

Preacher's MAGAZINE

"The ideal minister for today is the one who has set his heart upon being a daily student of the Bible, a living example of what it means, and a popular teacher of what it says."—Paraphrase of Ezra 7:10.

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Editorials

A Balanced Preaching Program

The beauty of anything is in its symmetry or balance. Action or series of activities are most effective when they bring into balance the full purpose of the action. In no activity is this more important than in preaching. Unless we keep a balanced picture of the work of preaching we will invariably get out of balance and stress some truths to the exclusion of other necessary thoughts. Especially is this true with the preaching of holiness. We must diligently seek to have a balanced preaching program on the theme of holiness.

This necessity of balance is stressed in the Bible, an example of which is; "All scripture is inspired of God and profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind" (II Tim. 3:16, 17, Moffatt).

I

The Bible is the foundation of all true preaching, especially for the preaching of holiness. We need to strike a balance which will be true to the scriptural background but which does not avoid the general background of life.

From the Bible we gain the knowledge of holiness—the holiness of God, the general meaning of holiness as it relates to persons and things; sanctification in its various emphases—its aspect of consecration and devotion, of purity of heart and devotion of life to God, of love in active service to God

and others; the provision of Christ in His atonement and resurrection as these relate to sanctification and holy living; the Holy Spirit, His work in the experience of heart purity and baptizing or filling the Christian; its emphasis upon this experience as a second work of grace.

The general background of life provides much knowledge bearing on this truth: the findings of psychology; examples of history; human life in its varying aspects, personal, social, racial and civil; the capacity of the human heart for holiness, also its need, and what efforts others are making to meet this need—efforts which are inferior to those of the Scriptures.

By bringing different parts of these backgrounds into balance we are better able to present with effectiveness the message of holiness.

II

We need to keep a proper balance in the preaching of the doctrinal emphasis and the actual experience of holiness. If it is all doctrinal, we will produce people intelligent on the subject but with cool or nominal hearts. If we stress experience only, we produce shallow emotional situations without true heart stability.

By doctrine we mean the formulation of the teaching of Scripture and experience into a formal statement of belief. None better can be found than the statement on "Entire Sanctification" (*Manual*, p. 29).

From this statement these points of emphasis may be gathered: it is an act of God; a second experience in Christian life; cleansing of the heart

from all sin; bringing about a state of entire devotement to God; wrought by the baptism with the Holy Spirit; provided by the blood of Jesus; wrought instantaneously by faith; preceded by entire consecration; the Holy Spirit bears witness. What an array of preaching material! These doctrinal facts must be stressed over and over again—precept upon precept; line upon line; here a little, there a little. But they may be presented intelligently and in such a formal manner as to lead no one into the experience being proclaimed.

Doctrinal preaching must be blended with strong emphasis upon experience. In fact, such preaching can throb with life and be presented with such appeal as to inspire hunger for the experience expressed by the doctrine. By our earnest endeavors we must bring Christians into the experience of entire sanctification as a second work of grace. Never can a knowledge of the doctrine be substituted for a true personal experience. We must maintain a balance between doctrinal preaching and bringing people into the experience of holiness.

III

We do well to keep in balance our teaching about the experience and life of holiness and its practices in daily living. We must insist upon the daily practice of the doctrine we preach and the experience we profess.

The teaching of holiness involves not only the doctrinal emphasis but also the interpretation of these truths in terms of practical living—the teaching of the ethics or morals of holiness, its relation to all phases of life, in the home, in the church, in social contacts, in business dealings, employer-employee relationships, etc. This balance is stressed in such scripture

portions as Eph. 4:24—6:9; and Col. 3:1—4:1. A study of these will provide an example of the balance of teaching and practice.

Involved in this phase of the truth is the teaching of holiness as it is related to stewardship, to church membership obligations, and to personal witnessing for Christ. Here teaching and practice must be stressed in balance.

Unless the preacher is specific in many of these practical matters his teachings are never applied to daily living. Perhaps the best balance to be found would be in the example of the life of the preacher and in his assisting and exhorting his members to follow his example. We must have a balance between teaching and life.

IV

There must be a balance between the presentation of the negative and the positive aspects of the teaching of holiness. It is feared that some preachers fear more the label of “radical” than the frown of God for their failure to be faithful to the whole counsel of God; hence they avoid stressing the negative truths of the Word. Others overemphasize the negations of Christianity to the exclusion of the positive truths. But the essential thing is to strike a balance in the emphasis upon both negative and positive emphases. To overly stress the negatives breeds pharisaism, to overstress the positive breeds formalism. One is as harmful as the other.

Life has its balance in all of its phases. There are the high and low spots, its negative and positive phases, but generally brought into balance. So must it be with the preaching of holiness.

It is interesting to note the balance given in the Scriptures. Note: “Teach-

ing us that, denying ungodliness and worldly lusts [negative], we should live soberly, righteously, and godly [positive], in this present world" (Tit. 2:12). Also: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array [negative]; but (which becometh women professing godliness) with good works [positive]" (I Tim. 2:9-10). And: "Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel [negative]; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price [positive]" (I Pet. 3:3, 4).

When our preaching of the standards of holiness in practical living is as well balanced as these scriptures are, we are faithful ministers of the Word. To the extent that we are off balance in either direction (negative or positive) we are failing in our ministry.

V

There must also be a balance in our message of holiness between our emphasis on experience or decision and growth or development in the life.

We must be evangelistic in our ministry. We must bring people to decision, into the experience of heart purity or entire sanctification. But to emphasize decision to the exclusion of truths that aid in development in the life of holiness is abnormal. One member's criticism of his pastor was: "He never leads us beyond the mourners' bench"—his message was all decision and little or none about growth.

When we have brought people into the experience we must instruct and guide them in those matters which in-

spire a closer walk with God, and a more satisfying fellowship with Him and with other Christians. We must encourage them to be personal witnesses for Christ, to win others to Him; to practice faithfully those exercises of Christian life which will enable them to bear more of "the fruit of the Spirit." Such ministry may not have the "reportable glamour" as having numbers of seekers has, but it stands high in eternal values.

A balanced message between decision and development would help greatly in keeping our people in the experience and help them to live acceptably the life of holiness.

VI

The question would naturally arise: "How much of our ministry should be given to the preaching of these various aspects of the message of holiness in comparison to the many other phases of truth which we need to emphasize in our ministry?"

This question is important. No definite answer can be given to it. The situation a pastor faces in his local church will be the determining factor. To say the least, we must have a balance between the truths related to all of life and those belonging to holiness. Perhaps there has been a tendency to take too much for granted in our teaching of holiness. We sometimes think our people are better informed than they are; hence we confine most of our preaching to the general Christian truths with only casual emphasis upon the message of holiness.

We must never overlook the fact that we are a holiness church, that our distinguishing doctrine is holiness. We are to be specialists on preaching the message of holiness and interpreting its truths. Should we not be as consistent in our teaching on holiness

as the Seventh-Day Adventists are in propagating their Sabbath teachings; as the eternal security teachers are in presenting their teachings?

We must preach other truths but our major emphasis must be on holiness, taking care to present a balanced message of this important scriptural truth.

The Pastoral Prayer

No part of the Sunday morning worship service is more important than the prayer by the pastor. In this he serves as the priest in presenting his whole congregation to God and in bringing their collective petitions before the throne. This Sunday morning pastoral prayer shows the pastor at his best: It portrays his own intimacy with God, with whom he has been in conscious communion before this moment, as in this act of prayer he lifts the people to God. It indicates his knowledge of his own people, their needs, their struggles, their experiences, and it manifests the sympathy he has with them as he presents them to God, requesting God's aid for each person and need: It expresses his awareness that it is more than an individual prayer: it is corporate prayer bringing the worshiping group into a realization of their oneness in Christ as they bow in His presence with the pastor leading them in prayer. It states the interest of the group in the whole Church of Christ throughout the world, their concern for God's guidance and help to be given to national and world's leaders in these days of turmoil, in their care for the sick and afflicted, the aged and shut-ins, those of their homes who are in military service or are otherwise detained away from their homes, and for any other corporate need.

Such prayer should not be left to

the inspiration of the moment. It should be the subject of much thought and preparation, even to the writing down some of those matters which should be kept in mind, although not as a written prayer. Surely we should as eagerly seek the aid of the Holy Spirit as we bring our congregation and its needs before God in prayer as we do in the preparation of the sermon.

On one occasion some criticism was made of the rather poor sermon the pastor preached that morning—we all have our low spots—but one of the group came to his defense by saying: "His pastoral prayer this morning was so rich and helpful that it did more for me than a dozen sermons could have done." Others joined in their approval, with one saying: "I could go to church each Sunday morning with satisfaction if I received no more than the blessing and uplift that comes from our pastor's prayer." That pastor lives close enough to his people to know their needs and close enough to God to be able to present those needs to Him effectively.

It is a great mistake for the pastor to call on members of his congregation, or even visiting ministers, to make this morning prayer. No other person can be as well acquainted with the needs of the hour, nor have the sympathy with his people who need the ministry of the pastor's prayer, as the pastor himself. Give visiting ministers or laymen some other part in the service if you wish, but keep this important priestly ministry as your own God-given privilege.

Do You Preach or Scold?

Two lay members were discussing their pastor and the editor got the benefit, without comment of the discussion. The pastor was a most

likable man; he had done outstanding work during the early years of his ministry in this church, had built an addition and remodeled other portions of the building, he is a graduate of one of our colleges and is generally a very acceptable preacher. (He is not a pastor for whom I have held a meeting). These lay members had a great appreciation for the man and his work, but they were now somewhat disturbed because he had drifted into a habit of scolding the people instead of leading them.

It appeared that during the earlier years of his ministry, as he was leading the church in their building expansion program and toward increasing the attendance, he had a challenging message. The pastor had something to challenge him, hence he could inspire the people to accept that challenge as their own. With the objectives of that challenge now realized the pastor had not set for himself new goals of achievement materially or spiritually; hence he had no challenge for his people.

Within the discussion there appeared a reason why some laymen seek a change of pastor. After discussing at length the "scoldings" of the previous Sunday, neither could think of any person in the church who was guilty of such offenses. They implied that to them the manner of preaching was indicative of a restlessness on the part of the pastor or of becoming sort of "sour on the job." Their comment was finally, "If this keeps up, some of us should speak to the district superintendent about having a change of pastors."

It is good to examine ourselves, our moods and attitudes. Keep them bright and satisfying, for much more than we realize our sermons are colored by them. It is a good thing for a pastor to put himself in his congre-

gation and endeavor to feel his own reaction to what he is saying and the manner in which he is saying it. We do well to ask: "How would I react if I were a members of this congregation and some minister were preaching like this to me?" A serious consideration of this question would temper much of what we say, no doubt.

Nowhere, in the Bible or by the church, are we commissioned to "scold" the people. We are to feed the sheep, to be overseers of the flock, to preach the Word, to love and pray for them all, to be good stewards of the manifold grace of God. We are, as Jesus was, here to minister and to give our lives for others.

The Sunday Night Service

We are committed to doing everything we can to revitalize the Sunday night service. In this issue there is a stirring article by Dr. Roy F. Smee, "Evangelism and the Sunday Night Service." If this is read prayerfully it should open eyes to the possibilities and burden hearts to the responsibilities of this service.

In the "Workable Ideas" department, several fine suggestions are offered for planning for increased attendance and conducting some special types of services.

In the "One Man's Method" department some helpful suggestions are given on "Situation Sermons"—the kind that make the Sunday evening services appealing. A number of the printed sermons and sermon outlines will provide seed thought for other sermons.

But after we have planned well for the service in attendance promotion, special music, chorus singing, and sermon preparation there is needed much earnest prayer for a mighty moving

(Continued on page 14)

Evangelism and the Sunday Night Service

By Dr. Roy F. Smee*

THE Sunday night service has always been regarded as the best service of the day in which to specialize on evangelistic preaching. In general I think this is correct, if one has in mind reaching the unsaved who are not regular attendants of the church. It is difficult to get the unchurched and unsaved into the Sunday morning service. And even if they should come, the time allotted to this service is usually so limited that it is difficult to make the evangelistic appeal, "draw the net," which sometimes requires considerable time, and then hold an altar service of sufficient length to do the work that is possible in a night service.

I would not discount for a moment the importance of often focusing the Sunday morning service toward the unsaved and unsanctified with the outstanding objective being to have seekers at the altar in this service. In fact, this may be the only way we can get an evangelistic appeal to some people who seldom come to an evening service. This is especially true of those raised in the church or of some who have strayed away from God or some who need to be sanctified. And an altar service at times extended over the noon hour will do all of our people good. The prevalence of whole congregations feeling that they must be released promptly at twelve o'clock to rush out to visit and feast has become all too common among us. But

in this article I have in mind the reaching of the raw, pagan American who has little or no concept of salvation through Jesus Christ.

A few years ago while I was on a district tour with Dr. Chalfant, when he was then district superintendent of the Chicago Central District, he said: "Brother Smee, we have in this city one street which is said to have more beautiful church buildings on it than any other street in any city of America." He took me to one end of that street and we slowly drove its full length. On almost every other corner there stood wonderful structures with sharp spires pointing toward heaven. As I drank in the beauty of those wonder buildings with their artglass windows and gracious appointments, Dr. Chalfant said: "The sad thing about it, Brother Smee, is that if I were to drive you down this street next Sunday night there would not be a light in many of these churches. They have long since stopped having prayer meeting and, because the crowds were so small, they have ceased trying to have Sunday night services. They have thousands on their church rolls that feel that if they give a pittance in support of the church and attend a couple of times a year—on Easter and Christmas—they have discharged this responsibility and call themselves Christians." When I step into many of our churches and note the small attendance in the Sunday night services, I am made to wonder if we are drifting into the same attitude toward the Sun-

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day night service as these apostate churches which Dr. Chalfant showed me.

The heartening thing about it is that the most of our pastors and evangelists as well as our general and district officers are disturbed and grieved over this trend. They realize that if this drift is allowed to continue it will eventually put us in the class with these ritualistic, spiritually inert churches whose main excuse for existence is to have a place in which to marry their young and a preacher to bury their dead. This tendency is dangerous; it is treacherous and will be damning. It will destroy us and all the church stands for. But it is not enough to see the danger. It is not enough to wring our hands in despair. It will do no good to harangue our morning crowd or abuse those who do come at night because of those who stay at home.

We must try to get to the root of this problem. A wise practitioner will always try to find the cause of the trouble. The quack will treat the effect without giving attention to the cause. More than that, the successful physician will look for a cause which he is able to change. It is not conclusive or even true that the times in which we live are such that no interest can be generated in the evangelistic service, or that worldly pleasures have so captivated people that they are not interested in the message of salvation. Observe for instance the tremendous crowds being attracted to some of these city-wide union revivals. And, my brethren, some of those evangelists are preaching more like Nazarenes than some Nazarenes I know. Their vehemence exceeds that of our most vociferous preachers. They condemn sins in no uncertain sound. I have heard them name the most popular evils—the dance, the theater, liquor,

and secret orders—I heard one condemn the use of tobacco in such terms as I have never heard from the Nazarene pulpit. But they have crowds to hear them preach.

It does not answer the situation merely to say, "This church has always been a Sunday morning crowd," or, "This is a conservative group and it is hard to get them interested in the Sunday night service." These go as witless alibis. All that it has taken to prove that the above is not true is just a change of pastors and the "Sunday morning crowd" became a Sunday morning and Sunday night crowd. And the conservative group became a live, active, throbbing evangelistic church which carried a soul burden for the lost.

After thirty-five years of unbroken labor in the Church of the Nazarene, serving as pastor, district superintendent, and now in my present office, thus being able to observe this situation both at close range and at a distance, I beg pardon if I overprize my judgment; but I firmly believe the place to begin treatment for this morbid malady is with the man or woman in the pulpit. I once heard a highly trained pastor in our church say, "I give the most of my preparation time to the morning service. Anybody can get up a good evangelistic message." As I remember now, his Sunday night services showed that disinterest in the size of his Sunday night attendance. Pray tell, what are we as preachers called to do? True, we must feed the sheep, but we are also called to rescue the perishing. Why feed the sheep? Just so that they can appear well fed, slick, and clean? To enable them to lie about and enjoy the pasture and love the Shepherd? This may grow show stock that will capture the blue ribbon. But, as everyone knows, the sheep business will

soon die if there are no lambs born. We must increase the flock if we are to fulfill God's purpose for us as a church.

If the Sunday night service is to be the evangelistic service of the week, then that service must be in the mind of the pastor at all times. Every other service in the church should point toward that Sunday night service with the fervent prayer and hope that some poor soul for whom Christ died might seek and find the Lord. This should be the consuming desire and the ultimate objective of every preacher of the gospel.

We may just as well face it. The greatest weakness in the whole field concerning the Sunday night service lies in a lack of real, passionate concern on the part of us preachers for the salvation of the unsaved and the cleansing of the unsanctified. It may not be wise to always force a prolonged altar call on Sunday night. But this concern for lost men will become contagious until not only we but our people will be disappointed if we go long without seekers at our altars on Sunday night. This passion for the lost will bring our people together with high anticipation.

Some time ago I happened into a Nazarene church on a Sunday night. If there was any heart concern for the lost I could not sense it in the service. I did not hear an "Amen," a grunt, or see a nod of assent at any time from anyone in the congregation. And verily, I found little to inspire such an assent. The whole service was conducted in an attempt to be sophisticated. They had four special songs with a vain attempt to be classical. These were interspersed by congregational singing and announcements. And finally the pastor gave a fifteen-minute sermonette. Before it was over I counted twelve grown men

sound asleep, and I admit I yawned a couple of times myself. I know this was an exception, but I am wondering if it does not indicate a trend.

Yesterday (May 15, 1952) I read in the *Kansas City Star* the account of the commencement address given before the graduation class of the Central Baptist Theological Seminary in Kansas City. The speaker was Dr. J. D. Gray, retiring president of the Southern Baptist Convention and pastor of the First Baptist Church in New Orleans. It quoted him as saying: "Because the Bible is all we have, we must be Bible-loving, Bible-reading, Bible-believing, Bible-obeying people, else we will become a little philosophizing, inane, spineless, and disgusting mutual admiration society instead of a virile, vigorous, and victorious church." He said: "We need old-fashioned, hell fire and brimstone preaching to arouse the anesthetized consciences of today's congregations. This is no time for stammers in the pulpit, nor spineless, convictionless persons in the pews. Without conviction in the Word of God, we have an anemic church life and an insipid, inane congregation."

