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LAURISTON J. DU BOIS, *Editor*

Contributing Editors

Hardy C. Powers
G. B. Williamson

D. I. Vanderpool
Samuel Young

H. C. Benner

General Superintendents, Church of the Nazarene

A Message from the Past

At What Age Is the Preacher Best?*

By J. B. Chapman

OPPORTUNITY HAS BEEN described as liquid which flows continually and which can be stayed only by being used. But men also refuse to remain the same—preachers as much as others. Years do strange things for preachers: sometimes they improve him, sometimes they retard him; but always they make him different. And for this reason a preacher is always better for some particular field or task than he used to be or than he will be later. It is customary for churches to think that a pastor who served them successfully once can do so again, and for a preacher to think that he can go back to a former field and do as well as he did before. But it is always dangerous to go back. Few second pastorates, especially if they are separated by a period of years, are really successful.

When the preacher is young and unencumbered he can live on a small salary and endure hardships and stand against difficulties, led on by his hope of a wider field. But later that same salary would discourage him and that same field would lose its romance. It is the same salary and the same field in each case, but one time the preacher passed them going

up and the other time he is passing them going down, and the direction one is headed makes more difference than the rung of the ladder he is on.

But our point is that every age in the preacher's life is the best age for some field and for some service. This should be recognized by the preacher himself, so that he will not always despise his present estate. It ought also to be recognized by churches, so they will not think a preacher too young or too old for useful service. There are extremes, of course, but every preacher should be ashamed if he comes to years without having served an apprenticeship on something akin to hard scrabble, and yet he should beware of permitting himself to become a dreamer too soon, so that he will think to go back and do his former work again. Like men in other callings, we must do our best as we go along, and then we must go on. Today is our best day for something and if we have obeyed God all along we may rest in the thought that we are in our present field by God's ordering. There must be no weak dreaming of the past nor impatience of the future. But there must be justification of the past and preparation for the future by a devotion to our present task.

*Reprinted from "Preacher's Magazine," March, 1930.

Some of the Problems of Evangelism

II. A Look at Problems of the Evangelist

PERHAPS the reader will remember that last month we tried to open up a study of our evangelism, pointing out that it was imperative that all concerned sit down and look at both our mutual and particular problems incident to it. Rather arbitrarily, let us note first some of those problems which relate to the average evangelist which make his work of effective evangelism difficult. All of these problems, of course, do not exist in every revival nor do they all beset every evangelist. However, they are representative of issues which do plague evangelists in their all-important work.

1. Perhaps one of the most common and most devastating problems which faces the evangelist is when he moves into a church for a revival only to find that the church has laid little or no foundation in prayer. There has been no way to this day to have a Holy Ghost revival without prayer—much prayer. For the church to expect an evangelist to have a successful revival without this preparation is to expect the impossible. Result: The possibility of misunderstanding between pastor and evangelists and the temptation to the evangelist to attempt to produce results through human means. Cure: The pastor and people must accept prayer responsibility before and during the meeting.

2. Or the evangelist is called for a revival for the purpose of winning

unchurched people to Christ and he finds that there has been little or no preparatory visitation. Special revival services today as a rule do not draw new people as they once did. They reach new people when these have been contacted previously, have been coming to services occasionally, and have begun to sense their own spiritual needs. Visitation—personal, impassioned, purposeful visitation—must stand as the twin heartthrob with prayer if a campaign is to be a revival. Result of failure: Few or no unsaved people in the meeting to whom to preach and the temptation to the evangelist to give the church a semblance of a move by unsettling the church people. Cure: An active visitation program worked out with the full knowledge of the evangelist as plans for the meeting are laid.

3. These are symptoms of the more serious disease, the lack of real revival purpose and passion on the part of the church. True revival does not result from partial attendance and marginal interest on the part of many of the members—even official members—of the church. The church must carry its share of the burden of revival—in prayer, in attendance, and in every other way possible. The evangelist should not be expected to have to spend the ten days of the meeting stirring the “saints” to get under the load of the revival. This should have been their desire when

they called him to come to their community. It is not "his" revival but "theirs." Result: The evangelist is expected to carry the big end of the load, stir the indifferent church, attract the outsider, and have a revival—all in ten days or less. Cure: Let the pastor and church learn that revival is a co-operative effort. The church must get under the burden.

4. Perhaps a more subtle problem is caused by that pastor who, consciously or unconsciously, expects the evangelist to bring about in ten days all that he as pastor has failed to do in a previous six months or more. True, we expect the revival to be the culmination of many months of prayer and labor. However, it can never make up for the gross failures of the months past. Now and then there are pastors who expect the "new voice" to solve problems in the church, bring order out of chaos, harmony out of confusion. The moment the evangelist lands on the job that pastor begins to brief him on all of his problems, especially the ones he hopes the evangelist will deal with during the meeting. He hopes that the revival will be the magic wand which will put members on the books, money in the bank, people in the pew, and generally pull his chestnuts out of the fire. Result: The pastor brings abnormal pressure to "solve a few problems," get a maximum of seekers, or otherwise "produce." Cure: All must remember that the evangelist's sole, primary task is to get people saved and sanctified. There will be indirect benefits of true revival, to be sure, but to focus on these is to miss *both* the primary and the secondary results.

5. Deep-rooted and all but undefinable is the too frequent lack of "team" confidence between the pastor and evangelist. As in no other endeavor, the revival campaign must

proceed on co-operation and inter-confidence. And yet too many times the evangelist is called, the services are turned over to him, and the pastor and people look on suspiciously with a "now show us what you can do" frame of mind. But in such an atmosphere of uncertainty and near suspicion, the evangelist has already been robbed of his greatest asset for success—the spirit of oneness with his colaborer and with the people. Result: The evangelist is tempted to spend time and energy "winning his crowd" and in convincing the pastor that he is all right. Cure: All must realize that the depth of confidence should prevail. If there is a lack of such confidence, then that evangelist should never have been called in the first place.

6. This attitude reflects on into the program of the revival also. The evangelist is called for the purpose of leading the particular church to a revival. He is expected to come with ideas, a prayer program, a visitation program, and with a plan of services which he feels God has given him for this particular meeting. All too many times, however, he finds that pastor and people are only halfhearted in following the program which he suggests. It would almost seem that they do not really want a revival, for the evangelist has to beg and coax to get people to pray, to invite, to bring people to the meeting. Actually, the church board calls an evangelist in essence saying, "We want, and are in a measure ready for, a revival at any cost. Come and help us in this endeavor." But (judging from experience) the church board instead says, "We have been told we should have a campaign twice a year and the time has come. We're busy and preoccupied but we would be glad to pay you to come and use the pulpit and our church for ten days. Stop by on the

way here and pick up a revival—cheap.” Result: No revival. Cure: Pastor and people must see there are no cheap revivals, there is no way an evangelist can produce a revival when they are only casually concerned.

7. We should turn to the more personal problems of the evangelist, problems which most evangelists lock in their hearts and share with no one outside of their families. The matter of inadequate entertainment is one of these. The evangelist is “on the road” week after week, year after year. He builds certain habits of eating, study, prayer, and recreation. He is entitled to his particular habits just as anyone else is entitled to his. There is no way that one can rebuild his habits every two weeks and still be at his best. That is, as pastors and people, we should be ready to provide for our evangelist in a way that would fit in best with the habits by which he lives and not expect him to immediately adjust to ours. Habits of work which to one are conducive to efficiency may be completely confusing to another. Habits of eating which are normal for one family may be hopelessly distressing to another. Of course, as with every problem, there are two sides to this one; but a pastor should see that, for efficiency’s sake if for no other, he should do *his best* in providing entertainment for the evangelist. And no evangelist worth having in the church will balk if the pastor and people have done their best. A room (hotel or motel) where the evangelist can be alone to study, pray, and plan his own day is ideal. A plan for meals which will allow him to plan his

hours and choose his food is best. If such is not possible (and in some places it is not), then pastor and people should work out the entertainment so that it is the nearest to the ideal that is obtainable. And the evangelist does not “expect” this. It is the minimum responsibility of the church to provide it and it is to their advantage to do so. Result: An evangelist who cannot get to his room to study and pray because it is too cold (or too hot), or who cannot keep up with his work because there is no desk or table in his room, or whose system gets out of “kilter” because of abnormal eating habits, is not prepared to give his best in the meeting and is subject to the temptation of irritation because of the thoughtlessness on the part of pastor and people. Cure: Obvious.

8. The most pressing material problem at the moment is, of course, the inadequate remuneration that the evangelist receives over the period of the year for his services. And here the doors of suspicion and accusation swing wide open. It is a mutual problem of course, but at this point we want to take a look at it from the viewpoint of the evangelist. Since there are a number of factors which must be seen and since there is some data which should be presented, we shall take next issue to discuss the matter more fully than space here will permit.

Meanwhile, are you thinking through on these problems which relate to our evangelism? What is presented here can at best be only provocative.

SALESMANSHIP

The first job of an interview is not to sell the prospect the idea of buying. It is to sell him the idea of listening.—*Nylic Review*.

Golden Anniversary Year

FOR THE CHURCH OF THE NAZARENE the year 1958 will be one of celebration, for it marks the Fiftieth Anniversary of the organization of the church. Beginning in January with the Conference on Evangelism and continuing throughout the year there will be special emphases and special features. It will be a year of outstanding growth numerically, financially, and spiritually.

The anniversary observance begins with a Watch-Night Service, December 31, with a special emphasis on Bible reading in all of the churches during January. It moves on through the spring with a goal set for a million dollars for missions on Easter Sunday. If reached, this will be the largest single offering for this purpose in the history of the church.

Details on the various projects can be secured by our ministers from the *Nazarene Pastor*. Certain helps for various phases of the observance will be released in the *Preacher's Magazine* from time to time, and the emphasis throughout the year will be upon our early history as a church. Our cover features will be of early Nazarene leaders, pastors, teachers, and evangelists—some of whom have

not appeared in recent issues of the magazine. We are featuring a short article each issue during the year from the pen of Dr. J. B. Chapman, long-time editor of the P.M. and influential in the history of the church as a preacher, an educator, and general superintendent. These articles have been gleaned from back copies of the P.M. by Leroy Guyett, pastor at Omaha, Nebraska. Many of the special sermon outlines will be from the files of early church leaders.

May we urge our Nazarene pastors to "plan big" for this year and to achieve a measure of personal gratification out of the observance because of personal participation. Let each of us feel the responsibility which is ours of leading our people in these significant projects which will not only help them see the values of the past but which will also help them grasp hold of those in the future. May we ask our friends who are just loyal boosters of the P.M. to be patient with us as we thus "celebrate" and may we even dare ask that, in spirit, you join with us as we take time to thank God for the way He has helped us hitherto.

—EDITOR

GREAT OR SMALL

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that does God's will.
Then hold my hand, most gracious Lord:
Guide all my goings still;
And let this be my life's one aim.
To hear and do Thy will.

—Anon.

The Preaching of Allie Irick

By James McGraw*

HE COULD FEED my soul more than any preacher I ever heard.”

This was the tribute paid to Allie Irick by one who had listened to his preaching far more than four decades, had known him better than any other person had ever known him, and had watched him develop into one of the most successful evangelists of his time. This was the tribute of his devoted wife, a brilliant preacher in her own right and a discerning judge of excellence in pulpit ministry, Emma Irick.

“I never tired of hearing him in all the forty-two years I listened,” she declares. Such apparent extravagant praise might be summarily discounted coming from some people, but a personal acquaintance with Allie and Emma Irick makes one agree that there is no exaggeration in this statement. Those who heard Allie Irick preach might find, if they tried hard enough, some fault to criticize; but they could never say that his preaching was dull. One just didn’t get tired of listening when Brother Irick was preaching.

