFFICULT SAYINGS OF JESUS

Gordon Powell (Fleming H. Revell Co., 120 pages, cloth, \$3.00).

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While the doctrinal position throughout this book would not be considered Wesleyan, nevertheless there is a vast amount of understanding to be obtained from a reading of this book; and it lets every minister know how for popular presentation difficult scriptures can be presented in such a way as to be appealing as well as helpful.

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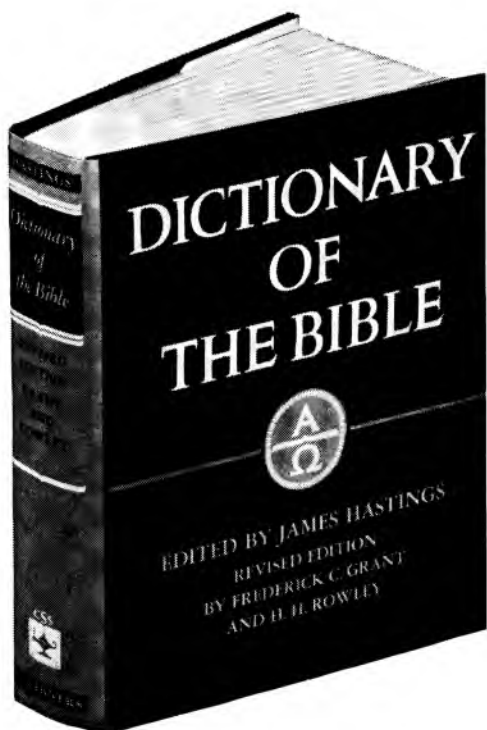
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