Dr. Grey could well have said the same to us Nazarene preachers. If we really believe the Bible, that Christ died for the sins of the world, that without conviction and repentance we face the wrathful judgment of a God whose Son we have despised, and the end of that soul is everlasting punishment in a hell created for the devil and his angels; if we really believe that the hope of the righteous is an everlasting place of soul satisfaction and eternal bliss; if we really believe that the person who has been saved and sanctified and is walking in the light experiences life's fullest joy, would

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The Principles of Protestantism

By Mendell Taylor, Ph.D.*

TEXT: Rom. 3:21-26

Reformation Sunday is the one day in the Christian year when the religious bodies which comprise Protestantism draw closest together. There is much talk about ecumenical principles during the rest of the year, but it is actually put into a practical setting in a Festival of Faith gathering. As this season approaches it is well for us to take a square look at some of the basic principles of Protestantism.

The block of scripture referred to above was the heart of the gospel as preached by Martin Luther. He pointed up these verses in the following manner: "Mark this, for this is the chief point and the central place in this epistle, and of the whole Bible." Growing out of this "core of the Bible" are some fundamental ideas which characterize Protestantism.

I. The just shall live by faith.

In Luther's early twenties, he had such an overwhelming sense of guilt for sin that he entered a monastery, hoping to find a solution for his moral problems in this type of atmosphere. To qualify for this kind of disciplined living it was necessary for him to take the following three vows: (1) poverty, (2) chastity, (3) obedience. In the first, he renounced all interests in material possessions; in the second, he renounced all concern for fulfilling the natural desires of life; in the third, he renounced his will and declared himself under the absolute control of the Church of God.

Normally, one would think that he had gone far enough to find relief from his oppressing burden of condemnation. But actually, these procedures only made his conscience more sensitive of its delinquencies, and more smiting because of its heightened consciousness of waywardness. The more human effort he put into his spiritual struggles the more hopeless became the solution. He found himself the victim of acute distress and spiritual spasms. The dilemma of his logic may be summarized as follows: In order to be rid of sin, one must confess his sin; but in confessing his sin he only remembers and recognizes his sin in a fuller measure; as these sins are pulled up by the roots and looked over, they become larger and more haunting all of the time.

So good works emerging from human strivings serve to accent one's unrighteousness rather than produce a spiritual condition that is acceptable to God.

These long, dark, dragging days in the monastery were pierced by only one ray of light. This came from Staupitz, who was the head of the monastery. He possessed a measure of spiritual insight, and he soon recognized the sensitive soul of Luther with all of its capacities and potentialities. Therefore, he gave some sound advice to Luther. His instructions were as follows: A doctor does not pick each pimple to cure his patient of the measles, he treats every sore at once by creating a condition in the entire body that combats the disease. In the same measure, we cannot cure our

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spiritual sickness by calling attention to each transgression; we must change the nature of the whole man and then this multitude of sin's boils will be taken care of accordingly.

These words helped Luther to start emerging from the abyss of despair into the bliss of a dazzling revelation. For he placed his eyes on the unrighteousness of his whole being, and he started seeking a cure from this approach.

This same Staupitz recommended Luther to the University of Wittenberg as a teacher of theology. As Luther prepared his lectures on various books of the Bible, the solution for his sin problems became more and more evident. Particularly was he drawn to the Roman letter. His exposition of this scripture portion enabled him to establish this truth. The righteousness of God which we must come up to is far behind our ability to achieve; however, that righteousness has been satisfied by the atonement of Christ; now by faith in that sacrifice, the merits of His suffering are applied to our account, and that makes us acceptable unto God. Therefore, we are justified and live the justified life by faith in the vicarious atonement of our Lord. He suffered enough to assure us that our moral debt to God can be marked "Paid in Full" if we place an absolute trust in Him. Now we can declare, without apology, "The just shall live by faith."

II. *The authority of the Word of God.*

This is another basic principle in the structure of Protestantism. It needs to be emphasized in the modern age more than ever before. For in these days, Mr. Average Man has no standard of authority left. It is considered narrow-minded by a majority of people to regard anything fixed and final in the realm of ideals.

This concept of throwing authority overboard has produced a harvest of rebels. Everybody wants to be his own standard, and all insist that no one is to try to put another's standards on someone else. The outcome is a total lack of moral and spiritual authority in our day. Such a condition hardens children into gangsters, fills headlines with crimes, and hurls nations into wars. Therefore, it is time that we call people back to the authority of God's Word and give them something that will guide them through the confusion of the modern era.

Luther unequivocally declared himself on this issue several times. His own words indicate the priority which he gave the Scriptures in making moral evaluations. In his lectures on the Psalms in 1515, he made the following remark:

"What pasture is to the beast . . . the nest for the birds, the stream for fish, the Scriptures are for the believing souls . . . It cannot be otherwise, for the Scriptures are divine; in them God speaks, and they are His word.

Again in 1521, he wrote:

Be it known, that Scripture without any gloss is the sun and the sole light from which all teachers receive their light, and not the contrary.

Also, on April 18, 1521, when he appeared before the Diet of Worms and was fighting for his life, he made this definitive statement:

Since your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convinced by Scripture and plain reason—I do not accept the authority of Popes and councils, for they have contradicted each other—*my conscience is held captive to the Word of God.* I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise. God help me!

Thus, the Reformer was ready to rest his case on the Bible, all the Bible, and only the Bible. That type of emphasis would make a difference in the impact the Church makes upon the world if it were practiced today.

He demonstrated his supreme interest in the Bible by holding himself to the task of translating it into the German language. His translation of the New Testament was ready by 1523 and of the whole Bible about ten years later.

Also reinforcing his Bible emphasis was the fact that he made the pulpit central, and constantly urged his preachers to make the Word alive by interpreting it to the congregation.

II. Lay participation in public worship.

Another principle of Protestantism is to encourage all of the audience to take an active part in public worship. Instead of the congregation's being merely spectators, the worshiping group was turned into a body of participators. The one area in which this was most evident was that of congregational singing. Luther said the following about sacred music:

Music is a fair and lovely gift of God which has often wakened and moved me to the joy of preaching . . . Next after theology I give to music the highest place and the greatest honor . . . Experience proved that next to the Word of God only music deserved to be extolled as the mistress and governess of the feelings of the human heart . . . My heart bubbles up and overflows in response to music, which has so often refreshed me and delivered me from dire plagues.

He possessed the same exalted opinion of group singing. He made the following observation regarding this type of spiritual exercise:

Where friends and comrades sing
in tune
All evil passions vanish soon;

Hate, anger, envy, cannot stay,
All gloom and heratache melt away;
The lust of wealth, the cares that
cling,
Are all forgotten while we sing.

The "singing church" comes into existence as the Reformation unfolds. These songs were not chants or mechanical repetitions of some expressive phrase. The music that Luther referred to above was that which came out of the heart of a vital experience with God and articulated the aspirations of the soul for God. These personalized songs emerging from the crucible of life were written in eternal moments of high communion with the Divine. An unforgettable moment of inspiration would be given the wings of music, so that the soul of the worshiper would have quick transportation to the throne of God. This caused each member of the audience to engage in those spiritual activities which would produce an intensity of love and devotion for our wonderful Lord.

As early as 1524, Luther published his first hymnbook, and twenty-three of the hymns in this volume were from his own pen. All Christendom has joined together in the singing of the battle hymn of the Reformation. For hearts of all faiths can beat together as these majestic words are triumphantly wafted heavenward:

*A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.*

Joined with this congregational type of worship was also an emphasis on witnessing by laymen. They were urged to carry their religious fervor to the workbench, the farm, the home, and all phases of workaday living.

If we are to avoid a stalemate in religion, we must keep it vital to the people who make up the regular congregation in the worship service. Also,

they must be encouraged to give spontaneous expression to the operation of the spirit of praise and blessing that may invade their souls.

IV. *The priesthood of believers.*

The fourth principle that is essential in an aggressive Protestantism is a strong affirmation of the truth which declares that each believer has the privilege of serving as his own priest. This affords the opportunity for each Christian to present his own case in person to the Lord, and also grants assurance that he will receive a personal and direct answer from the Lord.

An arrangement of this type establishes a religious democracy. Each follower of the Lord can receive as much of the Lord as he desires to have. One group of believers does not have special privileges which are not enjoyed by all. All are invited to come boldly to the throne of grace, stay as long as they desire, and return as often as possible.

The foundation of worship is no longer ritual but a personal contact with the Lord in spirit and truth. It is not the outward shrine but the glory of God in the heart that counts. It is not a material image but the image and likeness of God fashioned in the soul.

When worship is placed on this foundation then the conscience is quickened by the holiness of God and the mind is fed with the truth of God. It purges the imagination by the beauty of God and opens the heart to the love of God. This gives opportunity for our thirsty lands and desert hearts to be watered from above, so that they may blossom as a rose. This brings our eager hearts in contact with the love that never fails. This gives us a chance to climb the altar stairs of God and take a journey into the uplands of life.

Since these are our privileges and advantages emerging from the Protestant heritage we should join in a reverberating choral affirmation: *Thank God, I am a Protestant!*

The Sunday Night Service

(Continued from page 7)

of the Holy Spirit in the service. We must never lose sight of this fact: It is, "not by night, nor by power, but by my spirit, saith the Lord."

Special Days

The special days of the church calendar covered by this issue offer some good opportunities for the enterprising minister to meet some of the particular needs of his people.

Labor Day Sunday gives the pastor of laboring people the opportunity to emphasize the Christian teaching of work or labor being an expression of our love to God in using our skill, time, and energy, even in daily labor, for His glory. Paul's great exhortation to servants or laborers and to masters or employers (Eph.6: 5-9) provides a good background for such a message.

Rally Day gives opportunity to rally all forces of the church for the fall and winter church activities. Make it an "All Day Rally Day."

World-wide Communion Sunday, October 4, enables us to present to our people a greater conception of the unity of the Church or body of Christ in the world when on the same day "the whole family of God in earth" gather at the Lord's table.

Reformation Sunday, October 25, will enable the pastor to stress the great facts and victories of the Reformation—something which is especially needed in the light of the strong Roman Catholic propagandist program being promoted now.

"The Interpreter's Bible"

J. Kenneth Grider*

THE Revised Standard Version of the Bible is not the only momentous publication of recent months. Simultaneous with its release, Volume One of *The Interpreter's Bible* appeared. Abingdon-Cokesbury, publishers of the latter, did not have half a million dollars to expend on advertising it. So it has not been so conspicuous. But this volume, along with the two that preceded it¹ and the nine which are yet to follow, is certainly one of the most auspicious of this century's religious publications.

This twelve-volume² commentary³ has been called the most comprehensive one in all Christendom.⁴ The general editor, George Buttrick, states that it is "... vast in scope, comprising in all about eight million words; . . ."⁵ Buttrick also informs us that the multi-volume work represents "... twelve years of labor by over one hundred⁶ exegetes and expositors"⁷ Not all the writings are published for the first time in this series, but most are new because they are the product of specific assignment given the scholars.

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¹Volume One contains the R.S.V. text of Genesis and Exodus, so it could not have appeared before the release of that text. Two other volumes, VII and VIII, on the Gospels, were ready, and therefore appeared prior to Volume One. A fourth volume was published in the spring of 1953. It treats I and II Corinthians, Galatians, and Ephesians.

²Each volume costs \$8.75; but if one buys eleven, the twelfth is free. The publishers have undertaken the series as a service, not hoping to realize their investment in this generation.

³Perhaps it should have been called "The Interpreter's Bible Commentary," since it is a commentary and not a Bible.

⁴"Christian Century," Sept. 17, 1952, p. 1080 (advertisement).

⁵"The Interpreter's Bible," "How to Use the Interpreter's Bible," Volume One, p. xix.

⁶Elsewhere it is said, precisely, that there are 125 writers in all (Ibid., p. xxiii).

⁷Ibid., p. xvii.

Since Nazarene ministers will become increasingly aware of the appearance of this new commentary, it might be profitable to present a critique of it from our point of view.⁸ Much of the pointed judgment will be based on the introductory articles,⁹ contained in Volume One; but what is found in them is representative of the approach elsewhere, in the exegesis and exposition.

ESSENTIALLY LIBERAL

Buttrick says, "... the writers represent almost every branch of the Christian church."¹⁰ This is an overstatement: Roman Catholicism and Greek Orthodoxy are not represented, and it appears that there are no contributions either from conservative or fundamentalist Protestant scholarship. *The Interpreter's Bible* represents, essentially, present-day liberal Protestant scholarship.

In a different article, Buttrick affirms that the scholarship in the series is confined to Protestantism. But again he is misleading. He says that in these volumes the reader will find "... , honest scholarship within the Protestant evangelical faith."¹¹ He is perhaps too wise to say what it actually is: the scholarship of Protes-

⁸The number of critiques and reviews of it, from whatever the viewpoint, in the leading religious papers of this country and Great Britain, has not been commensurate with the auspicious character of the publication. Perhaps but few scholars are reviewing it because it is primarily a reference work and not one which they have studied sufficiently for the writing of reviews.

⁹In these general articles about the Bible as a whole and the Old Testament in particular there are about a half million words, or one-sixteenth of the contents of the entire series. See Vol. One, p. xx.

¹⁰Ibid., "Editor's Preface," p. xxvi.

¹¹Ibid., "How to Use the Interpreter's Bible," p. xvii.

tant liberalism. Instead, he calls this liberalism "evangelical faith." In this country millions of Christians who oppose the liberalism of the National Council of Churches are organized into the National Association of Evangelicals. Other millions are of the evangelical persuasion, among whom are the members of the Church of the Nazarene. Dr. Buttrick apparently uses the word "evangelical" because it is more appealing in a day when the evangelicals are being heard in this country. For that word is not generally thought of as the equivalent of "liberal" or as characteristic of the liberal spirit and methodology.¹²

Fundamentalism Openly Opposed: It remains to substantiate, by specific references, the statements regarding the liberal character of the introductory articles. Fundamentalism, for example, is directly opposed, which opposition, by its nature, applies to conservatism as well. In his article "The Faith of Israel," Professor G. Ernest Wright declares:

The faith of the church must constantly be reformed and illumined on the basis of a fresh study of the biblical record. A relatively static authoritarianism either of the Roman Catholic or fundamentalist¹³ type, so confuses the authority of the church and its creeds with the authority of the biblical faith that the tension which God placed between himself and our human understanding is removed. And the removal of this tension is the first step in opening the door of the church to idolatry.¹⁴

Inerrancy of Scriptures Opposed: The view that the Scriptures are inerrant is vigorously opposed. Dr. Buttrick writes, "But none of this need be equated with the theory of

verbal inerrancy.¹⁵ Since one might believe in the inerrancy but not in the verbal theory of inspiration as such, the verbal view should not be equated with the theory of inerrancy.¹⁶ The Scriptures may be infallible, and only inspired according to the dynamic form of the plenary view. In agreement with Dr. Buttrick, H. H. Farmer speaks disapprovingly of the ". . . unquestioning acceptance of the inerrancy of the Bible . . ." ¹⁷ He also affirms,

There was a time when this was not felt to be an assumption, for most Christians accepted without any question the doctrine of the inerrancy of the scripture writings. It was believed that God had so operated on the minds of the sacred writers that they did not write down anything which was not strictly accurate in every particular. Whatever was set down in the Gospels actually happened as therein set down. This is no longer a tenable view.¹⁸

Tendency Toward Late Dating: Insofar as these introductory articles give dates for Old and New Testament books, there is a consistent tendency to place them later than does conservative scholarship. Dr. Buttrick urges a late date for the Pentateuch and for Matthew and Luke, when he writes: "If the Old Testament were so printed that Amos and Hosea came first, with the Pentateuch in its place of comparatively late authorship . . . and if Luke and Matthew were shown as the work of the church toward the end of the first century, . . ." ¹⁹ Dr. Buttrick also places Acts at the second generation

¹⁵Ibid., "The Study of the Bible," p. 168.

¹⁶The Dallas Theologians, who publish "Bibliotheca Sacra," affirm the verbal view, and imply that it is necessary to the theory of inerrancy. They therefore agree with Dr. Buttrick in making the one view necessary to the other. (See "Bibliotheca Sacra," January, 1953, pp. 51, 54.)

¹⁷Ibid., "The Bible: Its Significance and Authority," p. 13.

¹⁸Ibid., p. 16.

¹⁹Ibid., "The Study of the Bible," p. 165. See also pp xix, xx

¹²This criticism, although straightforward, is made—one trusts—in the spirit of Christian love.

¹³Georgia Harkness and others also say that these two are of the same type. There is a sense, no doubt, in which the comparison is valid.

¹⁴Ibid., p. 388.

after Jesus,²⁰ even if it does stop short of reference to Paul's death—as though it had been written prior to the late sixties, at which time he died under Nero. Dr. Buttrick also asserts, "Daniel in its later chapters is apocalypse, a philosophy of past history cast into the form of visions . . ."²¹ Conservativists, to whom even precise prediction is possible,²² date Daniel much before the Maccabean period. In his article on "The Canon of the New Testament," Edgar J. Goodspeed offers late dates. He writes: "The rise of the Synoptic Gospels . . . between A.D. 70 and 90 was followed soon after A.D. 100²³ by the Gospel of John."²⁴ He also reasons, "It seems clear, however, that Timothy and Titus were written in the second century . . ."²⁵

Denial of Genuineness by Goodspeed: Goodspeed's denial of the authenticity of the Pastoral Epistles is another example of liberalism. Conservativists, affirming the inerrancy as they do, debate the authorship of anonymous books, as Hebrews; but not the genuineness or authenticity of the others, as the Pastorals, which contain within them the name of the writer.

THE SCHOLARSHIP

The writers of these liberal articles are scholars—scholars indeed! They investigate freely, intricately, painstakingly. And for the most part they

²⁰Ibid., "How to Use the Interpreter's Bible," p. xx.

²¹Ibid., "The Study of the Bible," p. 168.

²²Dr. Buttrick must not like to allow prediction at all, for, with many other liberals, he says: "Isaiah 53 has extra poignancy and power when it is understood in its context and its alternate phrases are read as a colloquy between Yahweh and the kings of the earth" (Ibid., p. 168).

²³He later explains, ". . . certainly by A.D. 120, . . ." (Ibid., p. 64) But even if this is later than what conservatives say, it is much earlier than liberal scholarship was affirming a few years ago.

²⁴One is interested in his calling it the Gospel of John rather than the Fourth Gospel, since liberals generally avoid the name "John" because they often disavow the Johannine authorship.

²⁵Ibid., p. 65.

are cautious, fair, objective.²⁶ In fact, because of the inherent limitation of conservatism, which accepts a vast amount of data without investigating it for the purpose of showing it to be unsound, these liberal writers might be said to evidence greater scholarship than one would find in a group of similar treatments by conservativists. But there are, even in these articles, instances of poor scholarship.