Born in the home of a small town doctor who preached holiness when he was not practicing medicine, Allie Irick grew up in a Christian environment. His father, Dr. Solomon Irick, was a captain in the Union Army during the Civil War, and after the war moved to Fannin County, near Bonham, Texas. It was in the little village of Lamasco, Texas, that Allie was born into a family of sixteen children. His

mother, Allie Martin, died when he was sixteen days old, and it was only through the providence of God that the child survived.

Growing up in a home where the family Bible had a prominent place, young Allie saw his father help organize several Methodist churches, heard him preach scriptural holiness, and watched him give the land on which his church built a holiness camp and on which today a Church of the Nazarene stands as a monument to his sacrifice.

Allie and his brother, Solomon, were converted at the same altar in a summer revival under a brush arbor in Fannin County, and fifteen months later, under the ministry of Rev. Oscar and Nettie Hudson in Lamasco, the two brothers were sanctified the same night and called to preach.

From a beginning with little more than his “ten cent wool hat, a songbook, and a Bible,” as he later described it, Allie Irick made a world tour and became widely known in the early holiness movement. He was a speaker in November of 1907 at a meeting of the Texas Holiness Association in Arlington, Texas. It was at this meeting that he met a young lady who attended as a representative of the youth of Peniel College, and they began a friendship which ripened into love and eventually resulted in a long and happy marriage together. Emma Wyland, the young lady, became Emma Irick that next spring in Ringwood, Oklahoma.

Mid-century Nazarenes are thrilled to hear of some of the experiences

*Professor, Nazarene Theological Seminary.

of such pioneer preachers as Allie Irick, who, with his companion and colaborer, helped hew out the kingdom we see today. Mrs. Emma Irick, speaking to two hundred young ministerial students not long ago, recounted one such experience to their delight and encouragement.

"We went to a west Texas town," she remembered. "The train was late, and no one was there to meet us. The pastor didn't get in from a New Mexico revival until the meeting was nearly over! Our two boys had the whooping cough after getting off the train at noon. After we waited for some time, a lady running a cafe came to our rescue. She told us we were to stay up in the north part of town, and said her thirteen-year-old boy would show us the way and haul our big trunk on his donkey cart. We rolled the baggage on the two-wheel cart, and with him beating the sleeping donkey we followed him down the middle of the street of deep sand.

"Brother Irick led one boy, Ray," she continued, "and I carried the baby, Paul. Each had an extra grip to carry, one of those old-fashioned telescope grips. The sun was boiling hot, deep sand to wade through, people looking at us from every door and porch as we went through town. About halfway, I got so tickled at the sight we made that I had to set the grip down and hold my sides in laughter!"

This evangelistic team did not need any publicity for that campaign. No spot announcements, newspaper space, or revival posters were necessary. The spectacle of that evangelistic party following the donkey cart through the sand brought a capacity crowd out "to see the show."

Allie Irick was a student. He loved books, and often went without other luxuries so that he could buy more books for his library. He especially

enjoyed the reading of history, and often on his evangelistic trips weighed down his baggage with books. During his ministry he accumulated an excellent collection of the holiness classics.

An admirer of Dr. A. M. Hills, his preaching was doctrinal, scriptural, inspirational, and evangelistic. This writer has before him now a collection of some of Brother Irick's sermon outlines, and need he say they are handled with a sense of reverence and wonder? Here is one that he preached for the first time on December 18, 1938, on the subject "The Majestic Message of the Master." The text is John 14:6: "Jesus saith unto them, I am the way, the truth, and the life: no man cometh unto the Father but by me."

Here are intriguing titles such as "Sight-seeing in Heaven," "Steps to Spiritual Altitudes," and "Pearls from Patmos." Here is an excellent exposition of I Corinthians 13, which he titled "The Trinity of Christian Perfection."

Here are holiness sermons from New Testament texts and holiness sermons from Old Testament texts. One is brought face to face with the claims of the full gospel in his sermon on "Job, the Model Man." Here is a convincing, clear, Biblical message on holiness from the text, Ephesians 5: 32: "This is a great mystery: but I speak concerning Christ and the church."

Allie Irick was noted for his inspirational preaching. Few preachers could offer such a diet of spiritual food that would "feed the hungry soul" as did he. The common expression among pastors who had him for revivals was something such as this: "No evangelist I have ever had could build up my people and bless my soul like Allie Irick."

He enjoyed preaching on Bible characters, and one of his favorites was Job. Many of his illustrations were from Biblical sources, and the Bible-centered emphasis of his preaching was never overshadowed by any tendency to tell "too many stories."

Irick wasted no time in getting started. When he stood up to preach, he opened his Bible and immediately began by saying, "My text is found . . .," and he was under way. His introductions were short. The audience soon saw that this preacher was preaching, "not because he had to say something," as Bishop Whately often expressed it, "but because he *had something to say*."

One secret of Allie Irick's success as an evangelist was his deep love for God and His church. He said many times, "Friends are to be chosen above rubies." He had many friends, and the reason was that he was a genuine friend to those he knew and those with whom he worked.

His love for the Church of the Nazarene dated from its earliest beginnings. He joined The New Testament Church of Christ soon after his call to preach, and was among those present at the historic "wedding" in Pilot Point, Texas, when General Superintendent P. F. Bresee put the motion that established the church as we know it now.

Best known as an evangelist, Allie Irick served the church well as a district superintendent for several years. During the six years he was superintendent of the Hamlin District (now named Abilene District) he traveled more than 90,000 miles and averaged six new churches organized each year. As an evangelist he believed in giving time for home mission work, and it

was through his and his wife's ministry that such well-known churches as Ashland, Kentucky; Olive Hill, Kentucky; Birmingham, Alabama; and Shreveport, Louisiana, were organized.

When a stroke stopped him in January of 1934, he had averaged twenty revivals a year for thirty-five years, and there had been an average of a thousand people praying through every year in his ministry. He later described his momentary sense of panic when at Riverside, California, while engaged in a revival campaign, he was stricken. When he tried to rise after falling to the ground, then tried to crawl when he could not rise, then tried to cry out for help when he could not crawl, only to discover that his helplessness was utter and complete, he had a moment's feeling of panic. "Then," he said later, "Someone in a still, small voice whispered, 'It's all right; I'm right here!' and my panic left me."

He recovered partially from his stroke, and his life was extended another fifteen years, during which time he was able to preach again until a little while before his death three days after Christmas in 1949.

This article is being written in Mineral Wells, Texas, where it was that Allie Irick sat in a chair and delivered the first sermon he was able to preach after his stroke. His text was, "None of these things move me." An appropriate theme for one who served his church and his Lord so faithfully during all the fifty-two years of his ministerial life, and an appropriate theme for all the preachers who follow in the tradition set by such worthy pioneers in the holiness movement as the saintly Allie Irick!

Jesus Christ—Man's Only Hope*

(A New Year's Message)

By L. K. Mullen**

TEXT: *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil* (Hebrews 6:19).

A few years ago one of our nation's newest submarines "turned turtle" and sank, trapping its entire crew in a watery prison. Feverish efforts were made to save them, but time ran out. The last message laboriously tapped out before their oxygen failed was this: "Is there any hope?"

That is the question that dwells uppermost in the minds of multitudes today. At no time in recorded history have so many asked, "Is there any hope?" Every corner of the globe has its tensions and its turmoils. The possibility of war is a constant reality. At a time when prospects for peace should be the best, we are forced to admit that there is no true peace.

One should not minimize the contributions made today's world by the UN, NATO, and other similar organizations. What these organizations have done is commendable. But they can never provide nor guarantee a permanent world security. Human nature is such that it refuses to submit indefinitely to any system of law and order.

The tensions of international and interracial relationships refuse to be

relaxed. In spite of faithful efforts on the part of statesmen, relations between governments in many instances grow worse and worse. Man has not learned to respect his neighbor's rights and privileges either nationally or individually.

In the midst of man's dilemma, we see a banner raised on which is inscribed the answer to the question, "Is there any hope?" The banner reads, "Jesus Christ, the Hope of the World." In Jesus Christ and His cross is found the only panacea for the world's ills. The brightest prospect for 1958 lies in the fact that God still lives and His mercy endures. The cross of Jesus Christ still stands as an eternal witness to God's love and concern for lost humanity.

Note that in Jesus Christ is found:

I. *Man's Only Hope for a Personal Salvation*

Despite the economic and cultural progress of our generation, there remains a great vacuum in the hearts and minds of mankind. This vacuum is caused by the absence of spiritual and moral values. Man has never been able to learn that it is impossible to satisfy spiritual capacities with nonspiritual realities. Consequently, he still finds himself participating in a frantic quest for happiness. Frustration and despair are his only rewards.

*Second Award, 1956 P.M. Contest.

**Pastor, Reformed Baptist Church, Yarmouth, Nova Scotia.

Typical of the many heartbroken souls of our day is the wealthy young woman in New York City who wrote the following note just before she jumped to her death. "I have been everywhere. I have done everything. Life has nothing for me."

This is the picture of man in need of a Saviour. Truly that is the great need of our day. Man desperately needs a Saviour, whether he admits his need or not. Jesus Christ represents God's supreme effort to provide for that need. God's plan was perfect. The provision was adequate. In Jesus Christ lies man's only hope of personal salvation.

"A NEW CREATURE"

God's purpose to save men finds expression in the words of II Peter 3:9, "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." God wills to redeem lost humanity. He wills to perform a miracle in man's soul, so that he can become "a new creature in Christ Jesus." The nature of the human heart is such that by itself it persistently goes contrary to divine law. Man's inability to change his nature requires a higher power to do it. This God wills to do.

The experience of the new birth effects a threefold transformation in the heart of the believer. He suddenly realizes that the weight of condemnation and guilt has been lifted. His soul has broken free from the binding powers of sinful habit. He is a prisoner set free. He can lift his face heavenward and cry, "My Father."

Secondly, he finds that he is not the same man. "Old things have passed away." Possessing him are new desires, ambitions, and interests. "Behold, all things are become new." Truly, he has been regenerated, born again, and made a child of God.

Thirdly, he is made aware of a new attitude toward his fellow man. He finds an unbelievable "love of the brethren." Enmities disappear; hatreds are forgotten. His soul overflows with compassion for the lost. He feels a new sense of "belonging." He has been adopted into the family of God.

"EVERY CREATURE"

The extent of God's provision is unlimited. It includes all men. The words of the inspired apostle in Revelation 3:20 are unmistakable in meaning. "If *any* man hear my voice . . . I will come in to him." Equally clear are the words of Revelation 21:6-7: "I will give unto him that is athirst of the fountain of the water of life freely . . . I will be his God, and he shall be my son."

No one can say, "Redemption excluded me." Those who have taken this position have done so at the price of going against the clear call of the Scriptures for all men to repent and be saved.

II. *Man's Only Hope for a Pure Heart*

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8:7). Sins need to be forgiven; sin needs to be cleansed. God's grace provides for both.

In conversion our sins are dealt with finally and completely. In entire sanctification our sin is dealt with in the same manner. Someone may ask, "Why two works of grace?" At least one good reason is the fact that the unconverted soul does not realize a need of a second work. Conversion is required in order to see the need for entire sanctification. More convincing is the fact that God's Word makes a place for two distinct works of divine grace. Christ's prayer for His disciples was, "Sanctify them." The question put before the Ephesian

Christians by the Apostle Paul was, "Have ye received the Holy Ghost since ye believed?"

MAN'S NEED

Nothing short of a pure heart will satisfy the sincere seeker after God. As long as traces of sin exist in the heart of the believing child of God, it will be impossible to escape a conflict. The unsanctified nature refuses to live at peace with the new man in Christ. The normal outcry of one experiencing this civil war in the soul is, "Who shall deliver me?"