One instance of a lack of scholarship might fall within the sphere of the excusable: the fact that Allen Wikgren, in his article on "The English Bible," has to say, within the section which he titles "The Revised Standard Version": "If the whole can be judged by the New Testament part (which alone is available at the moment of writing) the revisers have gone far toward the achievement of these purposes."²⁷ Since the text—or part of the text—of the Revised Standard Old Testament was available to at least some of the other writers, it appears that the one writer who was to give a specific statement on the version as a whole would have been given a copy of it or of available parts of it.

Although Cuthbert Simpson's article, "The Growth of the Hexateuch," is a scholarly work, there are some instances of a lack of carefulness. One such instance is when he writes, "It [the term Hexateuch] conveniently registers the fact, established by critical investigations, that the documents of which these six books are composed did not end with the death of Moses

²⁶An example of the objective character of the scholarship contained in these introductory articles is found in Ernest C. Colwell's criticism of the very version being so extensively employed in the commentary. He writes: "The Revised Standard Version often smooths out the language of the original beyond recognition especially is this true in the Gospels of Mark and Luke. The 'and . . . and . . . and' of Mark's Gospel is polished up to suit sensitive English ears and leaves no trace of the style of the original for the student of Mark. Likewise, the 'and it came to pass' of the older version—which actually existed in the New Testament itself—was dropped" (Ibid., "Text and Ancient Versions of the New Testament," p. 77).

²⁷Ibid., p. 100.

(Deut. 34) but continued with an account of the Israelite settlement in Palestine."²⁸ The liberal view of the origin of the first five books in our English Bible used to be called the Documentary Hypothesis. Simpson speaks of the Hexateuch instead of the Pentateuch, as have many other scholars in recent years, and calls it a "fact" that Joshua was a part of the whole account. Let him call it a hypothesis, or even a theory, but not a fact. Furthermore, there is lack of care when he here says, ". . . the documents of which these six books are composed did not end with the death of Moses . . ." No conservative has ever said that the Book of Joshua ends with the death of Moses. One knows what Simpson means, but he has said it ambiguously.

There appear to be at least two mistakes in Robert Pfeiffer's article entitled "The Literature and Religion of the Apocrypha." Why does he speak of the sixteenth Council of Carthage in A.D. 419? He writes, "The third (397) and the sixteenth (419) Councils of Carthage."²⁹ The other apparent mistake also occurs in connection with these councils. Pfeiffer writes,

The African Council of Hippo (393), attended by Augustine, recognized the canonicity of Wisdom of Solomon, Ecclesiasticus, Tobit, Judith, I—II Maccabees, and . . . The third (397) and the sixteenth (419) Councils of Carthage, likewise attended by Augustine, confirmed the decisions of the Council of Hippo."³⁰

It is everywhere agreed that these councils at Carthage accepted only the Athanasian canon, the twenty-seven books now in the Protestant New Testament.

Edgar J. Goodspeed's article, "The Canon of the New Testament," is perhaps the least scholarly of all. This

is mainly because he often proceeds to state his own conclusions as though they are unquestioned fact and the only possible ones. And he gives these conclusions without stating why he believes them.

For example, when he lists the writings of Paul he omits the Pastoral Epistles. Most of us know of his rejection of the genuineness of these letters, and we know his reasons for rejecting them as Pauline. But a non-specialist would think, if he did not read on to see his mention of them later, that Goodspeed had made a mistake by omitting them.³¹

Another example of this is the fact that Goodspeed states, as though it is undebatable, that Ephesians was a general letter appearing at the beginning of the early collection of Paul's writings. He says, "The Pauline collection . . . began with a general letter to all seven of the churches Paul wrote to; . . ."³²

H. H. FARMER'S ARTICLE

Specific reference might be made to H. H. Farmer's article, "The Bible: Its Significance and Authority." That treatment is the finest piece of scholarship in the entire introductory section but it is extremely liberal in many instances.

In the Western church, until recent years, the death of Christ was stressed to the neglect of the Incarnation. H. H. Farmer does not detract from the significance of the death of Christ, for he writes, "God reconciles sinful men to himself, makes them 'at one' with himself through Christ, and supremement-

³¹When he does refer to them, he writes: "It seems clear, however, that Timothy and Titus were written in the second century to disclaim Marcion . . ." (Ibid., p. 65). He does not say why he understands them to be from the second century rather than from Paul's time, but says that when they were written it was to disprove Marcion. Some liberal scholars say that nothing in these epistles directly opposes what Marcion was teaching, and that they would therefore have been put into his canon if they had been written and popularized before Marcion's work of selecting a canon.

³²Ibid., p. 64.

²⁸Ibid., p. 184.

²⁹Ibid., p. 394.

³⁰Ibid.

ly thorough his death at Calvary; . . ."³¹ But he nonetheless emphasizes the Incarnation, affirming it to be the ". . . central, all-controlling belief of the Christian movement . . .,"³⁴ "Christianity's central affirmation."³⁵ Moreover, his own understanding of the Incarnation is precisely that of the Chalcedon foundation: Christ is one Person, fully divine and fully human. Farmer prefers to say that He is a Person who was radically discontinuous with history and yet continuous with it—One who came "into" it, and yet One who came "in and through" it;³⁶ but he also states that his position is that of Chalcedon.

He believes, moreover, that this "central affirmation" of our faith should govern the way in which we conceive of the significance and authority of the Bible. If we believe more surely than anything else that God came and comes into and in and through history, the Bible fulfills its proper function as it helps men to relate themselves to God through this incarnate Christ. Indeed, it is significant and authoritative only as and when it fulfills this function. But according to Farmer, it can fulfill this function even although it is characterized by numerous inconsistencies and mistakes, and even if we can never know just how true to fact it is at points—as in the Gospel narratives.

CONCLUSION

This new multi-volume commentary will find its way into libraries all over the English-speaking world. Liberal ministers will buy and cherish it, use it in their attack upon the Bible and in the presentation of modernistic Christianity. And it will no doubt find its way into many a Naza-

rene minister's library. Indeed, it has done so already—and perhaps it is proper that it should since it contains, in spite of its Biblical liberalism and theological modernism, much that can be used, especially in exegesis and exposition. But it should be used only with care, the wheat being separated from the tares immediately; and with sizable simultaneous studies in Adam Clarke.

Another new commentary series began to appear in 1951. It is called *The New International Commentary on the New Testament*. Three of the



Holiness is the balancing of the inner power against the outer demands, and the giving of the advantage to the inner power.

—J. B. Chapman



proposed seventeen volumes of this commentary have been published, and others will be released gradually by Eerdmans. The writers of this series strongly affirm the infallibility of the Bible, and they are orthodox on many important doctrines. But their consistent Calvinism makes their work almost as undesirable as is the liberalism of the series just studied.

Dr. Ralph Earle, of our seminary, is working on commentary material. Perhaps other holiness scholars are also. One would like to see holiness scholars produce a full-scale commentary, first on the New Testament and then on the Old. Such a work, neither liberal nor Calvinistic, would be in the same theological slant as what we have in Adam Clarke; but it would consist of up-to-date holiness scholarship, freshly and vigorously adapted to the preaching of the fullness of the gospel in these mid-twentieth century times.

³¹Ibid., p. 9.

³⁴Ibid., p. 5.

³⁵Ibid.

³⁶Ibid., pp. 5 ff.

Your Radio and Television Ministry

By James McGraw*

JESUS commissioned us to "go ye into all the world, and preach the gospel to every creature." At the time His words were spoken, the known world was only a fraction of its present size, the population proportionately small, travel conditions primitive, and opportunities limited. Today there are more than 105 million radio receiving sets in the United States alone, with nearly 2,500 broadcasting stations. More than 95 per cent of the homes in our country have one or more radios in them. Not only is this true, but through June of 1952 there were 108 television stations on the air, and on the same date there were reported to be 17 million TV sets in use in America. Last April the FCC lifted its three-year ban on new TV stations, and this could mean a maximum of 2,053 TV stations in 1,291 communities, broadcasting in 70 new UHF channels in addition to the original 12 channels. What are the ministers of the gospel doing about using these means to help us carry out the Great Commission?

There is a growing conviction among clergymen that a grave error would be made indeed were the use of radio and television facilities left in the monopoly of those whose purpose is to sell beer, tobacco, or even soap. Why not work at the business of fulfilling the commission of Jesus by using all the media that are available to us?

The first step of an awakened minister in his plans for use of these means is that he desire to use them. Does he want to go into this work? Does he think it will pay dividends? Does he realize the good that can be accomplished? Is he willing to pay the price in time and effort, and perhaps money?

The second step is that he get acquainted with those who direct the affairs of his local station. Is a visiting minister coming to his church? He tells them about it. Is there some interesting item of news? He gives it to them. He introduces the distinguished guest to the station management. He watches for religious news of significance and keeps the station's news department informed of it. He builds a friendly relationship with the management.

He must then have a program idea. He will give it a title, preferably a brief one of perhaps three to five words. He has thought out all the answers to the questions he knows are in the minds of the management. He knows what audience his program will appeal to, what its purpose will be, what its format and continuity will be, how it is to open and close, and how he plans to publicize it. Finally, he believes it will be successful. He believes this so thoroughly he will convince the management to give it a try:

The successful radio or television program will be planned with the idea that this work is different from the usual ministry of the average

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preacher. His audience may not be sympathetic, like the one which attends his church services. Forty per cent of his listeners are tuned to him because they happened to be tuned there before his program came on the air. Forty per cent are tuned because they are shopping around for something interesting. Only twenty per cent are tuned purposely to hear his program. They are not likely to understand the vocabulary that is peculiar to his church services; he will not use such terms as "vouchsafe," "bounden," "redound to the glory of God," and "supplicate." He will know that what he says during the first twenty seconds is of the most vital importance. He will speak as though in conversation with two or three friends *in their own home*, rather than raising his voice as though preaching to people on the back pews of his church. After all, by means of this medium, he is in fact admitted through the doors and into the homes of his listeners.

He can promote and publicize his program by means of the newspapers, by writing his colleagues in the ministry of his own and other denominations, so that notices and announcements may be placed before their members, by enlisting the help of those in his own congregation in writing to him in care of the station, and by numerous other methods. The method of inducing the listening audience to respond with cards and letters was observed by the writer recently while in a revival with Pastor James E. Everett of Bellows Avenue Church of the Nazarene in Columbus, Ohio. Mr. Everett used the idea of appealing for cards and letters to the "shut-in of the week," to be sent in his care addressed to the station. He had received about 200 letters in response to his appeal the week of our revival

campaign, and he personally delivered them to that shut-in while the writer was there with him.

It might be said while discussing the example of this one pastor's television ministry that his church has enjoyed a steady and wholesome growth during the past seven years. He had arranged for daily telecasts during the revival, in addition to his regular weekly program. During that week of revival, attendance records were set, and more than half the number who found victory at the altar were new people, rather than "warm-overs." One distressed woman telephoned after having watched the program on her television set. The pastor and evangelist called on her and, after counseling with her, led her into a definite Christian experience. One lady, in the revival as a result of the telecasts, prayed through at the altar that night and attended the services regularly thereafter. Doubtless she and her daughter will become members of that church, as have many others who could be named.

Paul wrote, "As much as in me is, I am ready to preach the gospel to you that are at Rome also." To this we ministers may well add, "Yes, and as much as in me is, I am ready to preach to you who do not attend my church, but can be reached through the means of radio and television."

Our "Crusade for Souls Now" pinpoints the commandment the Master left with us that we go into all the world preaching His gospel. There shall be no less emphasis upon mass evangelism and revivals, upon prayer and personal work, upon old-fashioned singing and Holy Ghost preaching; but there will undoubtedly be those in the ministry of Jesus who will be alert to their opportunities with radio and television for making the whole world our parish.

Are You an Incidentalists?

By Fred Smith*

YESTERDAY, in an unexpected way, my attention was focused to the idea which today I have embodied in the title of this article. Reading through a religious magazine, my attention was arrested by the following autobiographical comment: "My old college chum is a full-time chaplain at a local cemetery. He asked me to stand in for him for two days. Fortunately there was only one funeral this afternoon. There is something unnatural about performing this office for a total stranger."

As I read that last sentence I felt my eyebrows rise in mild surprise. Happening to know the writer of the sentence, I was surprised to see how he had missed a rich opportunity to manifest the genius and graciousness of his Christianity. I wondered why. A little psychoanalysis of the situation indicated clearly the reason why. Here they are:

In the first place, he had come at the event from the wrong angle. He was thinking in terms of a task to be done instead of opportunity to be grasped. He had to fill an "office" instead of rendering a service. A task was to be done, instead of a truth, *the* truth, to be revealed. He had thought of the episode in terms of routine activity instead of religious aspiration.

Delving a little deeper into the reason for this wrong-angled approach, it occurred to me that my friend had, for the moment, forgotten the basic truth of his religion. Being a minister, he had undoubt'edly led his congregation the previous Sunday in the

lovely prayer: "Our Father." Yet, when he found himself face to face a day or so later with a family, not members of his particular congregation nor of any church congregation, he could not see in them people who were, through Christ, his own near relatives in God. With unsearching eye he saw in them only "total strangers."

Thinking of this ungrasped opportunity, there suddenly flashed into my mind the word that crystallized to beauty and duty the person he ought to have been. He had failed to rise to the opportunity of being a true incidentalists. Like myself and most other good people, my friend was an "ist" of various sorts. Like many Protestants, he was a member of an "ist" denomination. It matters neither here nor there whether that happened to be Baptist, Congregational or Methodist. I remembered also that some of my philosophically inclined friends took pride in calling themselves, some wisely and some not so wisely, existentialists. Others seemed to have a leaning to the word essentialists. Still others, had taken on the name of ecumenicists—all of which names have a worth and value to the holders thereof.

As I thought over the words and values in these names, it dawned on me that the crowning glory of any or all of them would be lacking unless their holders were the particular kind of "ist" that my friend's delinquency had crystalized into the word "incidentalists." I knew my friend to be an "ist" of at least three persuasions. But,

(Continued on page 27)

*Ellis, Kansas.

Holiness and Human Tension

By Alvin Howard Kauffman*

OUT OF the pages of antiquity have come the words of one of the sages of ancient Greece, Heraclitus, who said, "All things come into being by conflict of opposites." He believed that if it were not for strife or opposition the world would stagnate and die. In more recent times, the German thinker Hegel, in a similar frame of mind, said that reality is process. There are those in our own time who have held that some such motion is basic to the entire universe.

Now it is not part of the present purpose to discuss the adequacy of this point of view. A far less controversial idea, and one which is fruitful for the present-day Christian, might be the observation that for human life, at least, experience is a continuing series of tensions. Most people, if not all, would be willing to grant this. Certainly the psychologist would agree, for his basic concept is "adjustment," and adjustment implies some degree of tension.

In the remarks which follow, a point of view is presented which suggests that holiness, as taught by the Word of God and as experienced by the saints of all ages, is grounded upon both the creative and the redemptive purpose of God. It further suggests that there are six tensions basic to human nature and that holiness is not only the natural culmination to their harmonious solution but is also in basic agreement with many ideas regarding human nature in

the fields of psychology and philosophy. These remarks can be considered only as suggestions, since space limits fuller discussion. First let us consider the basic tensions.

1. *Body versus Mind.*

The tension between body and mind is perhaps the most elementary tension of all. It illustrates the so-called "life principle" or "will to live" which man shares with the rest of the world of living creatures. Body illustrates the physical world—the world of matter on the outside; mind represents the world of consciousness—the world of experience on the inside. Body stands for nature; mind refers to us ourselves. Body points to the level of existence; and mind designates the level of impulse which makes us alive.

Now this impulsive nature which expresses itself in the form of cravings for air, water, food, safety, for example, is in conflict with the outside world. When these basic drives are denied, man dies. Mind, or this impulsive nature of man, is not just the intellect, as we are usually led to believe, but is basically the awareness of innate bodily needs. In other words, it is appropriate to revise the famous saying of Descartes, "I think, therefore I am," to read, "I want, therefore I am." Our impulsive nature is asserting itself even when we are not actually thinking.

But the impulsive level of life is a selfish level. There are things which we want but which we cannot get, sometimes, because someone else wants them too. It is bad enough to

*Based on an address delivered at Northwest Nazarene College Senior Investiture, May 4, 1953, by the assistant dean and chairman of the Division of Philosophy and Religion, Eastern Nazarene College

have wants and needs without also having conflict about who is going to have them satisfied! But the tension must be resolved. And this means that conflict between different impulses and between those of other people cannot be resolved on the level of impulse. This state of affairs brings us to realize the second basic tension of man.

2. *Self versus Others.*

The second tension, namely, the tension between self and others, is for most of us a more difficult tension to resolve. We start life on a pretty slender thread. Almost everything seems to us to be a matter of life and death in our early years. The result is that the responsibilities of being unselfish are oftentimes recognized slowly. We are not in this world long, however, before we learn that while we must depend upon other people—particularly our parents—they all have a way of imposing restrictions upon our unchecked impulses. We call these restrictions “customs.”

However, making a healthy social adjustment is difficult. We all know of many who develop a domineering type of adjustment. Others become withdrawn and refrain from taking any part in social activities. The point is that, while customs and the law may help to maintain the peace, mere association with others will not prevent these extremes from appearing, and will not really resolve the tensions between oneself and others. This brings us to the third tension of man.

3. *Sense versus Thought.*

This third tension, or the tension between sensation and thought, is an extremely critical one. Aristotle thought that this tension marked the essential difference between man and animals. There is little doubt that it distinguishes civilized man from the savage.

In our Western civilization, however, we enjoy the fruits of the advances in human learning, so much so that we pride ourselves in the fact that we are now in the “atomic age.” But all this has been possible because man learned how to escape the stunting, petrifying effects of habit and custom, and because he learned how to understand the real world of nature through the development of mathematics and the natural sciences.

Yes, modern man has realized that we control human affairs much more effectively if we can discover laws and use them to understand our world and make it conform to our wishes.

But while it is true that human reason has been eminently successful in the discovery of many important truths about the universe, and the cream of our intelligent youth seek careers in the sciences, it is also true that pure analytical reason is not capable of grasping the most important truth of all. We are witnessing today in our international tensions the effects of an intellectual advance that has far outstripped the moral advance. Thought may lead us to theories, but theories must be used for ends. And theories themselves do not supply those ends.

Thus we observe that another critical tension has been reached, the fourth.

4. *The Good versus the Best.*

The fourth critical tension is that between the good and the best. To have values (which represents the first tension), to recognize that others have them (or the second tension), and to think truly about them (the third) are all well and good. But merely to see ideas clearly, to have information, as inspiring and useful as that may be, is not to know how to use those ideas rightly. In the last analysis, the good is the enemy of

the best. And when the best is rejected in favor of the good, it is really the bad which has been chosen.

Now I want to pause at this point long enough to observe that in our discussion of these tensions harmonious adjustment has been found only by appealing to the higher principle which makes resolution possible. As Christians, we believe that the higher principle indicates the divine purpose or God's will. Thus we Christians can say that God's will is directed toward the harmonious adjustment of tension by our grasping the higher and better principle. We can now see that in the case of the fourth tension, between the good and the best, the higher one, or the best, is always God's will.

In our religious terminology we might say, then, that man may use his free moral agency to allow God to lift him from the level of the good to the level of the best. It is *only* when man recognizes that he is a sinner and lets God's will (or the best for his life) take first place that he can resolve the tension and be lifted into the higher level of duty or allegiance to Christ.

Those of us who have experienced the regenerating power of God in our lives, though, are quite ready to admit that this is not the last tension which we experience. There is still another which very soon makes its appearance.

5. *The Human and the Divine.*

The fifth basic tension is between the human and the divine. I have used this wording, not because I believe this is the only place this tension arises—for, in a broader sense, it has been present all along the line—but because it is at this point that the human and the divine come into the most intimate contact. The tension to which we refer here is the

tension between the claims of duty, or the best, or the known will of God, and the selfish, impulsive tendencies which we observed earlier. This is what we mean by the carnal mind.

The Church of the Nazarene is dedicated to the intensely real and important task of helping men to be filled with God's Spirit. Until this happens in your life and mine, we have the continuous tension within of the two principles: the claims of God and the claims of self. Furthermore, unless this tension is resolved harmoniously, all of the divine concern necessary to bring you and me to this point has gone for naught because no further progress can be made. Both God's redemptive and his creative plan are thwarted.

Perhaps, at this point, one may ask why I said there are *six* tensions. Isn't heart holiness all that one can expect God to do for us in this life? The answer to this question is in the negative. When we become really sanctified wholly, we are truly brought to a wonderful place. The outer tensions are no longer so devastating. The inner tensions are free from sinful corruption. But there is, I believe, one more tension we must face here in this life.

6. *The Static versus the Dynamic.*

This sixth tension I have, for want of better words, called the static versus the dynamic. It illustrates the tendency to which many people succumb in failing to go on to further spiritual conquests. The result is that they have difficulty retaining what grace they possess. The plant, for example, which stops growing and bearing fruit is not far from death. The same is true of the human spirit. God wants man to continue growing. This is what we mean by Christian maturity. We do not grow *into* grace; but we

should grow *in grace*. Its logical continuation is life everlasting.

We are now in a position to observe what these tensions reveal concerning human nature. In the first place, if the impulsive tendencies we described are basic in human nature, *then the basic constituent of men is value*, for value is usually defined as the experience of wanting or seeking. This is consistent with dynamic psychology and many recent philosophical views. Furthermore, this view re-emphasizes the fact, long ago realized by the writers of Holy Writ, that man's inmost being is motivated by impulses which are at once basic to life and basically selfish or carnal.

Second, if it be true that we depend upon society for the framework of our development and for the satisfaction of many of our needs, then another important observation about ourselves is that *man is a social being*. This is consistent with almost every view of man which is worthy of note, and certainly is taught in the Scriptures. We are our "brother's keeper." The Golden Rule implies that a check should be placed upon our individual desires.

Third, if our observation be correct that the development of the store of human knowledge provides better control over our problems than otherwise, and few there would be who would deny this, then another element of human nature is observed: *man is a rational being*. We are admonished in God's Word to "seek wisdom" and to "study" to show ourselves approved unto God.

Fourth, if there be any validity to the assertion that knowledge in itself will not solve all human problems, and that there must be a recognition of the relative worth of things which points to the best and to God's will, then there is a basis for believing in

another human ability: *man is a free moral agent*. One does not read very frequently about human freedom in recent psychology, but this concept is often expressed in philosophical writings. Certainly the Bible implies that man can do something about his salvation.

Fifth, if it be a fact that even after the experience of regeneration the tension persists between the claims of one's duty to God and the claims of the old, rebellious, selfish impulsive-life, then it would appear obvious that there is further work to be done in the human heart: *the truly religious man is God-infilled*. Recent psychology, while it does not emphasize religion, recognizes in practice the value of religious loyalties in overcoming mental anxiety and the effects of the basic selfish tendencies of human nature. Also, the mystical philosophers have long emphasized the need for divine infillment. And so the command of the Apostle Paul, "Be filled with the Spirit," should no longer be thought of as idle talk. On the contrary, the incoming of the Holy Spirit into the inmost part of our being is absolutely essential to purge our carnal dispositions and to empower us to perform all that God's will involves.

Sixth, if we have adequately judged human experience, and growth in grace be necessary if we are to avoid spiritual stagnation, then a further truth concerning ourselves appears: *the God-infilled man is infinitely growing*. It is not hard to find current discussions in psychology and philosophy, and in other fields too, which emphasize the need for growth and development. The trouble with most of these points of view is that they usually neglect the first part of the observation about "the God-infilled man." It is not true that just

"any man" is capable of this kind of activity. The unsanctified man is beset by the fifth tension and cannot by himself overcome its thwarting effects. When God comes into our hearts in all of His fullness, however, we are made "free indeed"! It is then that real development, real progress, real growth can be experienced.

In conclusion, then, we are able to see reflected in the six basic human tensions the hand of our God in both His creative purpose and His redemptive purpose. For if human beings are created by the life-giving impetus of the Spirit of God; if our impulsive nature is guided by divine providence through our formative years and into school; if by this same providence we are enabled to grasp some knowledge in our school years; if, by the grace of God, we are led into a deep and revitalizing experience of regeneration, and, ultimately, into the

cross-consuming experience of entire sanctification, and into a measure of Christian maturity—if these things are true, there is certainly no reason for us to think that God has nothing more for us. Actually, it will take an eternity to reveal all that God has for us and for "all them also that love his appearing."

Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it.

If the tensions of life press in upon us in the years that lie ahead, let us remember that the Master Potter is doing His best to make something valuable out of us. Let us be quick to respond to His slightest touch, that we may indeed be vessels for the Master's use.

Are You an Incidentalist?

(Continued from page 22)

by his own telling, he had failed of the crowning one of them all. In that high moment of opportunity he had failed to turn the unexpected to the glory of God through the instant application of the grace of God.

It is a great and grand thing to know how to meet the opportune moment for the furtherance of Christianity. Even as I am typing these words, as to you also, the reader of them, there comes, flooding through the opened gates of memory, a multitude of illustrations when one could have very easily crystallized or, to use a better word, Christianized the unexpected opportunity to the glory of God.

I will take space to instance one perfect example of what I mean. A tired Man is resting by a well-side. A "total stranger" approaches to draw

water from the well. The tired Man asks for a drink to relieve His thirst. A conversation ensues. The talk passes from the incidence of physical thirst to that of spiritual thirst. The Man is an Incidentalist of a perfect type. The woman there is no longer a "total stranger." She has relation to God and to Him in a very personal way. And that day was made significant in history by the revealing to that woman by the Lord of all good life the basic foundation of a universal faith. In other words, in that moment of high opportunity Jesus became the perfect illustration of the perfect Incidentalist.

I suggest that it would be well with our Christianity in these days if all Christians were as adept as their Lord in becoming perfect incidentalists in the unexpected moments of opportunity which come to all.

The Making of a Preacher

By *Ward B. Chandler*

I COULD NOT help feeling a sense of pride creeping over me as he stepped from the Sunday-school room to the platform and bowed at the pulpit chair to pray.

The choir was singing lustily in the background, and the tears almost gushed from my eyes as I looked down at his broad, youthful shoulders. I had looked at those broad shoulders draped over the long altar, quaking with emotion, so many, many times during the past years that I had been his pastor. Frankly, there were times when I was tempted to get discouraged. Would he—could he ever get settled? Was it possible that he would ever go away to one of our Christian colleges and study for the ministry?

He had now spent one term in B—. Vacation time had arrived. He was home for the summer. While at college he had gotten his feet down good. Pastors had used him in week-end meetings. The change was unbelievable! Tonight as I gazed at his kneeling form he seemed suddenly grown-up.

I spoke appropriate words of introduction, and he arose to preach. Prayer had made him poised and fearless. He preached well, very well. Once during his message he drew from his shirt pocket a tiny, neat, well-worn Testament, held it up, and spoke of it affectionally.

He had carried it with him in high school. This tiny Testament had gone with him many times to the altar. The boys said he read it often in the warehouse where he worked after school

and on Saturdays. It was well marked and tear-stained.

Tonight it was different. It was the symbol of victory in his hands tonight. Yea, it was now the Sword of the Spirit. This lad handled it well that Sunday night and God gave him precious souls at the altar.

If God can get a boy who will make much of the Word, a pastor who will be patient, and a church that will pray, He has the combination for making a preacher.

Evangelism and the Sunday Night Service

(Continued from page 10)

we be as effortless toward winning the lost as we are?

This does not call for a harsh, thrashing type of ministry. It is the love of Christ which prompted Him to die for our sins and ascend to the right hand of the Father to make intercession for us. And it is love of that same quality which will make every saved man feel a sense of personal responsibility toward the lost in his community. Whether he be preacher or layman, it is this love which tenderizes our hearts and gives us the spirit of compassion. And it is this spirit which must first grip the preacher. When the man in the pulpit can weep over a lost world, the saved in his congregation will soon feel the burden and be glad to share it with him. The result—a live, victorious, and anticipating congregation in the Sunday night service.

A Word Study in Holiness

Sermon by Oscar J. Finch

TEXT: *If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (I John 1:8-9).

Let us select seven words from this text and, through a simple study of them, attempt to unfold and to emphasize the intent of God in His giving to us this brief message. The seven words are: sin, he, forgive, cleanse, confess, faithful, and just.

OUR FIRST WORD IS SIN

The most undeniable fact in all the world is the presence of sin. No sane man can read a single issue of the daily press and then say honestly, "There is no such thing as sin." Hold up your history book and see the blood—warm, red blood of the cream of manhood—as it seems to drip from nearly every page. War, which is scientific murder, has been the chief occupation, industry, profession, and accomplishment of mankind since that day when Abel was slain of his murderous brother, Cain. To deny the existence of sin is to deny the existence of murder, adultery, assault, robbery, arson, treason, seduction, false witness, war, and a thousand other of its deadly manifestations.

But where is sin located? It is not in the material world. It is not in the trees, soil, storms, nor beasts. Even the devil is but the indirect and remote cause of these evils. The sin of the world is the sin of the human

heart. It is so universal that no man dare look himself in the eye, as he faces his mirror, and say, "I have never sinned." Any man who makes that statement deceives himself, charges God with lying, and demonstrates that the truth does not abide within him.

The Psalmist reports the result of a survey made by God (Ps. 14:2-3): "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." Through the prophet, God also states that "the heart is deceitful above all things, and desperately wicked," and then hopelessly concludes with the query, "Who can know it?" Jesus said (Matt. 15:19), "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." St. Paul (Rom. 8:7) tells us that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." And in the same letter (3:23) he sums up the matter by saying, "For all have sinned, and come short of the glory of God." Any man who says that he has never sinned brands himself thereby as the chiefest of sinners.

But what is the end of sin? God answers: "Sin, when it is finished, bringeth forth death." Death, in this instance does not speak of the carefully embalmed body, the beautiful marker, and the cemetery with its perpetual care. It refers rather to a

dead soul buried in hell, the cemetery of dead souls. but who is still conscious, remembering, self-condemning, remorseful, suffering, disintegrating, and wailing as it realizes that it is eternally cut off from hope and forever barred from God and heaven.

THE SECOND WORD IS HE

This is the greatest word of the text. It refers to Jesus Christ. In Him there is a strength of power greater than all else in the universe. He could walk on the storm-lashed sea as readily as we tread a pavement. With a mere word, He could throttle the fierce hurricane and calm it into silence. By a simple command, He could drive the most deadly and contagious disease out of the afflicted body. He could bring one back from the dead as easily as we awaken a sleeping loved one. With the ease that we throw crumbs to sparrows, He could—from a boy's lunch—break baskets full of bread and fish sufficient to feed a hungry multitude.

We know why He has such power. He is the Son of God—very God himself. Sin has great power—far more than you and I can match. But Christ, "mighty to save," came with the express commission and with sufficient empowerment to cast out sin. Of long standing was that promise that He would bruise the serpent's head.

Even heathen mythology had foreshadowed His coming and His power. According to the Greek myth, when the strong Hercules was but an infant in the cradle, two serpents were sent by the jealous Juno to destroy him. But the little babe, not terrified at the sight, seized one in each hand and squeezed both to death. Jesus, the Babe of Bethlehem—our Hercules—is fully able to put to death the twin serpents of *outward* and *inbred* sin.

OUR THIRD WORD IS FORGIVE

The very first step in salvation is the forgiveness of sins. His gracious Gospel declares (Matt. 9:6) "that the Son of man hath power on earth to forgive sins." But, inquires one, "Why should we have our sins forgiven?" Suppose that we suggest an illustration that helps to make real His provision and our need.

A man committed a crime of high treason against his country. He is seized in the very act of attempting assassination of the head of his country. In a fair trial he is found guilty and condemned to die. No power can save him, for he has committed the highest crime known to the laws of any nation. But while he lies there in the prison, dreading the fearful day when his soul is to be thrust out into eternity, his gracious sovereign—whose government he would have destroyed and whose life he sought to take—signs his pardon and dispatches an officer to open wide the gates of his prison. He goes as free from the bonds of the law as though he had always been loyal and good.

Every sinner has committed the crime of treason against God and heaven. Every sin is an act of disloyalty against the throne and the person of God. The sinner is an insurrectionist, a rebel, a traitor. Every sinner deserves to die and the law says that he shall. He is condemned already and awaits the day of his execution. Death is the officer of execution who shall come to lead his soul to the place of suffering the unending pains of the second death. In order to escape hell, and to gain heaven, every sin must be forgiven in this world. Christ, and Christ alone, has the power to forgive sins. To reject Him is to reject all hope, but to receive Him is to become as innocent in the sight of God as though we had never sinned one time.

THE FOURTH WORD IS CLEANSE

Forgiveness alone—the remission of the penalty for sins committed—could not bring salvation. For assurance against repetition of the act is a definite element in any real forgiveness. A salvation that provided forgiveness and omitted cleansing would be a curse to man and a blight on God.

What an act of insane criminality would it be for the governor of each of the several states of this nation to write pardons and free every prisoner from all prisons and asylums within our borders! Is God more foolish than that? Yet there are large bodies of Christians, so-called, whose highest ideal of salvation is to have their sins forgiven from time to time—without their experiencing any real change of character—and to keep on sinning as freely as before. That theory makes Christianity a system of licensed iniquity and the Holy Trinity a board of excise commissioners granting license to sin. That is the religion of formalism but it is not the salvation provided by Jesus Christ, who is “faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Regeneration produces a radical and miraculous change in character. The regenerated thief is an honest man and the regenerated liar is a truthful man. But, according to Scripture and to personal experience, it is evident that the roots of sin remain in the regenerated man. The old Adam, the carnal nature, inbred sin, still lives in the regenerate heart. This evil principle writhes, strives, and earnestly endeavors to regain his position of domination over that heart and life.

What Christian, since the day of his second birth, has not felt the rising of inward passions and evil desires? What Christian has never been conscious of a raging battle, within his own soul,

between righteous purposes and seductive soul-depravity? But must this war last forever? No, a thousand times NO! If Christ be but permitted, He will come the second time and, by a spiritual operation, remove these sinful passions and lusts. The Holy Spirit will then take up His abode in that heart and will fill it with peace and love and power. This is what the Apostle Paul envisioned and sought for the Thessalonians: “The very God

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Lord, give us grace to stand for something, lest we fall for everything.

—Peter Marshall

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of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” This is the essence of St. John’s promise that “he is faithful and just . . . to cleanse us from all unrighteousness.”

Can “cleansing from ALL unrighteousness” mean less than the elimination of anger, pride, envy, jealousy, covetousness, and unbelief? If Christ “cleanses” or “washes out” all unrighteousness, can these or any other sinful propensities of the heart remain therein? To *forgive us of our sins* is one thing, but to *cleanse us from all unrighteousness* is quite another.

As an example, let us take the sin of anger. Here is a most passionate man. He was born that way and tendency to anger seems to be ingrained in every fiber of his soul. At the slightest provocation he flies into a fury with flashing eyes and red-hot face. He spews forth burning words of gall and of hate. But he is con-

victed of the Spirit and repents of his sins. Through faith he is born again and cleared of the guilt of every past sin. The power of his passionate nature has been broken and he preserves his balance amidst circumstances which, before, would have sent him into a rage. But the old Adam is still there and he may even feel like exploding while he, by means of winning a gigantic inner struggle, maintains his calm exterior. His is a marvelous victory, for "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh

and a personal consecration on the other. If we deny, excuse, or cling to our sins, the truth is not in us and salvation is not for us. If, when seeking to be saved, we acknowledge our guilt and plead for forgiveness; and, when seeking to be sanctified, cry, "I am vile and need to be cleansed," His blood avails to absolve our guilt and His Spirit operates to remove our iniquity.

THE SIXTH AND SEVENTH WORDS ARE
FAITHFUL AND JUST

Here is the guarantee of our salvation. Christ is able and He is faithful. He has promised to cleanse us from all unrighteousness and He will keep His word. He will never break that covenant. Anyone who doubts His ability, or willingness, to save and to sanctify questions the faithfulness of God and charges the Christ with insincerity and falsehood.

Our God is also "just" to cleanse us from all unrighteousness. Christ, in His death both satisfied the demands of the law and made it lawful to save the sinner. Justice was so fully satisfied at Calvary that it now becomes a matter of injustice if Christ should not forgive the penitent sinner and sanctify the consecrated. He must save and sanctify. He has obligated himself to do it.

If any man confessing and forsaking his sins comes in Christ's name asking for pardon; or if, having already been converted, he now comes in complete consecration and obedience of faith asking to be *cleansed from all unrighteousness*, and if he does not receive this forgiveness of sins or cleansing of heart, he may be sure that the oceans of divine love and the endless reservoirs of His power have gone dry and that God has ceased to be; for God is "faithful and just" to do what He has promised.

* * * * *

All spiritual beauty in us must be the life of Christ reproduced in us.

—J. R. Miller

* * * * *

a city." His victory is greater than that of Alexander or Napoleon.