The provision for this need is found in the Cross. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

The experience of a pure heart is necessary for spiritual well-being. It is equally necessary from the point of view of mental and physical health. Inner harmony of the soul is a fundamental requirement for normal mental behavior. The concept of a pure heart is valid both spiritually and psychologically.

GOD'S COMMAND

God's specific command, "Be ye holy," cannot be lightly ignored. Holiness is a minimum prerequisite for full harmony and fellowship with God.

It is not thinkable that God would demand something of His children that was impossible to perform. Nor would God penalize His children for that which they could not do. To do so would be the height of irrationality. Yet scripture makes holiness a demand of God and points out that without holiness "no man shall see the Lord" (Hebrews 12:14).

Holiness is the norm of Christian conduct. Any level of living short of this is necessarily below God's minimum standard for Christian behavior.

Let us have pure hearts today even as did those of the early church (Acts 15:9).

III. *Man's Only Hope for a Permanent Peace*

The record of history reveals the fact that men have always been in conflict with one another. The two sons of our first parents could not dwell together in peace and harmony. Hatred and jealousy caused the blood of Abel to flow. The pattern has been the same ever since. In spite of his rich endowment of talent and intelligence, the heart of man has revealed itself to be "deceitful above all things, and desperately wicked" (Jeremiah 17:9).

Little hope remains of man, by his own abilities, ever being able to bring a permanent peace to the world. What he cannot do on a national level is just as difficult to accomplish in his own heart. Peace of mind is a spiritual quality and cannot be put together out of a mere quantity of materials. Some have thought that peace could be found by pleasure, power, or riches. The quest for peace has been sincere enough but it has been in the wrong direction.

Jesus Christ is "The Prince of Peace." Apart from a knowledge of Him and His will there is no true peace. Peace is a heavenly gift, and to possess it requires a vital relationship with that realm.

THE WORLD'S LONGING

In spite of wars and much evil, there is evidence to show that a great portion of humanity honestly longs for peace. From the depths of men's souls there issues a great cry for something better than they have yet known or seen. Multitudes are hungry for a personal knowledge of God. Other multitudes, in the darkness and fear

of heathendom, hunger for something they are not even sure exists.

It is both heartbreaking and frightening to realize that millions of souls die yearly having never once heard the name of Jesus. In their ignorant state these people grope hopelessly for truth and certainty. Their only contact with the spiritual world has been through witchcraft and evil spirits. It is not strange then that their concepts of God and truth are somewhat twisted. These souls have no knowledge of peace. Their hearts are troubled and they are afraid.

THE CHURCH'S TASK

The greatest challenge ever laid before the Christian church is now present. With so much of the world in dire need of spiritual light and guidance, the church must prepare itself for a missionary effort hitherto unseen. This can be the church's greatest hour if her forces can be marshaled for immediate action.

Time is short. For if the church of Jesus Christ fails to challenge mankind with the gospel, then it will be challenged by the godless and atheistic gospel of dialectical materialism.

Where the church has been slow to go forward, communism has already done this. Whole nations have been won to communism because the church failed to reach them first.

Now is the time to organize, pray, plan, and pledge in order that the missionary ventures of the church can be carried out speedily and efficiently.

The new year presents a new opportunity. We must think of the word opportunity in terms of service to God rather than in terms of pleasure and self-indulgence. Jesus said, "The harvest truly is great, but the labourers are few" (Luke 10:2).

Looking back on a year gone by, we ought to see ways in which we can improve our service to God. Surely we can pray more, give more, and carry a heavier burden. If we feel "loaded" now, let us ask God for strength to carry a bigger load.

Looking ahead to the year before us, we need to see Jesus Christ as the world's only hope. It is our privilege to proclaim Him to the nations. Let our vision be clear and our faith be strong as we seek to do that task this year.

A BETTER YOU

"Your task—to build a better world," God said.

I answered, "How?"

The world is such a large, vast place,

So complicated now.

And I so small and useless am,

There's nothing I can do."

But God in all His wisdom said,

"Just build a better *you*."

—DOROTHY R. JONES, in
P.E.O. Record

Commensurate Revelation

By James H. Whitworth*

PROGRESS IN REVELATION is accepted both by those who uphold the supernatural character of inspiration and by those who believe that all religious knowledge has evolved through natural processes. While evangelical thinkers carefully outline their concept of progressive revelation, they frequently fail to recognize that there can be evolutionary implications in a careless statement of unfolding revelation. Although all fundamentalists and less radical conservatives contend boldly for the miracle of divine revelation, they do not demonstrate explicitly how supernatural revelation fits into any scheme of progressive revelation.

I. The dispute over divine agency

Propagators of evolution have a ready interpretation for progressive revelation. According to these naturalists, the progress clearly evident in Old Testament religion provides positive confirmation for their belief in evolution. Because they think evolutionary development of religion is unquestionable, godless critics take the liberty to rearrange everything in the Bible that does not fit their preconceived pattern of evolution. All higher criticism sprouts from this usurped prerogative to tear the Bible apart and to put it together as evolution dictates. In such a rationalistic way of thinking, it is preposterous to talk of supernatural communication while affirming development in revelation.

*Normal, Illinois.

Super critics representing orthodoxy—such as Robert Dick Wilson, James Orr, Harold Wiener, John Howard Raven, Edward J. Young, and Merrill F. Unger—have blasted every defense of the higher critics. However, it is not enough to undermine the arguments of liberalism, for the defenders of the faith should demonstrate how progress in revelation is compatible with plenary inspiration. For this a modification of the theory of progressive revelation is in order.

II. The control over the timeless miracle

Much of the progress that is discernible in revelation can be accounted for as the accumulation of experience, but that does not explain all the facts. Basic to the Biblical idea of revelation is the miracle of communication wherein God made known truth which man could never have attained by natural processes. Such a concept of revelation necessarily implies that God could reveal whatever He deemed proper at any time in history. Hence supernatural revelation can never be forced arbitrarily to fit any scheme of development whether evolutionary or orthodox. If God is unlimited as to time and jurisdiction, He could have made known the same majestic truth two millenniums before Christ as He did in the days of John.

Man was the factor that qualified the content of revelation. For every communication of truth there had to be a man or a group of men capable

of receiving the message. Hence divine revelation was commensurate with the receptivity of the person to whom it was directed. If a prophet had a big soul, God was able to communicate profound truth. If the nation was dwarfed by apostasy, God was limited in the message He could send to the people. Obadiah may have been bigger than his word, but Edom was in no condition to receive lofty predictions. On the other hand, as far back as the days of Thutmose III and Amenhotep II in Egypt, God prepared a spiritual giant who had a soul colossal enough to comprehend the whole law. If such a genius with the caliber of Moses was really nurtured by Queen Hatshepsut and a godly mother, he could have written all the Pentateuch. After all the facts are considered, the impartial observer finds no objective reason to date any fragment of the law later than the last of the fifteenth century before Christ.

When the experiences of Abraham, Moses, and the prophets are set down in chronological order, clear progress in revelation becomes apparent. Part of the development was due to accumulation of knowledge, but another factor entered into the situation. The capacity to receive the things of the Spirit may be developed by living in accordance to the commandments of God. This potential of spiritual cultivation operates collectively as well as individually. As God's chosen people turned from their backslidings and renewed their covenant, more of them achieved a spiritual state wherein they could comprehend the deeper truths of revelation. Consequently, with each revival after apostasy, there was a definite upsurge of spirituality in Israel.

III. The destiny of the redemptive purpose

The visible effect of accumulated experience and cultivated spiritual

faculties was noticeable progress. However, this improvement was the fulfillment of divine purpose and not an accident of evolutionary mutation. Throughout the variegated scenes of time—dappled with the pallor of man's sin and the glow of his repentance—the indelible hand of God maneuvered history toward the foreordained design. Thus in spite of many frustrations caused by judgment-bound men, God finally accomplished the ultimate goal of His sovereign will. This irrevocable intention prescribed the preparation of a people able to conceive the climactic revelation of Jesus Christ. In fulfilling the eternal purpose to redeem mankind, God in no way robbed man of his right to decide his individual destiny. Invincible grace merely circumvented human obstructions to provide a way of salvation for all men.

The delay in movement toward final revelation was not due to the survival of the beast in the sons of Adam. Man never had to mutate through infinite stages of development before he overtook the Christian ideal in religion. The drag was due to sin. The lift of special revelation was limited by man's capacity to receive truth. Because of human weakness, many steps were needed to raise fallen man to the place where he could receive Christ. Each of these epochs in revelation was commensurate with the capacity of the Old Testament saints to receive it. Instead of being determined by natural stages of development, revelation was limited by man's receptivity to spiritual truth. Hence progress in revelation was governed by the reciprocity of God's eternal purpose with man's vacillating readiness to heed redemptive truth. Since the divine factor in any such equation is constant, the progress was therefore commensurable to the fluctuations in human comprehension.

II. A Holy Ghost Crusade Through Bible-centered Preaching

By C. E. Stanley*

What has happened in the life of the minister previous to his ascending the pulpit, in regard to prayer, will determine the work of the Holy Spirit's revelation of the deep truths of the gospel!

Still again, Bible-centered preaching must be preaching of the cardinal themes and truths of the Word. One must not be a "hobbyist" with a pet theme on which he specializes, but must plan in his ministry to develop all the graces in his flock. I do not discount the fact that evangelists may be strong on one truth or another, but I feel in the pastoral ministry that all the finalities of faith should be preached on. Christian doctrine in the fullest sense may be comprehended in these seven cardinal themes: God is, God created, God spake, God came, God redeemed, God is coming, and God will judge. The preaching of the fact that God is reminds of eternal law and a moral government of holiness; the fact that God created reminds men that they have a responsibility to God on the basis of His creation of them; the fact that God spake reminds that God has definitely communicated with man His purpose and will; the fact that God came speaks of the love of God that reaches out beyond justice; the fact that God redeems reminds of the awful reality of a burning hell to which man has consigned himself; the fact of His coming again speaks of the end of testing, and of life more

abundantly; and the fact that God will judge reminds us of the final reckoning for deeds done in the body.

Yea, we must preach on positives and not neglect the negatives. There are contrasts in color, in personalities and eternities, and there are "Thou shalt not's" and "Thou shalt's" in the gospel. To preach a rounded, Bible-centered gospel one must major on both the negatives and the positives of the gospel. To accentuate the one and neglect the other is to preach less than the whole gospel!

Some have erred in preaching the whole gospel because they felt that preaching a positive gospel was the authoritative gospel, and to preach the negative would seem to appear dictatorial. I have not found it so. It is my personal opinion that love can cloak the preaching of either. If our hearts are made fervent for the lost it is as easy to preach on hell as heaven, as easy to preach on the standards of the Bible as on the Cross of redemption. Let us not forget that in our congregations we have people living on both sides of the track and I don't mean geographically! No doctor would prescribe the same kind of medicine for all his patients. One prescription may be to reduce the weight of the body, while another prescription may be to cause the body to take on weight. No minister is preaching the gospel whose ministry leaves the impression that sinners are to repent, as it were, and believe in a measure or they will be damned to some extent. The other

*Pastor, Des Moines, Iowa.

day I read these words, I believe from the American Bible Society, "Perhaps three-fifths of the world has some part of the Bible if not the whole of it in their mother tongue." I did not question the fact of the statement that said three-fifths have some part of the Bible, but I did wonder about how much of the world was getting the whole Bible even in America from our pulpits.

The minister who constantly fears the reaction of his people to the jarring truths of the Scriptures would do well to quit the ministry and get himself a job behind a ribbon counter! In Matthew 4:17, we read, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." From that hour we follow His ministry and find Him bombarding the citadels of deceitful hearts that were desperately wicked with the jarring truths that He hurled in love at them. He recognized man as a sinner from the crown of his head to the sole of his feet, and He did not say to do the best you can, neither did He say to reform or recite a creed, but repent. One can fairly hear Jesus preaching against the highest moral reformers of His day when He preached to Pharisees, calling them "whited sepulchres, . . . full of dead men's bones." Of course He did not teach that all men were as bad as some men, but He did teach that all men must be saved. To be sure, not all accepted His gospel, neither will all men accept it today. Everywhere that Christ preached there were two camps, those who wanted to enthrone Him and those who wanted to crucify Him.

I make no allowance for discourtesy or uncouthness in preaching the gospel, but I do wonder when John the Baptist had those who opposed his preaching, and Peter met the wrath of opposers, and Paul was driven from

city to city and jailed and beaten with stripes, why so many preachers today quake before so little opposition.

Let us remind ourselves over and over that we are to feed the flock and add to its number. There is something wrong with a flock of sheep that never lamb. Such is contrary to nature, and it is contrary to and a reflection on the gospel we preach to do nothing more than bury the sheep who die of old age. What is the meaning of the scripture that says, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," if it does not mean that His Word will "not return unto him void"? We have a right to expect an increase when we preach it in power sent down from heaven. In the second chapter of Acts at the close of Peter's sermon, I read, "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." In chapter 4:4, I read again, "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Still again, we read that such a pattern followed the preaching of the early church, for we read in Acts 5:41-42: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." In Acts 6:7 we read, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly." The secret of conversions was the Word of God increasing, and it increased as it was preached. Paul preached the gospel to Felix, and as it increased, Acts 24:25 tells us that, as Paul reasoned of

righteousness, temperance, and judgment to come, Felix trembled.

Recently I read an article on the church and her redemptive task by W. A. Elliott and he said, "Christianity is no longer a roaring, devouring Lion of Judah attacking evil and utterly destroying it. Rather, religion today has become a purring pussy, dozing in the lap of a luxurious and ease loving age. It is no longer a mighty wind sweeping the landscape clean of the stench of sin; it is rather a gentle zephyr fanning the cheeks of a mild mannered people who worship at the shrine of the gods of this world. This is so because the ministry is calm, cultured, contented, conventional and conforming. The dynamite of the gospel goes unexploded because fire is never prayed to the fuse. Modern preaching magnifies the safety and security of the saint while minimizing the peril of the sinner."

Yea, this is the condition when the ministry majors on current events, philosophy, and human behavior rather than preaching that there is a hell of brimstone and fire to shun and a heaven of perfection to gain.

Again, this is the condition when the opinions of agnostics and infidels are aired from the pulpit rather than

preaching the gospel in its simplicity. If we are to reach the world for Christ it will take a Bible-centered ministry. God's Word is authority! Quoting men and their opinions of certain passages does not strengthen the authority of God's Word. Hear Jesus as He says in Matthew 24: 35, "Heaven and earth shall pass away, but my words shall not pass away." To have a Bible-centered ministry we must absorb that Word, fill our minds and hearts with it. Make it the message that we preach, and any other material that we use should be but to open up its depths of meaning—certainly never to supplant it!

Let us preach from God's Word, for it is like a great tree of the forest whose roots penetrate the hills of eternity and fasten themselves in the Rock of Ages. Its 66 books form the trunk that the winds of infidelity and skepticism have been unable to shake across the centuries; its 1,189 chapters form the limbs; its 31,173 verses form its twigs; and its 3,366,880 letters are the leaves for the healing of the ills of the world.

Brethren, it is our job to preach it with the unction of the Holy Ghost and expect results, for it is the *Lord* who giveth the increase!

SALVATION FROM SIN

So many say there are so many kinds of religion in the world and that they all claim to be right and they don't know which is the right religion. I can give you a little touchstone by which you can determine that question for yourself. In considering any doctrine bring up this question: Does it save from sin? If it does, it is divine, for no one but God can do that. Bring that little question up to any teaching, to any dogma. Does it save from sin? If it leaves you in sin, it is merely human.

—C. W. RUTH

Herald of Holiness, April 17, 1912

I. The Propriety of the Preacher*

By Raymond C. Kratzer**

I beseech you . . . that ye walk worthy of the vocation wherewith ye are called (Ephesians 4:1).

In thinking of a discussion upon such a theme as the "Propriety of the Preacher" my first consideration would be to define the term and then break it up into its component parts with the thought of extracting meaning relevant to the subject.

The word propriety means, "Fitness, observance of a proper standard of conduct, or a sense of correctness."

In order to apply the term to the greatest advantage it would seem necessary to be rather specific in regard to many situations where preachers are prone to disregard propriety. However, in most cases impropriety is not so much the result of malicious disregard of a standard code of ethics, but rather it is a thoughtless lack of insight into the nature of things.

A careful and periodic perusal of the thirteenth chapter of First Corinthians will aid greatly in clarifying the issues and will help to temper one's actions.

I. PRUDENCE OF PROPRIETY

In the first place let us discuss *The Prudence of the Preacher*, viz., his ability to govern and discipline himself through the exercise of his reason. In other words to be a prudent minister of the gospel, one must develop skill and good judgment in managing his relationships with his church, his fellow ministers, and the world at large.

Too often in this regard there are preachers who deviate from the norm so far that they cast a serious reflection upon all their fellow pastors. Charity often prohibits one from correcting the situation, if indeed it could be corrected. The ministry profession is not so fortunate as a recent radio station which had an indiscreet speaker on their program. The announcer said at the close of his talk that the opinions expressed by the speaker were his own and not those of the station—or, for that matter, of anybody else in his right mind.

The Word indicates that "he that winneth souls is wise." Wisdom and prudence are indispensable in the pattern of successful ministry. We are all possessed of its kernel, but we must nurture it carefully if it shall come to fruition and produce a long and fruitful ministry.

In this matter of prudence so many things must be taken into consideration. Take for instance one's relationship with his church board. Some pastors are possessed of the idea that their church boards should be "rubber stamps" for every idea that crosses their minds. And if every plan or proposal does not receive a unanimous "Aye" he is thrown into the doldrums of despair. Two young men were concerned in the selection of something sad in the way of a story. One of them picked up the book entitled *The Last Days of Pompeii* and suggested to the saleslady that the book looked melancholy, and asked if she knew what Pompeii died of. She replied: "I'm

*Paper read at Idaho-Oregon Preachers' Convention.

**Pastor, Nampa, Idaho.

not sure, but some form of eruption, I believe."

Many a pastor's future has been killed by impropriety in the matter of handling church boards. Eruptions at this point spell disaster and woe. The pastor is not supposed to be an expert in any field except in the matter of the spiritual nurture of souls. Hence he has a church board to guide him in the directing of his financial program, his expansion needs, and other endeavors of Kingdom interest.

It is singular to note that prudence in the manner of getting a program across often succeeds in uniting a group. Premature forcing of issues can sow discord and muffle a clarion voice that tries to call the people to manifest the fruits of the Spirit.

Prudence is likewise needed in a preacher's relationship with his fellow ministers and to his district and general church program. If he is to enjoy the benefits of the church, he must support the program of the church. He is a fraternal brother with all his fellow ministers, and because of this there should burn within him a strong group loyalty. God says in Proverbs 6:16-19, "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." The wise preacher will early learn that charity among the brethren is most important. As someone has said, "When you handle yourself, use your head; when handling others, use your heart."

II. POLICIES OF PROPRIETY

Each profession has a certain code of ethics—written or unwritten. Common courtesy forbids one to overstep these standards of conduct. For in-

stance, it would not be a good policy for one doctor to seek out his competitor's patient list and then put their names on his mailing program with the thought of supplanting his fellow doctor. Neither would he be ethically correct to be heard tabooing the methods and character of his colleague.

However, it is too often true that preachers are guilty of trying to build their work at the expense of their fellows. Many forget that in the basic policies of deportment there is the ever-present law of sowing and reaping. To stoop to the temptation of worldliness, viz., to be guilty of the "pride of life" or worldly ambition by attempting to build up oneself at the expense of others, is to foster the frown of God. We need to remember the golden rule in our relationships with others.

Some preachers in their ethical deportment throw the book of rules out the window and proceed to drive down the road of ministerial achievement according to their own whims and desires, much like the proverbial woman driver. Someone has aptly outlined this gentle automobile pilot in these words: "A woman driver is one who refuses to take the straight and narrow path. When she holds out her hand, you can be certain she is either going to turn left, turn right, back up, or stop. She doesn't let her right hand know what her left hand has signaled. A man is always glad to give her half the road if he could find out which half she wants. Time, tide, and women drivers wait for no man. Among women drivers, one bad turn deserves another. Allowing the woman driver the right of way is chivalry, to say nothing of prudence."

Perhaps this definition finds a close corollary to some preachers in their policies toward their ministerial brethren.

In this regard it is important to exercise propriety concerning one's relationship with a former pastorate. Every pastor who leaves a charge should really leave it. There should be a sweet spirit of fellowship between the former and the present pastor, born of a mutual love for the people and their ongoing success.

Naturally, one cannot stand before the altar and hear the exchange of vows as young people unite their lives together, or dedicate their babies to the loving Heavenly Father's care, or stand beside your flock in hours of serious illness when life hangs in the balance, or try to bring comfort to the bereaved, without having your hearts blended together in love and affection. Some of these ties will be cherished throughout eternity. For this reason there is a profound sense in which it is impossible for a minister to leave his church.

However, if we really love the church, as we leave to go to a new pastorate we must leave all matters of leadership entirely and completely in the hands of the people and their new minister. We will want to continue to pray for the work, and be continuously eager for its progress, and cherish the continued friendship of its constituency. But it is not in the realm of propriety to initiate or keep sending back a stream of personal communications or to seek control in any way.

From the ethical point of view, the hardest task, but yet the crown of his ministry, is that when a pastor leaves a church he leaves it. As he moves on to other fields of service, his policy should be to bend every effort to make the move so normal, so owned of God and according to His will, that there should be no rupture at all, only a slight shifting of gears in preparation for greater progress than ever before.

Of course it goes without saying that any pastor leaving a church should have an ironclad policy of never leaving any personal debts that would in any way embarrass the church or the incoming pastor. One time I recall paying a visit to a businessman with the hope that I might interest him in becoming a Christian in due season. Of course I wanted him to have the highest regard for our church and through it perhaps win him to Christ. He inadvertently, with a bit of sarcasm in his voice, referred me to a former pastor who had left town owing him a bill. Years had now gone by, and no effort had ever been made to pay the obligation. This businessman dropped dead one day, and as far as I know never made any profession of religion. I wonder whose partial responsibility his loss will be.

It is conceivable that a man may forget a small bill, and thus innocently bring reproach upon the church. In order to prevent this, I think a pastor should have a policy of contacting any firms where he has had charge accounts and checking to see if there is anything on the books against him. If so, he should make arrangements to care for it. An ounce of prevention is always worth a pound of cure.

One further policy which should be mentioned is that of the use of great care in statements made from the pulpit. The minister is pre-eminently a specialist of the gospel. He should be able to speak with authority and understanding on the Bible doctrines until people will have confidence in the truth of what he says. By this same token, when he refers to other fields of learning by way of illustrating gospel truths, he should be wise enough to be sure of his ground. He is not expected to know all about politics, farming, science, etc.; but when he ventures into these fields, he should have searched out facts which would

find a listening ear to men in his congregation whose interests are in such fields. By transference, these individuals will sit up and take note of well-stated gospel truths made important by the thoroughness of the messenger.