But there is a deliverance greater than this. This man then, realizing his need of a deliverance from inbred sin, cries to God in the deepest humility and with the fullest surrender. From the depths of his soul he pleads, "Create in me a *clean* heart, O God." God hears, comes the second time, and takes the old Adam and casts him out. That believer has been so cleansed from the evil traits that he no longer manifests nor feels their surgings. He has been cleansed from all unrighteousness and has become a living demonstrator of God's power.

OUR FIFTH WORD IS CONFESS

Cleansing and forgiveness speak of God's work, but confession is man's part. As related to regeneration, confession is the admission of guilt. As related to sanctification it is an acknowledgment of personal inability and need and includes a full commitment to God. Confession implies a renunciation of sin on the one hand

The Pastor and His Sunday School

Some Things the Pastor Can and Ought to Do as a Leader of His Sunday School

1. See that the program of Christian education is organized and administered in accord with the *Manual* of the church.

2. Counsel with officers, teachers, and other workers concerning their problems, expressing appreciation for their fidelity, and encouraging them to undertake new ventures in their respective fields.

3. Attend all meetings of the church school board as well as the meetings of the workers' conference.

4. Visit and observe classes in the Sunday school—fulfill the function of a sympathetic supervisor.

5. Preach from time to time on the importance of Christian teaching in the home. The spiritual leadership of the pastor at this point is essential if any progress is to be made.

6. Call attention to significant developments in Christian education literature and ways of teaching.

7. Take a leading part in the annual service of recognition held in honor of the Christian education staff.

8. Help in discovering and enlisting new leaders.

9. Conduct a leadership training class occasionally—a n experience which reveals the personal difficulties of those who are commissioned to transmit the Christian heritage in his church and reminds him of the hard work which must accompany effective teaching.

10. Emphasize the solemn obligation of parents for the religious nurture of their children and urge them to co-operate with the Sunday school.

Some Things the Pastor Should Not Do as a Leader of His Sunday School

1. Take over the general administration of the Sunday school—serve as superintendent.

2. Teach a class regularly.

3. Try to dictate to the lay leaders, who have been chosen for these responsibilities.

4. The pastor should not assume tasks in the program of the Sunday school his assumption of which would encourage members of the church to become complacent or to shirk their duty. He should not deprive some potential lay leader of his legitimate opportunity. Furthermore, he is likely to depreciate his usefulness as a preacher when he loads himself with extra duties Sunday morning.

If the church is unfortunate enough to get a pastor whose interest in the Sunday school is slight or perfunctory, two things are in order. Prayer should be made by devout men and women for a change of heart. Then, with the background of this concern, officers of the church should counsel with him about their great opportunity and the need of his help.

It is almost universally true that a Sunday-school minded pastor has a growing church. His interest is a great factor in developing the lay leaders who are responsible for the program of Christian teaching and outreach.

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SERMON SERIES CONTEST

SERIES OF FOUR SERMONS

For Sunday Evening Services

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Any evangelical minister interested in submitting acceptable material may enter the contest. No limit is placed upon the number of entries each person may submit.

All material submitted becomes the property of the "Preacher's Magazine." Any material not accepted by the judges which may be printed in the magazine will be paid for at the regular rates for sermonic material.

Full credit must be given for material used from other authors. No copyrighted material can be used except as the writer obtains permission for use from the owners of the copyright.

The contest will end September 30, 1953. No material postmarked later than this date will be accepted in this contest.



JUDGES—A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted.

The committee will judge the material on its content, its being suitable for use as a series of Sunday evening messages, and its originality. The decisions of the committee will be final.

ADDRESS—THE PREACHER'S MAGAZINE CONTEST
P.O. Box 527, Kansas City 41, Mo.



SINGLE SERMON CONTEST

For Sunday Evening Services

Seeking sermon outline or a sermon heart with illustrations; also suggestions for advertising the theme.

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FIRST PRIZE—Three months' subscription to the Nazarene Ministers' Book Club (the monthly book selection sent free for three months)

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Any sermon outline not accepted by the judges which may be printed in the magazine will be paid for at the regular rates for sermonic material.

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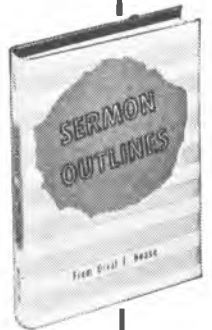
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The Master of the Tempest

Sermon by W. B. Walker

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm (Matt. 8:23-27).

JESUS HAD healed Peter's mother-in-law of fever. Many brought their loved ones and friends to Him for healing—none went away without being graciously touched by the Master. We also have in this chapter the test of discipleship. The Master did not make it easy for those who would accept Christianity. He did not remove the heroic spirit from salvation. There are three things in this lesson to which I wish to call your attention.

I. The Storm

"There arose a great tempest."

a. The disciples entered the boat with Jesus. The winds blew, the sky was overcast, and the little boat was tossed on the merciless waves. The whitecaps danced and played on the surface of the water, and the swells rose like mountains. The sea boiled and surged and foamed. The boat became the plaything of the wild elements of nature. The lightning flashed and the thunders rolled. It was a fearful storm—a great tempest. The waters completely covered the ship, and the disciples were terrified. All hope of escape was now past. Only divine help could save them. God only

could save them from the turbulent waves of the surging sea. Truly the disciples were in a storm. They cried out, "Lord, save us: we perish." But the storms of life come to us all. There is no possible escape from the raging storms of this life.

b. There will come the storms of afflictions. "Many are the afflictions of the righteous." We may be strong in body today, but the storms of affliction will likely break upon us tomorrow. There are physical afflictions, mental afflictions, and soul afflictions. The storms of afflictions are blowing now in the life of many. Quite often, the storms of afflictions will come whether we are saints or sinners. Yes, afflictions will certainly come sooner or later to us all.

c. The storms of reverses come to many. Life is a frightful sea—most of the time in motion. And there are many different storms that break upon us. Wealth flees from some, others are without employment, positions are uncertain, cherished plans are smashed, hopes are doomed. Every soul that walks with God will meet the reverses of life. There will be times when it appears that more ground has been lost than won. Paul, the mighty Apostle, had his reverses.

d. There is also the terrible tempest of fears. Oh, the fears that are in our world today! The disciples were afraid of the fearful storm at sea. "Fear . . . bringeth a snare." Many fear the outcome of the storm they are in. There are those who fear for their future security. The future with some is filled with dreadful forebodings. And with others, the

future has no colored rainbow of promise. There are fears of sickness and death. Many souls fear old age—fear being a burden to others. And some even fear the outcome of world conditions.

e. The tempest of unbelief and doubt is now beating against the souls of many. There is unbelief in the minds of many about the true progress of the Church. Has the Church failed? Will the Church meet the present crisis? Will the Church endure the storms of world dictators, and anti-Christian forces? Will the Lord still send Holy Ghost revivals? These are tempestuous days of doubt and unbelief. The very air we breathe seems charged with doubt and unbelief. Our surroundings are materialistic and seem to take away our simple trust in the Lord. There is a strong tendency to doubt other people's experience. Some have doubted the dependability of the Bible. Others are wondering if God still answers prayer. Still others have thrown away their simple faith.

II. *The Indifference*

"But he was asleep. And his disciples came to him, and awoke him."

a. There are times when we are tempted to believe that Jesus is utterly asleep to our suffering. Look at the suffering in our world today. Thousands upon thousands in distant lands go to sleep hungry every night. In other sections of our world, the plague of war hangs like a pall of night. The pale horse of war and destruction is stalking through the world. Innocent women and children are mercilessly killed, while millions of dollars worth of property is utterly destroyed. Does God care? Is He concerned about all this suffering and destruction?

b. There are also times when He seems to be asleep to our material

needs. On every hand we hear the cry of the needy and suffering. There are hunger, discouragement, gloom, and unrest in the world. Dire need is stalking through the land. While employment is at its highest peak in the history of our country, yet there are dire needs that go deeper than the material. Oh, the spiritual needs of the people! Yet, in a world of plenty, there are millions of people in the world who do not know what it is to go to bed at night with their physical appetites fully satisfied. Is God asleep to these appalling needs in the dark spots of our world?

c. Some people are tempted to believe that the Master is indifferent to our hopes. We plan things that never come to pass. Many of our hopes are doomed. Some of our dreams are never fulfilled. We have inward urges that are unsatisfied. Is man an organized lie? Do you believe the Lord will keep His word with us? "He is faithful that promised." Where there are wings, the Lord has provided air to fly. Where there are fins, He has provided water to swim in. Where there are eyes, He has given us light to see. He gives to the ear sound to hear; to perception He gives beauty to match it. Beloved, Christ is not asleep to our bitter chastisements and delayed answers to prayers.

III. *The Calm*

"Then he arose, and rebuked the winds and the sea; and there was a great calm."

In the very beginning of our story we are told that a great tempest swept in upon those ancient disciples, and at the conclusion of the story we are told there was a great calm. Jesus matched the great tempest with the greatness of His power.

a. The Master arose and rebuked the wild elements of nature. The storm was fierce, but His command

brought the surging waves to their rest. It was the greatness of His power against the storm—and He won the victory. How the disciples welcomed this calm! Even the wild elements of the material universe obeyed His voice. Jesus can calm the fevered elements of human nature. There may be storms of carnal passion that cover the soul, but Jesus can calm our stormy temperaments. He can calm the disturbing elements of guilt and carnality by forgiving the guilty and cleansing the carnal.

b. He can also calm the tempest of a biting and stinging conscience. Your conscience may be pricking you, and causing restless nights and storm-ridden days, but Jesus can speak the word that will purge the conscience and bring blessed calmness to the soul. Ah, the conscience may bring troublesome hours and anxious minutes! But Jesus can bring to the soul peace and joy without the biting and stinging remorse of guilt and condemnation. O troubled soul, whose conscience has condemned, there is the majestic voice of Christ, whose power can still the wild tempest of your turbulent conscience.

c. Jesus can truly bring calmness to the soul that is fully resigned to His will. What calmness comes to the soul that is fully surrendered to His will! Someone said, "Submission is the soft pillow upon which the soul may recline." It is a blessed thing to be wholly given up to His will. There is no other place so wonderful as to be fully in His will. Then the humblest place of earth becomes the most blessed place. The song writer was right when he composed these lines: "Sweet will of God!" Oh, there is such a calmness in the soul of those who are in His will!

d. Yes, the Master calms the soul of those who are filled with fear. He

said to those ancient disciples in the storm, "Why are ye fearful, O, ye of little faith?" The Lord Jesus had a way of appearing in the hours of distress and peril and fear with the words, "*Fear not.*" In the Greek it literally means, "*Quit fearing.*" No life is happy or effective when fear has its grip on the mind and heart. Thus, the Master was saying to these tossed and driven disciples, "Lo, I am with you alway." He was seeking their attention—trying to get them to look to Him instead of the storm. Oh, that we would put our trust in Him!

The story is told of a little boy who was spending his first night in a tent with his father in the northern woods. In the middle of the night he was awakened by the howling of wolves. When his little hand reached over and rested on his father's shoulder, the father said: "What is it, Son? Do you want something?" The boy replied, "No, Dad, I just want to know you are there." Oh, just to know that Jesus is with us in the storms of life will bring great calmness to the soul!

e. There is also the blessed calmness of hope to the believer. Jesus inspired the disciples to believe that the boat would reach the other shore in safety. What blessed prospects! He inspires us with hope of a glorious immortality. Your soul may be filled with dreadful fears, but Jesus can speak the words of hope and cheer. This hope takes the sting out of the present; it fills the future with a blessed prospect. You may be in a fierce storm now, but Jesus speaks glorious words of assurance to you, that the boat will reach the other shore in safety. Soon our boat will reach the other side of this life, where storms will never come and heartaches will never be known.

An old Scotchman was dying. His

(Continued on page 48)

Entire Sanctification

Sermon by Evangelist P. P. Belew

Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

Our context contains much information essential to obtaining and retaining entire sanctification, and also some reasons for doing so.

I. OBTAINING THE EXPERIENCE

The Greek word *dioko*, translated "follow" in the text, means to pursue with the relentless intensity with which the hunting dog pursues the game. This suggests three things:

1. To find the trail. The Bible teaches and experience confirms that sanctification comes after regeneration. This is the clear and unmistakable note sounded through the whole tenor of Scripture. Any other theory is but a mirage which leads only to disappointment and disillusionment. As the well-trained foxhound refuses to be drawn from his central pursuit by the trails of other animals, so must the successful seeker for holiness ignore all substitutes for the second crisis. Confusion here spells defeat. "Take heed to thyself," says the apostle, "and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

2. To pursue with vigor. Like the hunting dog, who with lofty disdain for obstacles and heedless of his individual sacrifice presses relentlessly toward the object of his pursuit, the successful seeker for holiness must desire the experience more than all else in life, or even life itself. The command is to, "lay aside every

weight, and the sin which doth so easily beset us" (Heb. 12:1), "put off the old man with his deeds" (Col. 3:9), and pluck out the eye or cut off the hand that offends (Matt. 5:29, 30).

3. To seek in faith. Those who find God in any capacity, "must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). As the hope of apprehension encourages the hunting dog to press the chase, so does faith enable the seeker for holiness, to "step out on the promise, get under the Blood." Paul's commission to the Gentiles was, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith" in Jesus Christ (Acts 26:18). John Wesley defined faith as a persuasion that God has promised to sanctify me, a persuasion that God is able to perform that which He has promised, a persuasion that He is willing to sanctify me now, and, added to this, a persuasion that He doeth it. And a greater than Wesley said, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

II. RETAINING THE EXPERIENCE

The history of early Methodism and the holiness movement reveals that backsliding has been painfully prevalent. This is most unfortunate and entirely unnecessary. The exhortation and promise is, "Give diligence

to make your calling and election sure: for if ye do these things, ye shall never fall" (I Pet. 1:10). The secret of perseverance lies in a constant trust in Christ, and a continuous effort to follow His example. There is no higher motivation on earth or in heaven than a sincere desire to be like Jesus. Hence the exhortation to "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2). If we thus "walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin" (I John 1:7).

1. Let us endeavor to imitate Jesus in His devotional life. Jesus was a Man of prayer. He often withdrew from people for communion with God. Frequently He arose a great while before day for prayer, and on occasion prayed all night. He prayed on the sea, on the land, on the mountain, and on the plain. He prayed in the city, in the country, in the wilderness, and in Gethsemane. "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). Yes, he who follows his Lord and keeps the blessing must take time for devotion, and speak oft with his God.

2. Let us endeavor to imitate Jesus in His habit of public worship. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16). Attendance upon the means of grace was habitual with Jesus. Likewise we are exhorted not to forsake "the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

Carelessness in attending public worship denotes a soul lack and, if persisted in, leads to total backsliding. Even if it were possible to retain right relationship with God under such practice, one would be derelict in his responsibility to others. The Christian ideal includes more than the salvation of oneself; it comprehends the assistance of other Christians and the salvation of sinners. We are not to be a Dead Sea, receiving much and giving little. We are supposed to be a spiritual reservoir, out of which "shall flow rivers of living water" (John 7:38).

3. Let us endeavor to imitate Jesus in His consecrated service. His practice here far exceeds that of all others. When but a lad of twelve, He said, "Wist ye not that I must be about my Father's business?" (Luke 2:49). His active ministry was of such intensity that even His friends said, "He is beside himself" (Mark 3:21). When urged to eat, He replied, "I have meat to eat that ye know not of" (John 4:32).

And it is unnecessary to say that His interest was entirely altruistic. He cared nought for the praise of men, nor even for their approval, except as it came in harmony with the divine will. He even "pleased not himself." For said He, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). He impoverished himself to enrich others, and made himself of no reputation to lift fallen man. And only service rendered in love can be accepted with pleasure by Him.

III. REASONS FOR SEEKING THE EXPERIENCE

The reasons for seeking the experience of entire sanctification are, of course, manifold. But space permits the suggestion of only a few.

1. To reach heaven in the end. This reason lies on the very surface of the text. It enjoins "holiness, without which no man shall see the Lord." God is holy. The angels are holy. Heaven is holy, and its human inhabitants are "just men made perfect." How natural, then, to demand holiness of all who enter there! Hence, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

2. To avoid failure now. The command is to "follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of [fall from, marg.] the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Easus, who for one morsel of meat sold his birthright" (Heb. 12:14-16). Thus one needs to get sanctified to be sure that he keeps justified. Sanctification, according to Wesley, is an instantaneous deliverance from all sin, and includes a power then given which enables one always to cleave to God. This is in harmony with the high priestly prayer Jesus offered for the sanctification of His followers. Said He, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). We are to follow holiness until we apprehend it, and then follow on "in holiness and righteousness before him, all the days of our life" (Luke 1:75).

3. To increase efficiency in service. When in the long ago God needed someone for a special assignment, He asked, "Whom shall I send, and who will go for us?" And Isaiah, burning with holy fire from the altar of God, said, "Here am I; send me." The only

question asked by the prophet concerned the tenure of his commission. To this God replied, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (Isa. 6:1-11).

And thus it is ever. It was this experience that sent Livingstone and Schmelzenbach to Africa, J. Hudson Taylor to China, E. Stanley Jones to India, and a host of others to the various mission fields of the earth and the isles of the sea. A disposition to avoid clear responsibility denotes a lack in grace.

4. To keep faith with our predecessors. "Wherefore seeing we also are compassed about with so great a cloud of witnesses," says the apostle, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). Thus he challenges us by the Old Testament saints whose names are recorded in the preceding chapter. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). They, "having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39, 40). They had the shadow; we have the substance. They had the type; we have the experience. They laid the foundation; we are to build the superstructure. May God help us not to fail them!

Also we are challenged by the apostles and early Christians. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-

(Continued on page 48)

FOR THE PASTOR'S WIFE

Making Home Attractive for Home Living

By Mrs. Ray Tucker*

I FEEL if there is any home in all this world that should be made attractive, it is the parsonage. The word home itself means the dwelling place of a man and his family. Webster says, "It should be a happy, congenial place of abode." If a home is this, then how much more a parsonage should be! Dr. Hugh C. Benner once made the statement to a group of seminary wives: "The pastor's home is the pastor's wife's first responsibility—not the only responsibility, but the first. The whole church is influenced by the pastor's home." The parsonage is not only for the minister and his family to live but a place for weary laymen to come and unburden their hearts, a place where those in the business world occasionally step in and receive their impression of you, your husband, and the Church of the Nazarene.

The matter of soul winning is very important; the matter of getting along with people outside the home is another must; the community contacts, the little calls of duty must all come with willingness and a smile. But it seems to me, of all our tasks, none are more sacred and as lofty as making our homes attractive for home living. The atmosphere of the home makes both you and your husband more effective in the all-important task of

soul winning. Sometimes we wives feel we do so little in winning souls; but our influence upon those husbands' lives and the spirit we radiate in our homes will have so much to do with the effectiveness of their ministry. The parsonage has always been to me the place where I may express my appreciation for the goodness of the Lord and the church to me. I have always wanted our flock to feel as though the parsonage was their refuge when in need.

Doesn't it stand to reason, then, that such a place of such importance should be made as attractive as we can make it? In order to be attractive we needn't ever be luxurious or extravagant. Far from this.

It seems only yesterday when I think back upon the day we had the thrill of shopping for our first furniture. We could hardly wait till it was delivered. But how sad when we found our three rooms of furniture looked completely lost in the five-room parsonage! The rooms were all open and had to be used. Seems I had to perform some tricks of magic and fill corners that seemed impossible. So this was my first opportunity to put my creative ability to work, if I had any at all. I have always found it best to buy of good quality. Don't buy the cheapest or the most expensive, the halfway in-betweens seem right. I would rather have less and have what I have of good quality. It

*Paper read at Northeastern Indiana District Preachers' Convention by the wife of the pastor of Kendallville, Indiana

pays in the long run. Perhaps those three rooms of furniture would have purchased more but we made the best of it. I began to watch for drapery yardage sales; I covered stools to fill in spaces, and made stands of orange crates. Oh, yes, I even remember covering my old trunk and making pillows to make a love seat that helped fill a fifteen-foot south wall in our bedroom. Suitcases were used for stands. We dragged out on old high-top wooden bed from Grandpa's attic, cut the foot off completely and saved the head off very low, then covered it with white leather. This bed helped fill an upstairs bedroom. I'm telling you of a few of my own experiences to let you know we must always make the best of what we have.

Just because we live in houses, so-called church parsonages, a property actually not belonging to us in deed and title, is still no reason we cannot have a bright, cheerful home—one of which our laymen can be proud of saying, "This is our parsonage."

Proper color usage in any home is very important. Science has proved that color influences and affects people. Right colors inspire and stimulate, soothe and relax; while wrong colors induce nervousness and irritability, moodiness and fatigue. In choosing colors and wallpapers it is just a common rule that we usually have to choose shades and colors that would go with almost anyone's furniture. It's just a cloud that accompanies us; we never know when we might move out and someone else will move in. In choosing proper colors a few simple rules are a must. Always remember that in rooms that receive direct sunlight you will want to use colors that counteract excessive glare and warmth, and use those that give a psychological effect of coolness. These colors would be blue, green, and gray.

Then to give the effect of sunlight in rooms to the north and east, use colors that we associate with sunlight, warmth, and cheer—such as ivory, yellow, peach, coral, rose, and beige.

Color has no price attached to it, so there is no excuse for not having a color-fresh room. In fact, an inexpensive fabric, right in color and used lavishly, will do more for a room than a skimpily used expensive fabric that is wrong in color.

First, one must familiarize himself with the thousands of available colors. One must learn to feel them, instead of just to see them. Take a green for instance. Green isn't just green. It can be a thousand colors ranging from yellows just tinged with green through pure middle value green, or to greens with varied amounts of blue in them. Then you must consider greens as they range from the palest tint to greens that are almost black. If you took a paintbrush and mixed all of the greens that you eye can distinguish, it would take you days, and hundreds of pieces of paper and pints of paint.

To explain a a little more fully what I mean, if you would close your eyes and visualize greens in nature alone you would find all of these: grass, maple leaves, oak leaves, cedar, spruce green, the green of the Douglas fir, willow shoots in the spring, ice green, the green of the sky at the horizon just after sunset fades, sea green, dusty sage green, olive green, emerald green, the green of cat's eyes, the green of a young wheat field. All these are green but different greens. I'm sure after you thought of these shades awhile you would soon develop an impatience with just green. I find the thrill comes only when I find just the right green or just the right blue, or rose I want to use for that particular room.

If it is hard for you to think ab-

strictly about color, think over things you like, and their color. In that way you may find the key to your favorite color. For example, the woods, the hills, sky, rocks, flowers, fabrics, Japanese color prints, show windows, vegetable and fruit stalls in our grocery stores, color pictures in magazines, costume ensembles, paintings, rugs, and wallpaper, all offer great color inspiration.

So it is our own fault if we starve our color sense, or if we are mentally color blind.

If we would just take time to study color as I have mentioned, I am sure we would have very little trouble with color harmony, for it would all come natural. When choosing new color schemes, if it is hard for you to visualize the different colors you think you might like, then gather in samples of your upholstering, drapery, carpeting, and swatches of wall paints or papers. I always like to plan my home together as a unit when thinking of a new color scheme. By this I mean, I like to be able to stand at the front door and if possible to see all the rooms from one spot, make certain each color blends well as it leads your eye on out into another room. You can usually tell in walking into a strange home pretty well what the people are like that occupy that home by the way they have chosen their colors, their furniture, and the way they have arranged that furniture.

Common sense is more important in furniture arrangement than any overwhelming artistic ability. Furniture should always be placed where it is the most convenient to use. It should be distributed throughout the room so that fairly equal masses balance the two sides of the room as well as the two ends. A room should always present an orderly appearance with free traffic lanes, and when you

enter the room it should present a pleasant welcoming feeling. The group method is the easiest approach to furniture arrangement. Instead of thinking of furniture in terms of simple pieces, translate it into groups of furniture that are used together. We all know a chair shouldn't stand alone as an isolated piece of furniture. A chair should always be placed by a window, bookcase, radio, or piano, or should be grouped closely to other chairs to suggest conversation.

Our rooms should never have just a collection of furniture jammed flat up against or standing around the wall looking like a furniture store display, but must suggest lively interest and look inviting to all.

Does the word accessories sound very important to you? Believe me, in decorating, accessories are very important. They can either make or break a room. They can make a room look cheap and thoughtless or can give an air of culture, refinement, or originality. I always find that a good color scheme and the right accessories can coax even the best-trained eye from any deficiency my furniture might have. It is important that your better accessories—by this I mean draperies, curtains, lamps, pictures—are all chosen wisely to accent or blend in with the other colors in your room. So many times minor accessories such as novelties, clocks, fancy gifts, or family pictures are received at Christmas time or for birthdays and stand in the same helpless confusion around the room year in and year out. This is just a little secret between us. But I am constantly conscious of all these little things and just can't help it. We pastors' wives have the privilege of calling in more homes than the average housewife ever does. Sometimes this proves to be a great inspiration to us and some-

times we come home, walk in our doors, and say to ourselves, "Oh, we have it pretty nice after all." But an amazing fact to me is that we can always just about tell how long a woman has been married by looking at the accessories and family pictures in the living room. You just check for yourself sometime if you haven't already. The bride usually has very few things; there's a barren but pleasant look about her house. After five years there is a mounting accumulation. At ten years there is clutter, and at twenty-five years of marriage, unless she has good taste and has controlled the mounting tide, the house is full of doodads. By the time a woman has been married fifty years, you walk into her living room and feel as if you should start asking the price of her merchandise. Our friends aren't going to be too disappointed if we don't keep every gift out in plain sight. It is nice to be seasonal with your accessories, those you put out

just certain seasons or holidays. Now I don't mean to sound elaborate: far from it for we ministers' wives have to make the best use of what we have. There have been times when I needed something new and would gather a large bouquet of pussy willows if it was spring, or cattails in the fall. I remember once I needed something green and low as a centerpiece on my dining room table, so I broke off a few choice leaves of rubbarb, cleaned them, and they held up beautifully in a low, flat arrangement for three days. Another trick is to use choice covers of magazines. By choice covers I mean covers that have the colors that blend in with a particular spot in a room. These can be stood on end, folded halfway, then stood between bookends, or on bookshelves, in the corner or on top of a piece of furniture. These are all little personal touches that help make our homes attractive for home living.

(Continued in the next issue)

The Parsonage Queen

(A Meditation)

By Mrs. W. M. Franklin

Are you just the preacher's wife, bearing many burdens?

Just take heart, my lady friend.

Though troubles seem to have no end,

There's blessing for you in them.

You may hear the gossips rave, you may see some falter.

Just pray on, my lady friend.

Comfort sweet, our God will send.

Just be still and listen.

There's a work for you to do helping ev'ry neighbor.

Just have faith, my lady friend.

Hearts of steel your love may bend,

If you will just be faithful.

It's not easy, Parsonage Queen, bearing other's burdens.

But be true, my lady friend,

And with your husband effort spend.

Then you'll share in the crowning.

ONE MAN'S METHOD

Situation Sermons

SITUATION sermon preaching is perhaps the easiest kind of preaching there is.

It is a message that is wrapped about an incident or problem, about an experience from the consultation room, about some current emotional upheavals, about an imaginary problem with practical application, about a discussion occurring in a group, about a pertinent question someone has asked. The area is limitless. The sermon is developed about the story itself, given in some detail, though in more or less general terms, and then drawing obvious applications or implications from it. For such messages, some scriptural parallel can be found in the Bible usually in the Old Testament.

That such messages have a place in our ministry is not to be denied, and some things can be said in their favor . . . many things can be said in criticism! Needless to say, it is one of the easiest and quickest means of being classified as a "popular" preacher, all things being equal. It demands little thought on the part of hearers, seldom searches the soul, and does not usually fill the altar. It is actually but a grown-up children's story. The event is related, the morals are drawn, and everybody lives happily ever after. It is a popular method of preaching, for everybody loves a good story well told. It is least demanding upon the preacher in its preparation, and hence can become a snare to him. A short-time diet on this sort of preaching may have its place, as, for instance, during

the hot summer evenings, or a very brief series. That it has an important contribution to make in some instances is not to be denied. It will reflect a recognition of emotional problems, of an awareness of some of the honest questions some folk ask, of the capacity of the preacher to deal intelligently with the total area of a man's need. And then, too, this may be the only means to deal with some pertinent problems with some degree of tact. The primary question must always be faced as to whether this medium is the best or most effective.

One popular preacher has two books along this line; *Sermons from Life*, *More Sermons from Life*. They make for light reading and offer several good illustrations. There are a number of other similar titles extant, all much the same in content. There was a time, not too long ago, when this was the general trend in preaching and a number of books on sermonic materials followed this line of least resistance.

Most of these problems about which the situation sermon is developed are nicked up in one's pastoral calling. If they are to have any real benefit, they must deal with real problems. And this bespeaks the fact that the preacher comes down out of his ivory tower, intermingles with the rest of the world in such a manner as to be made aware of these problems. For most of our preachers this is not difficult, for we believe sincerely in the pastoral ministry. One must be tac-

ful and capable enough to develop his answers to these problems so as not to make any particular person obvious, for no one likes being made a target or example or illustration for the preacher, especially when the rest of the congregation detects the situation.

The alert minister will find areas for development of this sort of preaching in almost every human contact. As he mingles with the business or professional man, the industrialist or the working man, the housewife or the young father, the new convert or the honestly troubled, his notebk will soon be overflowing. Having found his theme, he finds the place of prayer, and here before God broods over the problem. Together with an open Bible, he will soon discover a scriptural parallel . . . and he is on his way. Make every attempt to put the situation in general terms. Avoiding any personal reference without permission, emphasizing the Bible story used as background, and giving greatest attention to the scriptural and spiritual situation are but normal parts of the preparation and eventual presentation.

The dangers of this method are that, for the most part, it demands a minimum of study or preparation; it may beguile the preacher into assuming a "Mr. Anthony" attitude; it may deceive the preacher himself, when folk begin complimenting him so sincerely! Sometimes we find a preacher who takes these apparent approvals seriously, and proceeds to build his ministry upon this sort of preaching . . . to the neglect of good, solid, Bible expository preaching, doctrinal preaching, and other real "meat" that his people need. Situation preaching is like the dessert of the meal . . . a little is wonderful; too much isn't so good!

I recall a young woman to whom I

had occasion to minister. She was the most disillusioned person I had ever met, and told me of her purpose to commit suicide. She said, in essence, "I am in hell and I am going to a worse hell . . . so why delay it!" The message that would quite naturally spring from this situation was a dramatic message on hell, here and hereafter.

At another time, a youth conference developed the problem faced by many of these young people, of living up to standards they did not *feel*. They complained of giving lip service to certain standards, while they saw no real meaning behind the observance. Hence the message entitled "Living Secondhandedly" . . . an awkward title, but it made a good message! It dealt with the problem of living by expediency and by the crowd's approval, living on the shallow level of reaction to the crowd's approval or disapproval, of the superior way of living from a group of convictions that became a part of the individual as the result of the indwelling Comforter, that no inner compulsions could become very forceful unless motivated by indwelling Deity.

One day a young college graduate who had run into severe difficulty of a domestic nature discussed the problem with us. We asked a simple question, "Have you ever thought of praying about the matter?" Huffily and with sarcasm, the answer was outspoken, "I don't believe in that stuff!" Thanks to a Master who gives answers in times of need, the reply was, "Seems to me that you haven't been too successful in building a very happy life on the things you *don't* believe. Perhaps you ought to try building on affirmations instead of negatives!" The young person was humbled and some good was accomplished. However, a message was born in the same

hour, "You Can't Live on Negations." The thought was developed about the story given in somewhat general terms, and the difficulty of building a life on the things one does *not* believe in, that the only way to build a life of any consequence is to build on some sort of affirmation that issues in committal. The idea of consecration was developed, the alternative to a consecrated life, the issue of consecration in positive terms rather than negative, and concluding with the appeal that only a sanctified heart can make Jesus Christ the glorious Affirmation of one's life.

There was another time while visiting with some of the professional people downtown that the discussion followed a familiar pattern . . . of how the Church had failed in supplying the direction and example normally expected of it. About the same time, an article by Stanley High in *Time Magazine* appeared, telling of how the Church had failed him. Using both sources, the message that was born followed on the thought of "The Church Has Failed You!" It was a cry against the compromise and lowering of standards by major denominations and a warning to our own people relative to our standards.

It is obvious that this sort of message can be born anywhere and under almost every circumstance. A little notebook is an absolute essential, in order that a few items may be jotted down, lest the pertinent source may be forgotten or lose its impact. If a preacher has done little of this sort of preaching, it might be good for him to attempt a few approaches of this nature, and it may be good for his people to realize that he is pretty much a "human" being with an understanding of human problems, as well as the heavier things regarding the mysteries of the

Kingdom. With those who find difficulty in appreciating this type of message, there may be the greatest need. For those who revel in this sort of preaching, perhaps a word of caution is in order, "Don't go over the deep end."

The Master of the Tempest

(Continued from page 38)

friends asked him what he thought of death. He said: "It matters little with me whether I live or die. If I die, I will be with Jesus; and if I live, Jesus will be with me." If you would have courage to meet death, and wing your flight beyond the stars, and reign forever with Jesus, look to the Cross. The cross of Christ is our only hope. Cling to Him; He will take you through the storms, and you will live with Him forever.

Entire Sanctification

(Continued from page 41)

skins and goatskins; being destitute, afflicted, tormented" (Heb. 11:37).

Again, we are challenged by those who laid the foundation of our own Zion. I am thinking of Phineas F. Bresee, who sacrificed his reputation and a lucrative pulpit in a large denomination to go "out under the stars" to preach holiness. I am thinking of Hiram F. Reynolds, who wore dead men's clothes and shoes several numbers too large for him, in order to preach this great truth. And time would fail me even to call the roll of those who gave their all. Ours is a glorious heritage.

But we are challenged most of all by Jesus, who, "that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12,13).

WORKABLE IDEAS

Prepared by William D. Howard

THE SUNDAY EVENING SERVICE

THREE STEPS TO SUCCESS

1. *Preparation.* Pastors must prepare well for the service. Plans in detail should be made for all phases of the service; the congregational singing, musical numbers, chorus singing, special numbers, and especially the sermon. Keep it within thirty minutes. See that it is interesting and lively in presentation, filled with good illustrations, marked with an occasional comic incident, and in all definitely pointed toward getting decisions. Even when an altar call is not given in that service, point it toward a decision.

The world spends hours preparing for a Sunday evening thirty-minute radio broadcast. We cannot hope to pull people into our services with just a few minutes spent in preparation.

Plan your opening, for there is an art in opening the service. What you do in the first five minutes may determine what will happen during the hour. Have a special of some kind for that opening—a solo, a quartet, a choir number, a Junior duet. Remember, the more people you use in the activities, the more hearts you open to your approach.

2. *Promotion.* Advertise the service well. Publicity will bring them to church—but they may not come back if the service doesn't appeal to them.

Make your theme for the evening attractive. Promote something special in the Sunday evening services as you have done for the Sunday school. The reason our Sunday schools have grown is because we have put much thought, efforts, and prayer into them. We can do the same for the Sunday evening service with as much or more fruitful results.

In promoting the Sunday school we largely get the children. If we promote the Sunday evening service as we should we will get the adults, the parents, and with them get the children. So by promoting the Sunday evening service successfully we help indirectly to build the Sunday school.

Use personal letters, post cards, mimeographed sheets, blotters, newspapers, etc. to advertise the meetings. Have your people write their friends and neighbors about the coming services. One pastor wrote the letters, mimeographed them, and placed them in the hands of his people so that all they had to do was address and mail them.

Point up your special emphasis in your promotion. It might be music, or an attractive sermon series such as Macartney's "Great Nights of the Bible." "Seven Nights in God's House" might be built around such themes as Family Night, Bring Your

Neighbor Night, Sunday-School Night, Fill a Pew Night, Music Night, Grandmothers' Night, and Anniversary Night. Watch for more details on these later on.

Set goals for Sunday evening attendance. Begin low enough to reach the goal with some effort on the part of all members. Then advance the goal.

Keep a record of your attendance in Sunday evening services. Place the record in a prominent spot so all may see it. Keep comparative records on the same board—attendance last week, average this month, average of last month, and present attendance. One pastor made a graph to hang on the bulletin board. The Sunday-school attendance was marked in green, the morning worship service in blue, and the evening service in red. This brought special emphasis to the evening attendance.

Enter into contests with other churches. Promote a friendly competition with one or more churches to see which one can increase its Sunday evening attendance the most—some-what as is now being done in Sunday-school attendance.

Have a local contest. Have an old-fashioned "Red and Blue" (or any other color) contest in which the congregation is as nearly equally divided as possible. Run it for four to eight weeks or during some series. See which side can have the most at Sunday evening service. Perhaps the sides can alternate in providing special songs and musical features for the services on Sunday night, with the pastor or some other preacher giving a gospel message.