Many a preacher's message has been hurt because he has made extravagant statements from the pulpit. Perhaps he has quoted pseudo-statistics,

made startling predictions, and drawn conclusions from isolated cases, thus breaking all the laws of logic and credence. Rather, the preacher should speak as one having authority based on facts which can be substantiated.

The Bible injunction to study to show ourselves approved unto God, workmen that need not to be ashamed, will be a policy well worth adopting.

(To be continued)

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 5:2-5

ACCESS OR INTRODUCTION?

The second verse declares that through our Lord Jesus Christ "we have access by faith into this grace wherein we stand." The word "access" is *prosagoge*. Literally, it means "a bringing to." Besides this passage the term occurs in the New Testament only in Ephesians 2:18; 3:12. Ellicott favors translating it "introduction" in Ephesians. The question is whether it should be rendered that way in Romans.

James Denney says that *prosagoge* "has a certain touch of formality. Christ has 'introduced' us to our standing as Christians."¹ Christ is not only the Door but also the One who stands there to welcome us in.

Cremer argues for "access" rather than "introduction." But Sanday and Headlam take the opposite position. They write: "The idea is that of introduction to the presence-chamber of a monarch. The rendering 'access' is inadequate, as it leaves out of sight the fact that we do not come in our

own strength but need an 'introducer'—Christ."²

THE GLORY OF GOD

The word for "glory," *doxa*, has had a long and interesting history. Its original meaning was "opinion, estimation," and then it came to mean "reputation." In the Septuagint it took on a meaning not found in classical Greek, namely, "brightness, splendor." In this passage it seems to have special reference to the future glory awaiting the Christian in the next life. Sanday and Headlam comment: "It is the Glory of the Divine Presence (Shekinah) communicated to man (partially here, but) in full measure when he enters into that Presence; man's whole being will be transfigured by it."³

PATIENCE

The term "tribulation" has already been discussed at length in connection with its previous occurrence in 2:9. There it was noted that the figure of pressing out grapes is suggested by

¹EGT, II, 623.

²Professor, Nazarene Theological Seminary.

³Op. cit., p. 121.

³Ibid.

the Greek word *thlipsis*, and that of threshing grain by the Latin *tribulum*, from which comes "tribulation."

Paul says that we "glory in tribulations"—he certainly did!—because we know that "tribulation worketh patience." One can actually rejoice in hardship when he knows that great benefit will result from it.

"Patience" is the translation of *hypomene*. This comes from *hypo*, "under," and *meno*, "remain." So it literally means "a remaining under."

The word "patience" is really too weak a translation for *hypomene*. Denney says that the Greek word "has more of the sense of bravery and effort than the English 'patience': it is not so passive."⁴

The real meaning is "patient, enduring, endurance" (Abbott-Smith). Thayer gives "steadfastness, constancy, endurance." He defines the word as follows: "In the New Testament the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings."⁵ The best translation is "endurance" or "steadfastness."

EXPERIENCE

The Greek word is *dokime*. It comes from the adjective *dokimos*, which means "tested, accepted, approved." It is connected with the verb *dokimazo*—"test, try, prove," and then "approve" as the result of testing. The noun *dokime*, used here, has this twofold usage. It means first "the process of trial, *proving, test*" and secondly "the result of trial, *approved, approvedness*."⁶

The word occurs only in Paul's Epistles, where it is found with both senses a total of seven times. In the King James Version it is translated four different ways: "proof," "experience," "trial," "experiment."

⁴EGT, II, 624

⁵Thayer, "Lexicon," p. 644.

⁶Abbott-Smith, "Lexicon," p. 120.

Sanday and Headlam give a good definition for the word, as used in this passage: "the character which results from the process of trial, the temper of the veteran as opposed to that of the raw recruit."⁷ Denney defines it as "a spiritual state which has shown itself proof under trial."⁸ He also says: "Perhaps the best English equivalent of *dokime* would be *character*."⁹

It should be obvious that "experience" is hardly an adequate—if indeed an accurate—translation. The American Standard Version more correctly uses "steadfastness" instead of "patience" and "approvedness" in place of "experience." Perhaps the Revised Standard Version is still better—it is certainly more simple and clear—when it reads: "Endurance produces character." That says exactly what Paul meant.

SHAME OR DISAPPOINTMENT?

The fifth verse goes on to say: "And hope maketh not ashamed." The Revised Standard Version reads: "And hope does not disappoint us."

The Greek verb is *kataischyno*, which means "disgrace, dishonour, put to shame" (Abbott-Smith). But Sanday and Headlam would translate it here: "Does not disappoint," "does not prove illusory."¹⁰

SHED OR POURED?

The reason that hope does not disappoint us is that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." God's love, in the indwelling presence of the Holy Spirit, holds our hope steady.

The verb "shed abroad" is *ekchuno*, a late form of *ekcheo*. The dominant meaning of the latter, even in the King James Version, is "pour out" (eleven out of eighteen times). That

⁷Op. cit., p. 125.

⁸EGT, II, 624

⁹Ibid.

¹⁰Op. cit., p. 125.

is the way the former verb should be translated here. The Revised Standard Version correctly reads: "God's love has been poured into our

hearts through the Holy Spirit." Only by the baptism with the Holy Spirit can our hearts be filled with divine love.

From Behind My Pulpit

I See Those Empty Pews

By Willard B. Airhart*

THERE WERE quite a number of them last Sunday night—empty pews, that is. Far more than usual. Of course, we talked it over and decided that sickness and a long holiday week end had combined thus to humiliate us. There is usually a good reason or two for these occasional setbacks.

But I have been thinking about those empty pews a bit more in the last few days. Why were there so many of them unoccupied? The answers began to come voluntarily and pointedly.

Yes, some of the flock were sick. Yes, an unusual number of the faithful were out of the city. But could it be that some were not "church-going" because the pastor had not been as "home-going" as he should have? A telephone call *might* have been the necessary encouragement needed by another. Some of those uncontacted Sunday school absentees might have been inspired to return for evening service. Then there is the irritating thought that the evening services themselves might have become stale and powerless.

The hour for prayer and fasting was poorly attended last Sunday night. People weren't praying, apparently, as they customarily did.

Then there is the Crusade for Souls Now idea. Ah, there's the rub! The Crusade has not been working so well around here lately. Those invitations have not been going out. New contacts have been few. Most visitors have come on their own initiative, without any help from us. The fact is that our people have become complacent about their part in the Crusade. Yes, it's the people. But with utter candor, I must confess that above all of these reasons I hear a voice say, "Pastor, *you* are the key man!" . . . And my reasons become a personal confession!

So the admission might as well be made, and the responsibility shouldered manfully, for those empty pews. Only the performance of some difficult tasks will solve that nagging numerical problem.

A Prayer: Lord, because we prayerfully and earnestly do the best we can to reach lost souls, may we, from behind our pulpits, see fewer empty pews. Amen.

*Pastor, Saskatoon, Saskatchewan.

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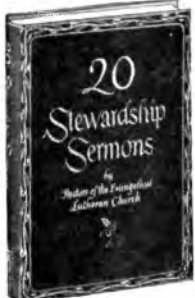
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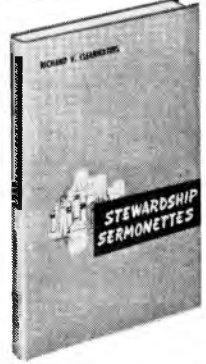
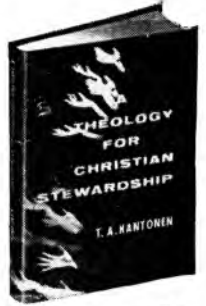
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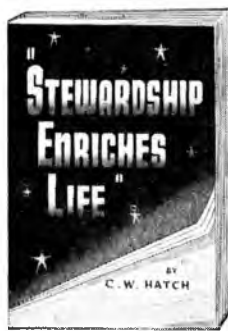
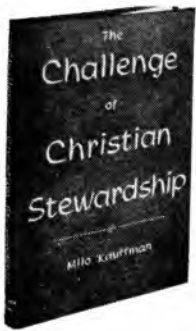
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YOUR NAZARENE PUBLISHING HOUSE



By V. H. Lewis*

The Kind of Revival We Need Now

By Donald K. Ballard**

Introduction:

As a nation, indeed as a world, we face a spiritual crisis. Men have sought security in material things; they have sought it on the battlefield, and around the peace table. They know, and we know, that they have not found security, nor have they found peace. Many are realizing that the world's ills are spiritual and that the remedy must be spiritual. Surely, they feel, the church has the answer to their needs. This places the challenge at our very doors. The greatest need of the world is for a revival. As ministers, our lips, our minds, our hearts, respond fervently—We do indeed need a revival! We need a revival *now!* But may we consider further—what *kind* of revival do we need? An old-fashioned, Heaven-sent revival, you say; one that will sweep sinners into the kingdom of God! Yes, surely, but let us be more specific. What *kind* of revival do we need?

I. We need a revival of concern in the church.

Dr. R. A. Torrey, noted evangelist of years gone by, made the statement that “a deep concern in the church is the prime essential in any revival.” He says: “Let a few Christians get thoroughly right with God and themselves and revival will be on the way; let them pray for a revival until God

opens the heavens and comes down in His glory and power; let them put themselves at the disposal of God in witnessing to others.” All this noted man of God says centers in the fact that, if we are to have the kind of revival we need, it must begin with professing church people. Members of the church must be revived, “for the time is come that judgment must begin at the house of God” (I Peter 4: 17). Professing Christians must be made to feel once again that fire and compassion for the lost they felt when they were first saved. The divine urgency to go out into the highways and hedges, and bring the lost to Christ, must grip their hearts anew. Unconcern and indifference is the sin of the church of today. We *must* awaken to our responsibilities. We *must* alert our people to the realization that failing to do what God commands us to do is sin, just as surely as doing those things that God warns us *not* to do is sin. Inactivity in the church is the cause of its backslidings. If we can arouse our people to repent and return to their first love, we will see the beginnings of the kind of revival we need.

Recently in a Sunday morning service in our church, without any preaching, a professing Christian, and member of the church, felt the need to go to the altar and pray. She confessed that the sin of omission was her

*Executive Secretary, Department of Evangelism.

**Pastor, Holten Heights, Tuscaloosa, Ala. This message given at the 1954 Alabama District Preachers' Convention.

biggest sin. Others who had lost the keen edge off their experience joined this one in prayer. Sinners and un-sanctified believers, sensing the presence of God in the service, and noting the sincerity and concern of God's people to mind the Lord, fell at the altar of prayer. That morning over thirty people sought God, with several long-time sinners among them. When the church became stirred and concerned, revival was on the way.

II. What kind of revival do we need now? *We need a revival of confession among sinners.*

When Christians have confessed their neglect of duties to God, their faults one to another, their indifference to what they know is God's will for them, *it is then* that sinners will be moved to a confession of sins committed. The confession of sinners, of course, includes a genuine repentance. We are persuaded to believe that the reason more of our converts do not hold out after "seemingly" praying through is because they do not go deep enough in repentance. They believe that God is able to forgive them of their sins, but they are not willing to "go, and sin no more." Real repentance includes a forsaking of sins. God's promise of forgiveness is conditional. We have known altar workers who tried to talk the seekers through, explaining that God only expects us to say, "I'm sorry," and He will forgive our sins. Taking the easy way, many of these seekers go that far, but fail to go the rest of the way with a determination to forsake their sins, and consequently they do not last long on the battlefield against Satan. Beloved, the kind of revival we need is one in which sinners include a deep repentance in the confession of their sins. Such repentance will produce a change of mind about ourselves, about sin, and about God. When peo-

ple seek God in this attitude, they will not forget their experience too easily.