Have a card prepared, telling of your special Sunday evening services, with a perforated stub which can be filled out and signed by people promising to attend. See that these stubs

are returned to a secretary in charge of promotion, and a reminder of the promise to attend can be mailed to the one whose name appears on the stub. If you have a two-color contest on, you can have these cards printed in different colors for the people to pass out.

"The Most Important Service of the Day" is the way one pastor promoted the evening service in his bulletin. He went on to say: "More people each week are discovering that this phrase is more than an idle title. Join the growing group of folks who attend this service filled with good music and anointed preaching. . . . Best of all, it is a service often crowned with victory and salvation. Hear a special men's group sing to the ladies tonight."

3. *Prayer.* The most important step to a successful Sunday evening service is prayer. Have your people *pray* for the Sunday evening worship as they would for revival meetings. Spiritual results are brought by God in answer to prayer. Preparation and promotion will mean little if we do not win souls to Christ.

Call special prayer meetings on Sunday afternoon in the interest of the evening service. Write letters urging your people to pray. Challenge groups to pray while the service is going on. You might use the stewards, trustees, a Sunday-school class, or members of the Men's Brotherhood.

For over a year one church has had a men's prayer meeting on Saturday evening. At another church the people have been gathering at six o'clock on Sunday morning to pray for all the services but especially for the Sunday evening evangelistic service. Adults of many churches meet on Sunday evening for pre-prayer while the youth services are in progress.

SUNDAY EVENING ATTENDANCE SUGGESTIONS

1. *Records.* Attendance records should be kept of those attending Sunday night service. Begin with a list of all church members who are physically able, or who live close enough, to attend. Add to this list those friends who attend with some regularity. As others begin to attend rather consistently—perhaps after attending for three Sunday nights—add their names.

Use your board of stewards to keep the attendance record. Several lists of the names on the record may be made, so that two or more members of the board of stewards sitting in different places in the auditorium may check those present without being noticed. Shift the responsibility around from time to time.

Have ushers or stewards get the names of visitors and add their names to the record when they have qualified by attendance.

Contact the absentees each week as we now do with those who are absent from Sunday school. Make dupli-

cate lists of absentees, a sufficient number for each member of the board of stewards to have a list, then request each member of the board to make a personal contact with these absentees—a phone call, a card, a personal call, any kind of contact.

2. *Guest Features.* Frequently, perhaps on an average of once a month, have a guest speaker, one who is known well enough to be a drawing card, or one who will be of more than usual acceptance to your congregation: Some religious entertainer—as a ventriloquist, some unusual musical attraction, singers of ability in the community such as the high school glee club. Follow such special with a brief gospel message from the pastor or another preacher. (Usually the local or county Youth for Christ has a list of available talent. It may be that by co-operating with the local Youth for Christ the same talent they have used on Saturday night may be used for our Sunday night service.) When using outside talent of any kind, always have a definite or satisfactory financial understanding with the persons or group.

THIS MONTH'S EMPHASIS

Labor Day

Start a Laymen Series. Have laymen featured as speakers for a series of Sunday nights. Their talks will be for eight to ten minutes, followed by the ministers' brief message, which has been worked out to fit in with what the layman has said. Choose outstanding laymen, businessmen or leaders in your community, a member of your church or of some other church. Advertise the feature well. Have the men taking part in the series meet together each evening of

the series to pray for the one speaking that night.

Back to School

Plan a service to bring special honor to those students returning to college or those entering high school. If you have a teacher in your congregation, you could fit her into the evening service as part of your laymen's series. Just before your message you could have the local superintendent of schools speak on the subject. "The Value of Regular Church and School

Attendance." A text might be Heb. 10:25.

Fill a Pew

Assign a pew or pews to certain individuals, couples, or families to fill on one or more Sunday evenings. Challenge them to "do it for souls." This is a good way to get the people back into your fall program.

World-wide Communion Sunday

This should be a mountaintop experience for your people. Around the communion table we gather *World-wide* with the body of Christ to partake of the cup which links us to the Cross. Symbolically we stand with Christians of this age and all ages, gathered in the stream of antiquity with our Lord Jesus Christ.

Eph. 3:1-21 has been suggested as a good scripture reading for the morning worship with the fifteenth verse used as a text, "Of whom the whole family in heaven and earth is named." There are these thoughts concerning "The Communion Table, the Cup, and the Cross."

I. The Communion Table Brings Unity.

- a. The common meeting ground of all Christians.
- b. The common meeting ground of all nations
- c. The common meeting ground of all ages

II. The Cross Brings Motivation.

- a. To send the gospel world-wide because of God's world-wide gift
- b. To bear our sufferings now with others of the body of Christ as Christ bore His sufferings for us
- c. To see victory through our cross as He saw victory through His

III. The Cup Brings Assurance of Final Victory.

- a. When we shall gather with

Christ for Communion in heaven (Luke 22:18).

- b. We drink now in symbol with Christians of all ages, but then it will be a victorious reality.
- c. We remember Christ's final command (Matt. 28:19) and His final promise (Matt. 28:20).

Conclusion:

- a. In symbol we are world-wide in marching to Zion. Then it shall be in reality.
- b. The family of God moves forward in one great fellowship, united on World-wide Communion Sunday, to win the world for Christ.

The idea of world-wide Communion might be more impressive if some of your people were dressed in the costumes of the Christians of other nations. After your message as you called the roll of nations they would come to the altar or the table to take Communion. These might represent our own Nazarenes in foreign lands and behind the Communist curtain. Thus we symbolically join with them in our Communion and prayers.

Rally Day

Urge your people to "Rally *All Day* on Rally Day." Promote the Sunday evening service as much as the Sunday school. Have the Sunday-school classes set goals for attendance Sunday night. Make your slogan, "Every Member in Every Service on Rally Day." Use the "Rally Day" program book to plan special readings and songs for the evening service. Carry the Rally Day spirit through to the Wednesday night service.

Home-coming Sunday

Another good night to boost your Sunday evening attendance. Many people can return for a Sunday evening that might not be able to come on Sunday morning because of their activity in their own local church.

It may be easier for a former pastor to return to a Sunday evening service. Use the service to reach the relatives of former members and old-time friends. Start compiling a list early and send special invitations to all those in any way connected with the church in years past.

Reformation Day

Your youth could be challenged ahead of time to prepare papers on

such subjects as "Why I Am a Protestant" or "Great Leaders of the Reformation." These could be read in the period preceding your message. Songs of Martin Luther would be well to work into the program. Use such sermon topics as "Basic Principles of Protestant Christianity," "Who Is a Protestant?" A good book to read in preparation is *Be Glad You're a Protestant*, by Harry C. Munro.

PASTORAL LETTERS

Form letters are handy to keep on file for future use in the development of your promotion. Here is a letter written to indicate the personal interest of the pastor in the problems of his people and especially to emphasize this week's (or month's) promotion of the family altar and the Sunday evening service. This letter would be sent to the limited number of people for whom you would pray on the day indicated in the letter.

DEAR FRIEND,

I thought you would like to know that in my personal devotions next Thursday morning I am going to include you and your loved ones in my prayers. This is in keeping with our current practice of remembering a portion of our congregation each day this week (or month).

It may be that there is someone or something for which you would especially desire me to pray. If there is, won't you please write or call me?

At your family altar that day I would appreciate it if you would remember your pastor and family in your prayers. Remember, too, our special emphasis on the Sunday evening service.

We are all anxious to cultivate our personal devotional life and win souls to Christ and His Kingdom. Join with us in this stress of the family altar and the Sunday evening service. Urge your friends to start their family altar. Bring them with you to (name special service such as Home-coming, Fill a Pew, etc.) next Sunday, 7:30 p.m. My wife and I are inviting our neighbors in for dinner late Sunday afternoon with plans to bring them to the service that evening. Perhaps you would enjoy entering into this same practice.

If you would like me to make a pastoral call on some friend or loved one, just write that fact on the enclosed card and mail it to me. It gives me great pleasure to help you.

Most sincerely,

YOUR PASTOR

SHARE YOUR IDEAS

Next month there will be more suggestions on the Sunday evening service, on letters and cards pastors write; and, information from successful pastors entitled "This Is the Way We Did It."

We urge you to *share with others*. Send your "Workable Ideas" to Rev. William D. Howard, Box 686, Cypress, California.

ILLUSTRATIONS

Contributed by Evangelist Buford Battin

GIRL LOST IN TIDE

A fisherman took his little girl out into a bay fishing. The fishing was not so good in the old place, so the man left his little girl to play on a high rock that was protruding from the water. He rowed away to where he thought fish would be easier to get, with the intention of returning soon to get his little girl. He reached a place where the fishing was splendid. He became so fascinated with his success that he forgot all about his child. Finally he realized as he consulted his watch that he had been fishing four hours. Suddenly he remembered his child. Rowing frantically, he made his way back to the place where his child had been left on the rock. She was gone. Unconsciously to him the ocean tide had risen, covered the rock, and his child was washed away and was dead.

Today the call to repentance is sounding. It is time now to turn to God. Souls are in danger. The tide of sin is rising but many are not conscious of it because they are preoccupied.

DIED CLIMBING

In a rugged mountain area there was a guide who was scaling a mountain peak when he lost his footing and was killed in his attempt to ascend the mountain. A monument was erected at the place where this guide lost his life. On the stone under his name there was inscribed these words, "He died climbing." It was a noble tribute to a hero who lost his life in the line of duty. It is a noble thing for any of us to keep our faces ever turned forward and upward and keep climbing.

KREISLER AND HIS VIOLIN

Just after the first world war, Fritz Kreisler was scheduled to give a concert in London. On the morning before the performance, a newspaper declared: "The crowd

tonight will not be there to honor a man who fought under the Austrian flag. It will attend only to hear the remarkable Guarnerius violin that will be played."

When Kreisler had finished his first number, the applause was thunderous. Suddenly the great musician broke his fiddle over his knee. "I bought this thing at a department store this morning for a small sum," he announced. "Now I shall play the rest of the program on my famous violin."

The quality of the music was determined more by the skill and touch of the musician than by the quality of the musical instrument. The honor was to the musician rather than to the instrument. It is the presence of God with the touch of His hand upon our lives that determines the quality of Christian character and causes our lives to bless the world. The glory all goes to God.

A BLIND BEGGAR

A blind beggar was standing on a street on a cold day, holding out his tin cup in his thin fingers, waiting pathetically for the coins with which to buy his daily bread. There shuffled up to him a man who was unsuccessful, penniless, and hungry. He whispered something in the blind man's ear, and when he did the blind man reached in his pocket, brought forth a coin, and kindly placed it in the hand of the other man, who thanked him and went his way. When someone asked the blind man what had happened, he replied that the poor man had whispered that he was hungry and begged of the blind man something with which to buy food.

It seems strange that a hungry man would go to a blind beggar for help. The hungry man was conscious that the rich and successful were not sympathetic toward him and would refuse his requests. For help he went to one who, like himself, knew the sharpness and pain of life. So it is that we today press up to the side of Christ, who

was once hungry and tired and wounded and scouraged and looked upon with contempt by men of His day. Christ not only has sympathy and an understanding heart, but He has power to meet our needs.

AUGUSTINE'S CONVERSION

A story comes from the early ages of the Church. Monica was the mother of a brilliant but wild and godless youth, Augustine. Often and long did she pray for his salvation. At last there came a fateful night. Somehow she learned that on that night her son had planned to board a ship and run away from home to Italy. The very thought of her son throwing himself into the vice and unbelief in Italy grieved her heart so much that she spent the whole night praying that God might save her son and restrain him from going to Italy. That night while she was in prayer, the stubborn youth boarded the ship and sailed away. This seemed like the complete denial of a most sincere and godly request. Yet it was not so in God's sight, for the Lord knew that in Milan, Italy, was a minister of God, Ambrose, saint and preacher of the gospel, who, like Augustine, was a brilliant and gifted man, and probably the only man in the world who could influence Augustine and turn his heart to God.

All unknown to Augustine and his saintly mother, God turned the steps of the wicked young man toward Italy and toward Milan, where he met Ambrose and was soundly converted to Christianity. Augustine became the most distinguished teacher of the Christian Church for the next one thousand years. The mother's prayers were answered, but not exactly in the way she had specified and expected.

QUESTIONS ANSWERED

A man once came to D. L. Moody saying, "If you will answer this list of questions, I will become a Christian." Mr. Moody was too clever for him. He said to the man, "If you will become a Christian, and start tonight, then come to me tomorrow morning, I will answer every question on your list." That night the man became a Christian and went home rejoicing in his salvation. The next morning he came back to Mr. Moody's house, his face shining, and said: "Mr. Moody, I will not have to put you to the trouble of answering the questions. They have all been answered in the night and the way is clear."

GOING SLOW WITH GOD

God is never slow from His standpoint but He is from ours, because rashness, impetuosity, and doing things prematurely are universal human weaknesses. There is no hurry in a Being who sees and knows everything from all eternity. It is true that God often acts instantaneously but it is the instantaneousness of nature and boundless wisdom and not the quickness of a creature's hurry.

The Holy Spirit tells us to "Be swift to hear, slow to speak, slow to wrath." That is, we are to be swift to take in from God but slow to give out the opinions, the dictates, the emotions of the creature. We can never walk with God until we learn to go slow, to take time to pray, to think twice before we speak once, and to watch the pace of His guidance and measure our steps accordingly.—*Selected.*

THE VALUE OF YOUTH

Suppose that Paul had been converted at seventy instead of at twenty-five. There would have been no Paul in history. There was Matthew Henry because he was converted at eleven and not at seventy. There was a Dr. Isaac Watts because he was converted at nine and not at sixty. There was a Jonathan Edwards because he was converted at eight and not at eighty. There was a Richard Baxter because he was converted at six and not at sixty.

How much more a soul is worth who has a lifetime of opportunity before him than a soul which has nothing! Lambs are of more worth than sheep in the realm of souls as well as in the market place.—*J. O. Wilson.*

END OF ROPE

A man was obliged to descend into a deep well by sliding down a rope which he thought was of ample length to reach to the bottom of the well. But to his dismay he came to the end of the rope before his feet touched the bottom. He did not have the strength to climb up again. To let go and drop seemed to him to be dashed to pieces in the depths below. He held on until his strength was utterly exhausted, and then let go and dropped, as he thought, to his death. He fell just three inches and found himself safe on the rock bottom.

To take the way of faith may seem like a leap in the dark. The step of faith "falls on the seeming void, but finds the rock beneath."

S E R M O N O U T L I N E S

FINDING A FULL LIFE

SCRIPTURE READING: Col. 2:1-10

TEXT: *For in him dwelleth all the fulness of the Godhead bodily.
And ye are complete in him (Col. 2:9, 10).*

Note the background provided by the previous verse (v. 8). It is a warning against "any man" who would teach or bring any activity into their lives which is "not after Christ." The truly essential things are those which are "after Christ."

I. Christ Is the Fullness of the Godhead Bodily (v. 9).

- "In Christ the fulness of God's nature dwells embodied" (Weymouth).
- A. He is God incarnated in human life, the Word become flesh to dwell among us; the glory of the Father full of grace and truth (John 1:14, 18).
 - B. He is *also* the fullness of humanity—the perfect Man. He has all the graces by which man can be adorned. His life is the pattern of our *full* lives. He is the Ideal, the Perfecter of the race.

II. Our Completeness in Him (v. 10).

- A. We cannot travel beyond Christ—He is the fullness. Yet we may dwell in Him and have Him in us; "Christ in you, the hope of glory" (1:27).
 - 1. "In him" is a favorite expression of Paul. He means by it the Christian's living incorporation in and union with Christ as a spiritual fact in our human experience.
 - 2. "In him" we are full, complete. "It is in him that you reach your full life" (Moffatt). Our fullness comes from Christ's fullness; "Of his fulness have all we received, and grace for grace" (John 1:16). Jesus came, not only to fulfill the law, but to fulfill man.
- B. All things necessary for life and godliness, happiness and immortality are found in Him: wisdom, knowledge, pardon, righteousness, holiness, purity, comfort, peace, strength, victory in life and in death.

III. Our Active Participation in His Fullness Is Necessary.

It is one thing to have fullness offered to us and quite another matter to know it in daily life. "We come to full life through participation."

- A. The context stresses this fact.

Note the action words of verses six and seven. As ye have received, so walk; rooted—for growth; built up—for expansion; established and taught, for the purpose of "abounding therein with thanksgiving"—having a constant attitude of gratitude.
- B. Participation means expansion of life.

Our natures are elastic; there are no bounds to their possible ex-

pansion. "Into our lives Christ pours the water of life and as we receive we are filled, expanded, enlarged. In Him we are being 'filled full'" (Anon.)

"All the things of God are dynamic and can only be received in terms of happy yielding, responding and manifesting" (Moseley). How foolish to seek other source from which to draw!

THE EXPLANATION OF SALVATION

Evangelistic

(A Sunday Evening Message)

TEXT: *For the grace of God that bringeth salvation hath appeared to all men* (Tit. 2:11).

There are many verses in the New Testament that seem to contain the whole outline of salvation. This is one of them.

I. "*The grace of God*"—unmerited divine favor. Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves."

Hymns—"At Calvary," "Marvelous Grace"

II. "*Bringeth salvation*"—There are many words that arouse interest and emotion such as home, mother, love. There is, however, no greater word than this word salvation. The Psalmist said, "The Lord is my light and my salvation." Simeon declared, "Mine eyes have seen thy salvation." To Zaccheus Jesus said, "This day is salvation come to this house." The writer of Hebrews questioned, "How shall we escape, if we neglect so great salvation?" And Paul added, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." In salvation we have regeneration, redemption, restoration, sanctification, and finally glorification.

III. "*Hath appeared to all men.*" This means that salvation is both available and sufficient. He is "not willing that any should perish, but that all should come to repentance"—availability. "He is able also to save them to the uttermost that come unto God by him"—sufficiency. The question may be asked, If salvation hath appeared to all men, why are not all saved?

A. It is not God's fault. He fully expended himself for our redemption.

B. Neither is it that men are too great sinners. God's grace is sufficient. "Where sin abounded, grace doth much more abound." Why then are not all saved?

1. Because of rejection—unwilling, as the rich young ruler.

2. Lack of faith. There is no way to enter into the kingdom of God unless we are willing to believe.

3. Because of neglect. The forces of neglect are great upon physical things as buildings, automobiles, human bodies. So it is spiritually. "How shall we escape, if we neglect so great salvation?"

—L. GUY NEES

THE EXPLANATION OF SALVATION

Doctrinal and Practical

(A Sunday Morning Message)

SCRIPTURE READING AND TEXT: Tit. 2:11-14

We have here one of the spiritual gems that comes so often from the pen of the Apostle Paul. As one reads the writings of the great Apostle he discovers that time after time, as he is writing concerning some practical or doctrinal truths, he seems to be carried away into a flight of oratory as if lifted on the wings of poetic inspiration.

Examples: Rom. 1:16; I Thess. 5:23; Rom. 8:35; I Cor. 15:51.

So it is in this particular portion. Paul is giving instructions to Titus and his advice as to the conduct of aged men and women as well as young men and women. He is speaking concerning practical matters of Christian ethics. Then suddenly he turns toward one of these great passages of spiritual brilliance, which we have in these verses.

- I. *The origination of salvation.* It is the grace of God that bringeth salvation.
 - A. Salvation is in the original plan of God (I Pet. 1:2; Eph. 1:4).
 - B. This plan reveals the heart and character of God. It is an expression of His nature. Pick out the worst sinner, the one most defiled, and be assured that God loves him.
- II. We also have in this scripture *the instruction of salvation*—"teaching us." We need to learn how to live the Christian life. This is not learning to be a Christian, for salvation is received in an instant. But we do need instruction and guidance in living a Christian life.
 - A. Negatively—"denying ungodliness and worldly lusts," II Cor. 7:1, shun "the very appearance of evil." We need to learn about those things that are a hindrance to us spiritually and separate ourselves from them.
 - B. Positively—"We should live soberly, righteously, and godly, in this present world." Christian living is not all negative. We need to develop the very highest and best of Christian graces and attitudes.
- III. *Consummation or culmination of our salvation*—v. 13, "looking for that blessed hope." The second coming of Christ is very eagerly anticipated by every sincere follower of the Lord. We say with the sainted John, "Even so, come, Lord Jesus."
- IV. *The redemption of our salvation*—v. 14, "Who gave himself for us, that he might redeem us." We need to be constantly reminded that we are "not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ." This redemption was volitional on the part of Christ, "who gave himself." Refer to Romans 5, 6, 7, 8.
- V. *The intention of our salvation.* "That he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The whole plan and scope of salvation is for this purpose. God is not interested in just saving us and taking us to heaven, but He is tremendously concerned with so equipping us spiritually that we can live soberly, righteously, and godly, in this present world."

—L. GUY NEES

INVESTMENTS

SCRIPTURE: Matt. 19:27-30

TEXT: *Then answered Peter and said unto him, Behold we have forsaken all, and followed thee; what shall we have therefore? (v. 27.)*

INTRODUCTION: Many people today are defeated spiritually because their motive for following Jesus is wrong. He came to rule men through their hearts rather than by force. Many followed Him while miracles were being performed but fled at Calvary. We have many miracle followers today, but the crowd that follows Him to Calvary is comparatively small. We will either follow Him out of gratitude and place our all at His feet, or like Peter, follow Him for what we can get out of it. Greatest dividends of the future will be those from investments in the kingdom of God.

I. *Our Life Is the Greatest Investment We Can Make.* (Matt. 10:39)

A. This investment has two divisions:

1. What we *must* do. Right relationship toward God and man.
2. What we *may* do. Go beyond duty and obligations. Driven beyond duty by that love that "constraineth me." We *must* pay our tithe, attend the means of grace, but we must go beyond duty and be willing gladly to lay our all at His feet in sacrifice.

ILLS. In a recent issue of the *Saturday Evening Post*, Whittaker Chambers said, "The death of religious faith is in nothing so much as in the fact that, in general, it has lost its power to move anyone to die for it."

B. We should be willing to invest our all because of our influence on others.

ILLS. It is said that Nero had to quit persecuting the early Christians because too many were being converted to Christianity through their joy in dying for Him.

ILLS. Moses said, "Save them—or blot my name out of the book—"

ILLS. My own brother, after six years of watching my own life, was saved, as he put it, because of my devotion to God and the church.

II. *Our Next Investment Should Be Our Means*

A. The tithe. Really not ours to invest, but just as sure as we pay it the Lord will bless (Mal. 3:10).

B. Offerings. The scripture states, "Tithe *and* offerings"

III. *Examples of Being Owned of God*

A. Paul counted all "but-dung" that he might follow Christ.

B. Lady I knew in Oklahoma who gave her money saved for a car that the doors of the church might remain open when it looked as if they would be closed because of lack of money.

C. It is said Dr. and Mrs. H. F. Reynolds gave their savings that missionaries remain on the field.

D. Ronnie Johnson, of Hugo, Oklahoma, mortgaged his home that the church might be rebuilt after being burned to the ground.

IV. *Results of Investing All*

A. Revivals in the church. Dr. Chapman used to say that a liberal church was a spiritual church.

ILLS. The writer challenged a church to invest in rebuilding a Japanese church in Japan. A revival broke out in the local church.

B. We save ourselves by investing in others.

ILLS. Some place I read that the king of England was about ready to make one of his yearly broadcasts to his kingdom when a broken wire was discovered. An attendant of the station took both ends of the broken wire in his hands, thus completing a circuit. The message was given. God wants to get the message of peace to a lost and dying world. He can do so through our investment with him.

CONCLUSION: Are you a miracle follower or an investor?

—L. I. WEAVER

THE CHURCH IN MINIATURE

SCRIPTURE READING: Eph. 2:19-22; 4:1-16

Dr. J. B. Chapman once made this statement: "I am the church in miniature." Someone else said: "Live every day in such a manner that if all other people lived like you it would make the kind of world we would want to live in." By substituting the word "church" for "world" we have a challenging truth which emphasizes Dr. Chapman's statement.

The Church is presented to us from at least four different points of view—but always a collection of individuals. No more can be expected from the group than is contributed by the individuals in the group.

I. The Church Is a Spiritual Organism. "The body of Christ."

It is the work of the Holy Spirit to form this body from all who are saved through Christ (I Cor. 12:13).

A. As a member of the body of Christ each Christian is a "living cell." How essential it is that we be spiritually "healthy cells," for the body can be no healthier than the organism made up of the cells! We must keep spiritually healthy.

II. The Church Is a Christian Fellowship.

A. It is called "the household of faith," "the family of God," a spiritual house, a brotherhood, a fellowship of Christians. I am that church—that brotherhood—in miniature.

This must not be a "holy refrigerator," but a warm and friendly fellowship. Ardent in devotion to God and warm and glowing in our love for others.

B. It is a "unity of the Spirit." We must *keep* it. We must give ourselves to the fellowship, to mending broken or strained relationships

III. The Church Is an Earthly Organization.

A voluntary association by membership of those of like precious faith, which comprises the various denominations.

A. Such voluntary association demands loyalty to the church.

1. Upholding its good name by conduct in keeping with its standards

2. Magnifying its value to others.

3. Taking seriously the obligations of membership and office holding

- B. By giving to it our fullest support.
 - 1. Moral—in attendance. Putting ourselves out to be into it with enthusiasm and zeal.
 - 2. Financial—to the extent of our ability—tithing the minimum.
 - C. By being an active, faithful, co-operative worker.
I am this church (Nazarene or other) in miniature. People judge my church by me. What is their judgment?
- IV. The Church Is an Evangelistic Agency.
The mission of the Church is to present Christ to the world and to win people to Him.
- A. Since I am the church in miniature, “I will employ every ounce of my power to make my church an attractive and growing church, that it may win people to Christ.”
 - B. I must carry out this mission with a burning heart, a soul that is burdened for others, a spirit that is enthusiastic and zealous.
- “What kind of church would this church be if every member were just like me?”

REVIVALS

TEXT: Ps. 85:6 and Ps. 119:126

INTRODUCTION: A revival in the Church is the only cure for the evils of the day. It will never be found around council tables without God. The only source of victory for the local church, the only way to keep a vision, strength to undertake greater things for God, is a mighty outpouring of the Spirit of God on the Church.

I. WHY WE NEED A REVIVAL

- A. The Church needs it. A new emphasis on heart purity is much needed, and every revival of great power was the result of doctrinal preaching.
- B. The Church needs to be called back to prayer. Revivals will restore that prayer life.
- C. Needed because of the growing disregard of the Sabbath.

II. THE WORLD OF SINNERS NEED A REVIVAL

Because of:

- A. Lack of conviction. A revived church brings conviction on sinners. When sinners see the holiness of God through a revived church they will be convicted of their sins.
- B. Immorality of the world. Immorality and infidelity go hand in hand. We legislate, build clubhouses, playgrounds, etc. to curb corruptions, but without God they tend to further corruptions. The world needs a revival, and it will not experience such unless the Church gets revived.

III. WHAT A REVIVAL IS

- A. Impartation of new life into God's people.
- B. It will cause the Church to separate herself from the world.

- C. She will be a "peculiar people." Peculiar in that they live in a sinful world without sin.
- D. New passion for souls will grip the Church.
- E. Convicted sinners. "When he is come . . ." He comes upon the church and a revived church attracts sinners.

ILLS. Pentecost. Acts 2:6, "Now when this was noised abroad, the multitude came together."

ILLS. Notice the Psalmist in Ps. 51:13, "Then." After purging, clean heart, right spirit. *Then* will He teach sinners the way of God.

CONCLUSION: As God refreshes His Church, He convicts sinners. A revival is the only cure for the ails of the world—not law but the mighty breath of God on the Church. Can you see a revived Church? Can you see the shaking of the house till His people speak—the word with boldness? *We Need a Revival.*

*Revive us again; fill each heart with Thy love;
 May each soul be rekindled with fire from above.
 Hallelujah! Thine the glory! Hallelujah! Amen.
 Hallelujah! Thine the glory, Revive us again.*

—L. I. WEAVER

GUARDING INNER TREASURES

SCRIPTURE READING: Rev. 2:1-7

TEXT: *Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent (vv. 4, 5).*

INTRODUCTION:

Give a brief resume of the history of the Ephesian church (Acts 19:1-41; 20:17-38) and of Paul's letter to it. This message from the risen Saviour was given around thirty years after Paul wrote. It is given largely to a new generation in the church. God's piercing eye (Rev. 1:14) examines this church and gives His findings in this message.

I. God's Commendation, vv. 2, 3

He commends them for their Christian works, their zeal for truth (they would not tolerate false or evil teachers), their suffering and endurance for His name's sake, their steadfastness (for they had not fainted in the midst of trials, had not become discouraged).

II. God's Rebuke, v. 4

"I have somewhat against thee, because thou hast left thy first love."

1. "First love"

An inner treasure of great value—first in our hearts, in our lives, warm, ardent love to Christ. Note, they were holding to truth, keeping the standards, observing the rules, all essential outward things, *but* they were failing inwardly.

2. The Manifestation of Such Love

A heart and mind stayed on God, sensitive to His leadings, eager to know and to do His will, willing to obey the Holy Spirit. Heartfelt gratitude for God himself, His blessings and love. Zeal for Him and His cause. Cheerfulness in self-denial and sacrifice. A desire for His Word, a fervor for prayer.

3. The Loss of This Love

"Thou hast left"—not Christ primarily, but they had made Him secondary—thy first love"

How? Not deliberately—they had drifted. They had neglected to nurture the fires of love, had not kept the fires burning on the altars of their hearts. Something else had taken its place within.

4. The Results of This Loss

A lack of sensitiveness to things of the Spirit. Christian privileges become duties. Substitutes outward forms for inner graces.

This loss of first love is not a mere misfortune—it is a spiritual tragedy.

III. God's Exhortation. v. 5

1. Remember
2. Repent
3. Return

TRAGEDY IN PERSUASION

SCRIPTURE READING: Acts 26:13-29

TEXT: *Almost thou persuadest me to be a Christian* (v. 28).

I. Remarks

1. God in mercy resorts to tender persuasion; it is a mark of divine mercy.
2. God never forces men to accept the right way—salvation.
3. It is tragic to reject the right in the light of conviction.
4. Doubtless multitudes are in hell who at one time were "almost persuaded" to be Christians.

II. What It Means to Be "Almost Persuaded"

1. It indicates a knowledge of right from wrong.
2. It means that one has a plain picture of wickedness and sin.
3. It means that one is convinced of the desirableness of the ways of God. One may even start to reform but remain unsaved.
4. It means that, after being brought within sight of heaven, one turns away to hell.

III. The Tragedy of Being Almost Saved

1. To have had a knowledge of God will make hell more terrible.
2. Rejected opportunities will burn like fire in the memories of lost souls.
3. Rejecting the persuasions of God closes the door to heaven.
4. The most tragic thing in life is to hear and not heed the call of God. Agrippa, Bernice, Festus, Felix heard Paul preach the gospel of Christ. Some felt its appeal, but they went their wicked ways.

IV. Heaven's Hope for Those Who Are Fully Persuaded

1. Those who are fully persuaded—hear, accept, and obey—are saved by God's grace.

2. All in the "valley of decision" do well to accept God's mercy.

Note the contrast in Paul and Agrippa. Paul was fully persuaded and became a blazing light. Agrippa was "almost persuaded" but was lost. Which will it be with you; as with Paul, fully persuaded; or as with Agrippa, "almost persuaded" and lost?

—H. B. GARVIN

LEANNESS OF SOUL

SCRIPTURE READING: Ps. 106:1-25

TEXT: *And he gave them their request; but sent leanness into their soul* (v. 15).

This psalm recounts God's blessing given to Israel, and Israel's continual rebellion. It is in a sense a prayer of national confession (note vv. 47, 48). It magnifies the work of God with Israel—deliverance from Egypt, enemies destroyed, etc. God is shown as the covenant-keeping God, Israel as the covenant-breaking nation.

I. God Grants Israel's Request.

"He [God] gave them their request"

A. Note the steps to this selfish request.

1. They forgot His works, (v. 13).

2. Would not wait for His counsel—"would not be patient with His purposes" (Moffatt) (v. 13).

3. Lusted exceedingly (v. 14).

4. Tempted (or doubted) God (v. 14).

5. They rebelled at the hardships (v. 25).

B. "Their request."

1. They desired an easier time with plenty to eat and drink.

2. They wanted their own stupid way.

C. Here is the conflict between self and God. Self is manifested in many different or varied ways; but always it is "their request"—our own way, instead of God's ways.

D. God gave them their request.

1. They got what they desired but they did not want it after they got it. We are creatures of desire and in a large measure these desires are exhibited by our requests. The great problem of life is to have our desires brought under the dominion of and in harmony with the will of God.

2. In speaking of these experiences St. Paul said: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (I Cor. 10:6).

II. The Result of Getting Their Request.

God "sent leanness into their souls."

A. What is "leanness of soul"?

1. Not the "poverty of spirit" of which Jesus spoke.
 2. Not the realization of lack in spiritual life, the desire for something better, which should characterize all Christians.
 3. The lean soul is sadly lacking in the fatness of spiritual life; without spiritual ambition; careless, indifferent, lazy. Is often possessed of a spirit of harsh criticism, is restless and dissatisfied. Is lacking in the richness of grace and the fruit of the Spirit. Is unproductive, not a soul winner. Is prayerless and without a good spiritual appetite.
- B. Leanness of soul! What a tragedy! Yet a picture of many Christians. They are not entirely backslidden—not spiritually dead—they are lean, weak, unhealthy in soul. They have not desired the full will of God, but have drifted to their own selfish desires and in getting them they are lean in soul. The healthy soul, the fat soul, has desires in keeping with God's will; seeks earnestly to know and to do His will; has true spiritual life and blessing. Why be lean in soul?

TURNING TIME INTO LIFE

SCRIPTURE READING: Psalms 90

TEXT: *So teach us to number our days, that we may apply our hearts unto wisdom* (v. 12).

Mention is made in this psalm about life: its length (v. 10); its brevity or fleetingness (v. 9). But the Psalmist prays that he may so number his days as to apply his heart unto wisdom—that we may know how to turn time into life. *Time is the material from which we weave the fabric of life.*

What is life? Not mere existence. Methuselah is noted for having lived 969 years, yet many others of fewer years have "lived" more than he.

Life means the development of the personality—making ourselves fit persons to live with. Life means the investment of ourselves, time, abilities, etc., in those qualities that last, eternal things—surrendered lives, living to please God. Life means enjoyment, living with faith, with zest, enthusiasm, and true joy—living to bless and help others. We may turn time into this kind of living.

I. The Divisions of Time

Generally we think of three divisions of time:

- A. The *past*—which seems beautiful in retrospect as we think of its blessings and happiness.
- B. The *present*—which seems more or less drab, rather commonplace. Often it seems not to have much meaning or significance, nothing of unusual importance.
- C. The *future*—which is bright in prospect, full of possibilities. We dream of what we may be able to do tomorrow.

II. How to Turn Time into Life.

The prayer, "So teach us to number our days," is an appeal to God to help us to turn the commonplace into life.

- A. We may master *the past* by memory.

We may build upon the past—profit by its mistakes—utilize its lessons—turn its time into the life of today.

B. We may conquer *the present* with faith or courage.

To face our present situations with all of their drabness, their tensions, pressures, and disappointments with courage and faith. To do something with every experience we meet. Nothing can hurt us unless we allow it to hurt. By the grace of God we can conquer the present. Believe—be assured—that “all things work together for good to them that love God.”

To “number our days” by doing good in these days; serve God, serve others, do good, bless and help others—turn your time into life. true living.

C. We triumph over *the future* by hope.

There are dark clouds. Yes! But God is able to paint bright pictures on dark backgrounds. History tells us that. Revelation assures us of it. *Hope* for the future will turn time into life.

III. What Are We Doing with Time?

A. Are we killing time? This is common in practice. Time is too valuable to kill. Utilize time—turn it into life.

B. Are we applying our hearts to wisdom? Wisdom is the ability to secure the end for which life was given—“the fear of the Lord” Wisdom is the filling of time with thoughts, deeds, service, things that are eternal—turning time into life.

C. This text is an appeal for divine aid in doing these things. God is willing and ready to aid us. Will we permit Him to help us turn time into life?

Practically every great life is an example of turning time into life.

THE GLORIOUS SAVIOUR

TEXT: *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them* (Heb. 7:25).

I. Why Is Christ the Glorious Saviour?

1. Because He “ever liveth.” He is the glorious Conqueror of sin, death, and the devil. It is a statement of victory which includes all of His sacrificial work. His “finished work of redemption” is sufficient to save all to the uttermost.

2. Because of His intercession for us.

II. How Does He save? “Unto the uttermost”—completely.

1. From the uttermost depths of sin to the uttermost heights of pardon.

2. From the uttermost depths of depravity to the uttermost heights of holiness.

3. From the uttermost depths of despair and defeat to the uttermost heights of victory.

4. From the uttermost depths of hell to the uttermost heights of heaven.

III. Whom Will He Save? Them that come unto Him.

IV. When Will He Save? When they come.

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