III. *We need a revival of consecration among believers.*

We are aware that today there are many false impressions among holiness people as to what *real* consecration is. Too many confuse an intellectual assent with heart surrender. Mentally putting everything on the altar, they conclude that they are now sanctified. Sooner or later, then, they admit to an unsatisfactory experience, and question whether anyone may be sanctified in this life, after all. These fail to realize that the Holy Ghost is the great Agent in the sanctification of our souls. Others have the notion that they are to consecrate this "thing" or that "thing"—tobacco, jewelry, or some pet sin they have been trying to hold on to. Those things, we believe, should have been included in the confession of sins and the experience of regeneration. We need a revival of consecration that is real! When believers present their bodies a living sacrifice (Romans 12:1-2), wholly surrendered to the will of God, let them tarry until the refining fire touches the sacrifice; *then* let them believe that God hath wrought the miracle of cleansing and infilling of the Holy Spirit in their hearts. Only *then* will we have victorious Christians with a clear witness of hearts made holy. These will prove by their daily walk that they are established in their goings.

IV. *We need a revival of convictions among Nazarenes.*

The only kind of church that will give us the kind of revival we need is the kind that has scriptural convictions. Webster defines conviction as being "strongly persuaded" as to the truth of something. As our church grows (I refer to the general church),

there will be the temptation and the tendency on the part of some to lower our standards and forget our convictions. We would not imply that our wonderful church is backslidden, but we feel that we must ever hold tighter to the "old landmarks" and adhere closely to the doctrine and principles upon which our church is founded. We must convince our people that we do not stand against sin and the world just because we are Nazarenes, but because we are Christians. We must help them to realize that sin is still sin, that light is still light, and that our convictions as a church are not "Nazarene notions," as some seem to think, but that they are a part of God's command for a holy people; that the rules found in our church *Manual* are based upon God's Manual, the Bible.

V. *Finally, we need a revival of conservation of our converts.*

Brethren, I am disturbed, and no doubt other pastors here feel the same way, over the fact that we are not conserving the results of our ministry. Jesus said, "I have ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). Far too many of our seekers who may be genuinely saved are lost to the church and eventually to God. From a fairly recent survey, statistics showed that out of approximately fifteen hundred churches of our denomination, conducting an average of three meetings a year, not one church member was received as a result of the meetings! It would seem that we are failing in the task of adding "to the church . . . such as should be saved." Our concern must go beyond getting sinners saved, believers sanctified, and established in the way of Holiness; we must do more toward getting them established in the church. We *need* them to strengthen our ranks, and

they need the church to strengthen and guide them in their new way of life. Our task is not only to get men saved, but to get them to heaven. And the surest way to do this is to give them a church home, the care of a pastor, the association and fellowship with other Christians, and a sense of responsibility, through service to God and their own church.

Let's bring folks in, and keep them in! This, in our humble opinion, is the kind of revival we need *now*.

A Pastor's Prayer

By Ben Lemaster

Dear Father:

Help me to sit in the pews as I preach.

Help me to sit beside the one who has lost his way in sin's dark night, that I might sense the needed word that will draw him to thyself.

Help me to slip into the pew close to the one who is bent low with crushing burdens, that I might sense the needed word that will encourage him to stand upright and gain new strength from Thee.

Help me to move unnoticed near to the one who has felt the cross pull of temptation, that I might sense the needed word from which he can gain power to overcome.

Help me to find a place close to the one who has said or done things which I feel are meant for me, that I might sense the needed word to allay the difficulty for both him and myself.

Help me to sit beside each person in the sanctuary, that I might sense the needed words to help them all into closer fellowship with Thee.

Amen.

The Marks of a Successful Pastor

By W. B. Walker*

IT IS NOT my desire to have you look upon this poor scribe as a flaming example of success. However, if you will bear with me, I shall endeavor to give you my ideal of a successful pastor. Your ideal of a successful pastor might be different from my appraisal of success. But I will give you the same privilege that I am about to take. I fully realize that there are many things that might be said regarding success, but I shall endeavor to confine my thoughts to the following:

I. A SUCCESSFUL PASTOR HAS A DEFINITE CALL TO THE PASTORATE.

Paul says, "And he gave some, apostles; and some, pastors and teachers" (Ephesians 4:11). A preacher should be settled as to what the Lord wants him to do—to be a pastor or to be an evangelist. The preacher that is not quite sure as to which of the two the Lord has called him will be numbered among those ministers who are constantly changing from the one to the other. While I am quite sure that the Lord does call men from the pastorate to the evangelistic field, yet I am pleading for a man to find his place and stick to it. Happy is the preacher who finds his place and then puts forth every possible effort to succeed. Yet I would like to say that I believe it is healthy for a pastor to be able to conduct a genuine revival outside his own pulpit. In fact, I think it would be good for both the pastor and his church for him to conduct one or two short revivals or conventions each year outside his own pulpit.

*Pastor, Dayton, Ohio.

II. A SUCCESSFUL PASTOR IS DEEPLY SPIRITUAL.

Paul says, "Ye which are spiritual." Again he says, "But he that is spiritual." I have always felt that a preacher's first task is to be a first-class Christian. If he fails in everything else, he must first be a genuinely spiritual person. First, we should be the living embodiment of the truth that we preach. Of course you will understand that in referring to deep spirituality I do not refer to nonessential issues. But if we are to be spiritual we must give the place of prayer a big place in our lives. If our blessed Lord spent hours on the mountains in prayer, how necessary it is that we pray! Our compelling needs should drive us to our knees. Our success does not depend entirely upon the human—we must have the power of God in our lives. It goes without saying that we must be clear in our regeneration and in the baptism with the Holy Ghost. There must also be frequent anointings of the Spirit, which will oil the machinery of our souls and will keep our vision clear.

III. A SUCCESSFUL PASTOR WILL ENDEAVOR TO BE A STRONG PREACHER.

All successful pastors are not strong preachers, but this should be no excuse for poor preaching. If a man is successful in the work of the pastorate and yet is not considered a strong preacher of the Word, I sincerely believe he would be more successful if he were strong in the pulpit. I think you will understand that I am not pleading for pastors to ignore and neglect pastoral calling and the boost-

ing of the various interests of the church, but I am pleading for stronger preachers in our pulpits. I have found out by experience that church members regret to apologize for their pastor's poor preaching. If a pastor will visit his people, will exercise good judgment, and keep a tender and kind spirit, the people will forgive many things if he can feed them on the cream of the Word when he preaches.

IV. A SUCCESSFUL PASTOR WILL BE A GENUINE VISITOR.

The successful pastor will share his people's sorrows, help them bear burdens, and rejoice over their prosperity. A visiting pastor will learn more about human nature and the application of psychology as he visits among the people than by reading a carload of books on applied psychology. One great man said, "A housegoing minister makes a churchgoing people." How can a pastor know the real needs of his people without visiting them? The successful pastor will take an active part in the program of visitation.

V. A SUCCESSFUL PASTOR WILL WISELY GO IN AND OUT BEFORE THE BUSINESSMEN AND THE OTHER MINISTERS OF THE CITY.

It is almost criminal for a pastor to live in seclusion. A pastor should enter every open door that is possible. There are a few pastors who feel that it is not very important to announce their revivals. Some are very neglectful of using the newspapers for church announcements. A few do not seem to believe in bulletin boards nor electric signs in front of the church. Too many of us do not avail ourselves of the grand opportunity of placing road markers leading into the city, carrying the location of our churches. In addition to these suggestions, we should be prompt in paying our finan-

cial obligations. Many a preacher has been defeated, or greatly hurt by not meeting his financial obligations.

VI. A SUCCESSFUL PASTOR IS LOYAL TO HIS CHURCH.

(1) He should be loyal to its doctrines. Do not get the idea that people will not listen to doctrinal preaching that is tied into life. I fear we have too little of this type of preaching. Most of our people need to be indoctrinated. Could this be one of the reasons why many of our people were lost during the last war when moving into new cities and finally dropping out of sight? *I wonder!*

(2) Then, we must be loyal to our God-appointed leaders. The greatest nations of all history had their leaders. Every great business has its leader, and every ship at sea has its captain. Hence the church is no exception to this rule. We have our general superintendents, our faithful district superintendents, and connectional officers. If we expect co-operation from our lay people, should we not be just as loyal to our general and district leaders? I do not have as much patience as I ought to have, with a pastor or leader who criticizes the leaders over him.

(3) There must be loyalty to the district program and sincere loyalty to the general program of the church. We should be loyal in paying the budgets and in boosting all the interests of the Kingdom. We should be interested in organizing new Sunday schools and new churches, even when we have to give up a few of our own members. The man who is not in sympathy with our program, which is geared up for real success, will soon be out of a job. He who would have the church feed his family, clothe his children, and furnish a shelter from the dampening rains of time should

be loyal to its program. We are too near the end of this age to get off on some side switch of this great program of God. The times demand that we stay on the main line, with a full capacity of steam, with our headlights undimmed and the throttle open wide.

VII. A SUCCESSFUL PASTOR WILL BUILD THE WORK INTO THE MOVEMENT AND NOT AROUND HIS OWN PERSONALITY.

It is quite true that we must have the confidence of the people before we can win them to Christ or lead them in the work of God, but we do not need to build them around ourselves. If we build them around ourselves, then when we move to other fields of labor our work will go to pieces, and will cause other leaders trouble for many years. Yes, if the work is not built into the church, then when you move on, your work will go down. The best way to perpetuate our labors is to build into the church. We have only a few men of the objectionable type, and let us thank God.

VIII. THE SUCCESSFUL PASTOR WILL GIVE THE SUNDAY SCHOOL A LARGE PLACE.

The pastor who would succeed in our church must believe in, and tremendously boost, the work of the Sunday school and the youth of the church. It is possible for us to fail to see this great work in the light of its possibilities, and as time passes, wonder why we seemingly are not fitting into the work as we once did. We must keep step with the marching army of the church. The pastor who fails to boost the work of the Sunday school and the youth of the church will become a back number. The church of tomorrow depends upon the Sunday school of today. The present Sunday school is an outline of the church of tomorrow. There is one

word of caution that I would offer here. We must evangelize the Sunday school. Crowds will not guarantee us success unless we are able to win them to Christ. I realize this cannot be done in one day, nor one week, nor one month, but it must be our ultimate goal.

IX. THE SUCCESSFUL PASTOR HAS A BURDEN FOR SOULS.

I am about through. I sincerely hope that I have not detained you too long. But let me say that, regardless of other qualifications, the passion for souls must be supreme in the life of a pastor. Without it we are dry, dead, and fruitless. We must go in for mighty revivals and fruitful services in our churches from week to week. Let us pray for that, plan for it, and expect results. Our churches should show from year to year increases in membership and heavenly blessings.

The clock on the city wall had struck twelve o'clock. The inhabitants of the city were fast asleep. On the evening before the sky was clear, with no signs of an approaching storm. Yonder in the west rose a dark and angry cloud that threatened the slumbering people. The low muttering thunders told of a coming cyclone. Across the dark face of the cloud flashed zigzag lightning, that had been commissioned as a grim monster of destruction. Without an angel of mercy, death was inevitable. Was there no messenger to arouse this slumbering people? Hark! I hear the sound of a whistle. Immediately the inhabitants arose and hastened to places of security. Thus, the people were saved from a tragic end. Thanks to the man who pulled the whistle cord that saved this people from destruction!

The angry clouds of God's wrath are looming in yonder sky. The world sleeps on, seemingly unconscious of its awful danger. On every hand we

hear the piercing cry of the lost. Everywhere are dissatisfaction and unrest, men's hearts failing them for fear. The tribulation of the Bible is about to break upon this sin-bound world. Men are tremblingly looking into the future, with disappointment and fear. There is a spirit of expectancy in the very air we breathe. On almost every lip is the sad wail of fear and discouragement.

The clock of opportunity has struck twelve for our church. Men are sick and disgusted with mere form and ceremonies. No preachers ever had a greater opportunity to preach a glorious gospel than we have. The century is ours. But along with opportunity comes responsibility. The vision of the world's needs presents

a tremendous challenge and responsibility. Sixty-five millions of people in America have not been reached with the gospel of Christ. There are more than twenty-five millions of young people who are under twenty-five years of age who never darken a church door. Shall we permit the indifference of the times and the darkening days of this age to influence us in becoming indifferent and careless to the spiritual needs of these dying millions? Shall we cease to fight because the days are evil? Who knows but what the Lord has raised us up for just such times as these? May the Lord make us genuine soul winners! God grant that our churches shall be centers of holy evangelism!

On Reading the Scripture

By E. D. Messer*

BEFORE I ENTERED the ministry an evangelist said to me, "When you read the scripture, be sure you read it correctly, for if you do not read it correctly, somebody will notice it." This has proved to be of help to me down across the years of my ministry. When in doubt about the pronunciation of a word, I have made it a rule to find out before reading publicly.

Many times I have listened to people as they have attempted to read the scripture in public when it was evident they had not read it previously. Just recently I heard a pastor read from the sixth chapter of Isaiah. He called Isaiah "Isaiar," and mispronounced three words in the eleventh verse. The verse reads, "Until the cities be wasted without in-

habitant, and the houses without *man*, and the land be utterly *desolate*." He substituted the words, "habitation," "men," and "destroyed" for the words italicized in the verse. This is merely an example of many such exploitations.

It seems to me that there is little excuse for mispronouncing ordinary words when reading the scripture, especially so when dictionaries are so easily available. For a preacher especially to stumble along and mispronounce words in his public presentation of the Word makes it predominantly apparent that no effort to properly pronounce the words had been made previously by him.

Take heed, brethren!

*Evangelist, Jacksonville, Florida.

Encouraging the Discouraged

By A. S. London*

HE IS A GOOD MAN, and a very useful man. He has been a success as a pastor. We have been with him many times over a period of years, and he has always been cheerful, optimistic, with faith and vision. He is known as a Sunday school builder. There has never been a scandal over his ministerial life. He is well loved by the public. But he is discouraged today!

Discouragement is the common lot of all. People in all walks of life are tempted to this common foe. Money, position, or social standing does not save us from this temptation. It is thought to be the most deadly weapon that Satan uses to destroy the influences of the people of God.

The discouraged preacher that I saw today is fighting physical ailments. He is a sick man and hardly realizes it. His nerves are jittery. His sleep is broken with headaches, pains, and restlessness. He does not know what it is to get a good night's rest.

This preacher, like Elijah, is at the breaking point physically. He is not the same man as in years past. Yesterday he was fighting church problems with a victorious attitude. Today he is whipped. Yesterday he was all aglow with prospects for his church. Today he is down. Yesterday his vision was large and his church was moving. Today he sees no future for his church, and the Sunday school is on the decline.

This preacher, as far as building this local church is concerned, is at the end of the road. Our late Dr. Chap-

man said that when a pastor loses his vision for his people it is time to move on. This pastor, like Elijah, has taken the wrong attitude toward people. He sees the shortcomings, the faults and failures, of his church crowd. He thinks they are unstable, and unworthy of his time and effort. He is tired of visiting, and goes so far as to say that if they want to come to church they can do so; if not let them stay at home.

Yesterday he was known as a visiting pastor. Today he is ready to join that great crowd of ministers who visit only the sick and a few special friends.

This pastor, like Elijah, has personality problems. People are getting on his nerves. He has dealt with some of them in a stern manner. Like Elijah, his feet are taking him away from certain individuals. Friends of yesterday have become menaces to the church as he views the situation. He is a discouraged preacher!

This pastor is discouraged because of unjust criticism. Unkind criticism has probably taken the heart out of more preachers than any other one thing. It helped to kill the late President Woodrow Wilson. I just heard of a superintendent of public schools in a southern city who spent six months in a hospital as a result of unjust criticism heaped upon him. A leading pastor had a heart attack as the result of abuse hurled at him over the telephone. He resigned his pastorate immediately.

May God have mercy upon any church crowd, or individual, that gets in a critical spirit against a good man in the pulpit!

*Oklahoma City, Okla.

My pastor friend is not a gross sinner. He loves the Lord. But he is discouraged, and he does not need thrusts from long-tongued men and women because he does not do to suit their whims and notions.

I have just urged this pastor to take a needed rest. His family are sick, and all need a physical rest from active church work. He is a sensitive soul, and suffers when his work does not make progress.

Again, this pastor must change his attitudes. God reminded Elijah that there were seven thousand people who had not bowed their knees to Baal. This preacher will have to change his outlook or become a grouch in the pulpit. This spells doom to any pastor. He will have to guard his tongue and learn to "speak evil of no man."

Our late Dr. Williams used to pray that God would set his nerves farther back in his body, so that he

would not be cut so deeply by criticism.

Uncle Buddie Robinson used to pray that God would give him a hide as thick as the hide of a rhinoceros. It would not be a bad prayer for all of us. Any man in public work becomes a target for criticism.

A leading athlete says, "If you can't take it, you can't make it."

I said to my preacher friend, "Get an overflow blessing upon your heart-life, and many major problems will become minor ones." As General Superintendent Vanderpool suggests, our problems are in proportion to our soul-life.

May Christ give our discouraged preacher, along with multitudes of others, a touch in body, a change in attitudes, a victorious outlook upon life and the church, is my sincere prayer!

HOLINESS AND EDUCATION

When we come to the higher institutions the custom seems to be simply present the different theories upon a subject and then leave the student free to form his own conclusions with no special direction from the instructor. The reason given for this is to create independent thought. As a people we have both a mission and a message. Our mission is the building of a holy character. Our message is the eternal verities comprehended in the Christian system as revealed in the Bible and supplemented by nature. In order to accomplish our mission we must declare and teach our message. We can have no sympathy with current uncertainty and reckless speculation. Within certain legitimate bounds we must be definite, and we may say, dogmatic. Whatever may be said as to the development of the intellect, strong character cannot be built upon uncertainty or speculation. Men, real men and women, have deep convictions as to truth; they have a definite creed.

Herald of Holiness, April 17, 1912
—E. P. ELLYSON

A Sermon with Wings of Song

By Warren W. Clay*

AN ATTRACTIVE and helpful service may be developed by interspersing a sermon with appropriate songs. These songs may be sung as special numbers, but the service will be most appreciated where the congregation does most or all of the singing.

Such a sermon calls for careful planning, with the co-operation of the organist and song leader. The organist must have in her possession the list of songs or choruses to be used, together with a key that will tell her when to use them. No prelude should be played, the organist giving the chord that will let the leader start into the song without any waiting. It works fine if the pastor can himself lead the songs, but if another leader is used, have him seated near the piano and start the song without rising.

An outline of a song-sermon recently used by the writer follows.

SUBJECT: *Jesus, the Name Pre-eminent*

TEXT: *Wherefore God hath . . . given him a name which is above every name . . . the name of Jesus*" (Philemon 2:10-11),

INTRODUCTION:

A. Unless you have gone through the Bible and tried to list the different names that have been applied to Jesus, you will be surprised to know that there are nearly two hundred of them. Each has its special sphere and prominence. But to us who have been saved from sin, and who have to live in this world of sin, the name that is most filled with stimulating meaning is that one name, the name of Jesus.

I do not think it was chance but the consciousness of the greatness of this name that led those who compiled our other hymnal, *Glorious Gospel Hymns*, and those who compiled the new hymnal, *Praise and Worship*, to place in each as number one that song that is sung round the world, "All Hail the Power of Jesus' Name." Let us sing the first stanza together.

B. I know that Shakespeare has said, "What's in a name? A rose by any other name would smell as sweet!" But names do surround themselves with associations so that they stand out as symbols of great truths, the summing up of great lives, and as the repositories of precious experiences. And this name, Jesus, stands out from all other names in its religious significance, in its relation to our own happiness, and in its significance to the world's past, present, and future. Saul of Tarsus got over his blindness to physical light in a few days, but from that time on the name of Jesus blinded him to the glory of all the fascination of this world. Shall we sing together that stanza of the well-known hymn, "Since my eyes were fixed on Jesus, I've lost sight of all beside"?

I. THE PRE-EMINENCE OF THAT NAME IN ITS BESTOWMENT

A. This name was given to Jesus by God himself. No one but God had an adequate conception of the work that Jesus came to do, the life that He was to live, the death that He must

*St. Albans, Vermont.

die, to fill to completeness the idea that was embodied in the name Jesus.

B. And, too, that is the name that links Him to humanity. Other names speak of His relationship to God, as the word Christ; or of His coming triumph and His kingdom, the word King. This name embodies that phrase given by the angel to the shepherds, "For unto *you* is born . . . a Saviour." No wonder we love that song "Take the Name of Jesus with You"! (Sing first stanza and chorus.)

II. THE PRE-EMINENCE OF THAT NAME IN THE BIBLE

A. Look at the great number of names applied to Jesus in the Bible. It will help us to think of them as we do the stars, in clusters. All of you have seen the Seven Sisters, that cluster of tiny stars in the sky. And there are seven names, all heaven bestowed, that cluster around His birth: Jesus, Son of God, Son of the Highest, Immanuel, Saviour, Christ, and Lord. Another cluster is in the first chapter of John, which has more names of Christ than any other chapter in the Bible—seventeen names. Another is found in the last chapter of the Bible, where Jesus gives himself seven names. Think of the names that cluster around the word Lord: Lord of Lords, etc. Or Christ: Messiah, Lawgiver, High Priest, etc. Or of things in our earthly environment: Rose, Lily, Vine, Root of David, Rock, etc. And lift your eyes to the skies and see the dawn, and think of the Dayspring from on High, the Bright and Morning Star, Sun, the Light of the World. Or of life: Tree of life, Life itself, Water of Life, etc.

B. And do not forget that little cluster of name-stars in Isaiah 9:6: "Wonderful, Counsellor," etc. Haldor Lillenas put this on the wings of song

—let's sing it: (chorus only) "Wonderful, wonderful, Jesus is to me."

III. THE PRE-EMINENCE OF THAT NAME IN SALVATION

A. Our only hope for salvation lies in the pre-eminence of that wonderful name. I hear Peter as he shouts out this wonderful truth: "Neither is there salvation in any other: for there is none other name," etc. (Acts 4: 12).

B. Only through His name can we be made holy. "The Holy Ghost whom the Father will send in my name" (John 14:26).

C. It is through His name we have healing (Acts 3:18).

D. It is through His name that we are kept (John 17:11).

Chorus: "Jesus Is a Wonderful Saviour," "He Will Carry You Through," or "Safe am I."

IV. THAT NAME WILL HAVE THE PRE-EMINENCE ON EARTH.

A. The text points directly to this: "That at the name of Jesus every knee should bow." He is coming again, not to be spit upon, nor despised and rejected; not to sit tired at a well, nor be dragged at the midnight hour into the conclaves of men. But coming as a King, Conqueror, the Millennial Monarch. Sing it: "Oh, our Lord is coming back to earth again!"

CONCLUSION:

A. *Jesus shall have the pre-eminence in my life.* There is a throne in my heart. There are two rivals for that throne, Jesus and self. If self is on the throne, Jesus is not. Let us not only admire this wonderful name of Jesus, but let us make that name mean its utmost to us by giving Him absolute pre-eminence in our lives.

Close with one or more stanzas of the song "He Keeps Me Singing."

For the Watch Night Service*

By R. V. DeLong

PART I. The Heritage of the Church of the Nazarene (8:00-8:45 p.m.)

Hymn: "All Hail the Power of Jesus' Name"

Prayer

Scripture—Isaiah 35

Short talks by selected members
(concerning early days of the church)

Hymn: "A Charge to Keep I Have"

PART II. The Achievement of the Church (8:45-9:30 p.m.)

Hymn: "Faith of Our Fathers"

Membership roll call

Panel discussion—revealing
growth of the church since 1908

Presentation of the anniversary
poster

PART III. The Vision of the Church (9:30-10:15 p.m.)

Hymn: "Lead On, O King Eternal"

Scripture—Isaiah 55

Three short talks—"What will it
take to maintain:" (a) our doctrine;
(b) our spirit; (c) our progress?

Hymn: "We're Marching to Zion"

A short inspirational address—
"Looking to the Future"

Hymn: "Ready to Go"

PART IV. Honoring Pioneer and Charter Members (10:15-11:00 p.m.)

Suggest a time of fellowship when
each one can be introduced and
respond with a testimony

PART V. Communion and Commitment (11:00 p.m.—Midnight)

Hymn: "I Am Thine, O Lord"

Address by pastor—"Meaning of
the Past and Challenge of the
Future"

Hymn: "There Is a Fountain
Filled with Blood"

Sacrament of Holy Communion

Hymn: "Have Thine Own Way,
Lord"

Benediction

A Cancellation Exercise

Can I find refuge in Jesus?—Question

I find refuge in Jesus—Affirmation

Find refuge in Jesus—Exhortation

Refuge in Jesus—Consolation

In Jesus—Exaltation

Jesus—Satisfaction

—Alloway, N. J.

Baptist bulletin.

Man, a Slow Being—

Hundreds of years before he even
thought of them, the turtle sported
a streamlined body, a turret top, re-
tractable landing gear, and a portable
house. Man is a slow being after all.
—*Selected.*

We can have the presence and glory
of the Lord everywhere and miss
them anywhere.—J. RUFUS MOSELEY.

*Initial service of the 1958 Golden Anniversary.
NOTE: This program is condensed and appears in greater
detail in the "Nazarene Pastor" (August-September).

Contributed by Nelson Mink*

THINGS TO DO TODAY

1. Hear—"To day if ye will hear His voice . . ." (Hebrews 3:15).
2. Pray—"O Lord my God . . . hearken unto the . . . prayer which thy servant prayeth before thee to day" (I Kings 8:28).
3. Consecrate—"Consecrate yourselves to day to the Lord . . ." (Exodus 32:29).
4. Glean—"Where hast thou gleaned to day?" (Ruth 2:19.)
5. Work—"Son, go work to day in my vineyard" (Matthew 21:28).
6. Exhort—"Exhort one another daily, while it is called To day" (Hebrews 3:13).

—WILEY MISSION NEWS

SENTENCE SERMONS

"A friend is a person who likes you even though he doesn't need you any more."

"Jumping at conclusions is not nearly as good a mental exercise as digging for facts."

"One way to defend your church is to attend its services."

"Man is made of dust, and dust that is stuck on itself is mud."

—Selected

A CHALLENGE

Said the speaker, "If any man here can and will name an honest business that has been helped by the liquor traffic, I'll spend the rest of my time with them."

A man in the audience replied: "I consider my business honest, and it's been helped by it."

"How is that?"

"I'm an undertaker."

D. L. Moody said: "Christianity isn't worth a snap of your finger if it doesn't straighten out your character."

"A night club is a place where the tables are reserved and guests are not."

CONCERNING THE COLLECTION

"One reason we have so many pennies in the offering now is—we have no smaller coin."

WHAT IS A BOY?

After a male baby has grown out of long clothes and triangles, and has acquired pants, freckles, and so much dirt that relatives do not care to kiss it between meals, it becomes a boy.

A boy is Nature's answer to that false belief that there is no such thing as perpetual motion. A boy can swim like a fish, run like a deer, climb like a squirrel, bellow like a bull, eat like a pig, and act like a mule according to climactic conditions.

He is a piece of skin stretched over an appetite; a noise covered with smudges. He is called a tornado because he comes in at the most unexpected times and leaves everything a wreck behind him.

He is a growing child of superlative promise, to be fed, watered, and kept warm. A joy, a periodic nuisance, the problem of our times, the hope of a nation. His future is in our hands. God bless him.

—Author Unknown

January 5, 1958

Morning Subject: THE NIGHT COMETH

SCRIPTURE: John 9: 1-7

TEXT: John 9: 4

INTRODUCTION: Night does not mean the same to everyone. There are children of the day and children of the night.

- I. LIGHT AND DARKNESS ARE OPPOSITES.
 - A. These terms are as far apart as north and south, cold and hot.
 - B. Things that are attracted to one will be repelled by the other.
 - C. It is impossible to bring opposites together on common ground.
- II. WE ARE INSTRUMENTS OF LIGHT OR INSTRUMENTS OF DARKNESS.
 - A. We are not lights; we are only reflectors.
 - B. If we do not reflect, our reflectors will be taken from us.
 - C. If we hinder someone, woe unto us (Matthew 18:6)!
- III. THE DAY IS FAR SPENT, THE NIGHT IS AT HAND.
 - A. For those that love darkness.
 - B. The day is at hand for those that await His coming.
 - C. There will be no night where Jesus, the Light of the World and of Glory, is.

CONCLUSION: Let those that love light dwell in the fullness of His presence. Let those that love darkness rather than light, because their deeds are evil, flee from the wrath to come.

—WILLIAM C. SUMMERS, *Pastor*
Union City, Pennsylvania

Evening Subject: THE DARKNESS OF NIGHT

SCRIPTURE: John 13: 18-30

TEXT: John 13: 30b

INTRODUCTION: The night is a precious time to the saints. It is also a time of evil deeds.

- I. SOME EXAMPLES OF NIGHTTIME TRAGEDIES.
 - A. Belshazzar and the handwriting on the wall.
 - B. The rich farmer—"This night thy soul shall be required . . ."
 - C. The arrest and false trial of Christ—Peter's denial.
- II. THE GREATEST TRAGEDY OF ALL HISTORY, FROM A HUMAN STANDPOINT, OCCURRED AT NIGHT.
 - A. The traitor was one of His own.
 - B. Jesus was in the garden; Judas was consorting with the enemy.
 - C. All the disciples forsook Him and fled.
- III. THE CONSEQUENCES OF THAT TRAGEDY.
 - A. The traitor committed suicide.
 - B. The centurion was saved—"Truly this was the Son of God."
 - C. A great, innumerable host have since said those words.

CONCLUSION: What will you do about the night that is coming? For Judas it was the beginning of eternal night. For all that will accept Christ it will be the beginning of eternal day.

—WILLIAM C. SUMMERS

January 12, 1958

Morning Subject: THE STRAIGHT WAY

SCRIPTURE: Hebrews 12:7-17

TEXT: Hebrews 12:13

- I. THE STRAIGHT WAY IS THE WAY TO HEAVEN (Matthew 7:13-14).
 - A. God's way is not elastic to accommodate man's desires.
 - B. The mountains or obstacles must be scaled or removed—not detoured.
- II. ONE'S STRAIGHT PATH WILL BE EASILY FOLLOWED BY ANOTHER AND WILL LEAD TO JESUS.
 - A. It will be especially helpful for a weak brother.
 - B. Your crooked path will cause him to go down in defeat.
 - C. The Great Physician heals the lameness of all those that spiritually find His presence.
- III. THE STRAIGHT WAY IS NOT AN ACCIDENTAL WAY.
 - A. One must make it his business to seek salvation.
 - B. God chooses to convict but the choice to serve is ours. "If any man will come after me . . ." (Luke 9:23).
 - C. "But he that endureth to the end [on the straight way] . . . shall be saved" (Matthew 10:22).

CONCLUSION: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight . . . and let us run with patience . . ." along Straight Street.

—WILLIAM C. SUMMERS

Evening Subject: THE FIRE THAT CONSUMES

SCRIPTURE: Hebrews 12:18-29

TEXT: Hebrews 12:28-29

INTRODUCTION: There are some things that are unshakable.

- I. GOD MAY CONSUME THE OBJECT OF HIS WRATH.
 - A. God is a God of wrath as well as a God of love.
 - B. God's nature demands that He be angry at sin.
 - C. The fact of the wrath of God ought to be preached whether it is popular or not.
- II. THE CONSUMING FIRE OF GOD WILL CONSUME ALL THAT CANNOT BE PURIFIED.
 - A. All that is in our hearts will either be purified or consumed.
 - B. This has to do with our motives.
 - C. This has to do with the Great Commandment. We cannot love God with all our hearts until our hearts are pure.
- III. WE CAN SERVE GOD ACCEPTABLY AND THUS ESCAPE HIS WRATH.
 - A. It lies within our power to choose to serve (let us have grace).
 - B. We are instructed how to serve God acceptably in Romans 12:1-2.
 - C. No one need despair; the goal is attainable.

—WILLIAM C. SUMMERS

January 19, 1958

Morning Subject: THE BEAM OR THE MOTE?

SCRIPTURE: Matthew 23:1-28

TEXT: Matthew 7:5

INTRODUCTION: Note the different kinds of beams. Note that Jesus used rough language. He didn't sand off the corners nor plane off the splinters.

- I. THERE ARE TWO KINDS OF BEAMS—THOSE THAT HELP, AND THOSE THAT HINDER.
 - A. A beam can block vision or support a structure.
 - B. There are also false beams—not strong enough to hold.
 - C. There are too many blind leaders of the blind.
- II. TO IGNORE THE EXISTENCE OF A BEAM IS HYPOCRITICAL.
 - A. It causes the mote in the other one's eye to look larger.
 - B. It causes self to look perfect—everyone else imperfect.
 - C. The desire to remove motes is carnal as long as there is a beam in your own eye.
- III. JUDGMENT IS RESERVED FOR GOD.
 - A. We are too busy to sit in judgment on others if we are about our Father's business.
 - B. We lack the wisdom required for judging.
 - C. It is dangerous to judge—the same verdict will be passed on to us.

—WILLIAM C. SUMMERS

Evening Subject: THE DESTRUCTIVENESS OF SIN

SCRIPTURE: Genesis 3

TEXT: Romans 6:23

- I. MAN'S ORIGINAL RIGHTEOUS STATE WAS DESTROYED BECAUSE OF SIN.
 - A. The Garden was turned into a patch of thorns and briars.
 - B. Man's heart and mind were depraved.
 - C. Man's daily fellowship with God halted abruptly.
- II. SIN DESTROYS OUR HOMES.
 - A. Self-willed parents insist on their own way at the expense of devotion and love.
 - B. Sin causes lust and wrong attitudes on the part of husband and wife (adultery).
 - C. Broken homes cause seven out of ten juvenile delinquents.
- III. SIN DESTROYS OUR CHURCHES.
 - A. Sin causes divisions in the church (church bosses, etc.)
 - B. Sin reveals itself in selfishness, carnal spirit. (Illus.—One man said to me, "If I'm not good enough to teach a S.S. class, then I'm not good enough to come to prayer meeting.")
 - C. Sin causes material-mindedness, which dooms many churches.
 1. People hold back their tithes—God's cause suffers.
 2. Sin prompts people to seek material rather than spiritual.

—WILLIAM C. SUMMERS

January 26, 1958

Morning Subject: HOW MUCH I OWE

SCRIPTURE: Psalms 66

TEXT: Psalms 66:13-14

- I. WE ARE DEBTORS TO OUR FELLOW MEN.
 - A. Community and national indebtedness.
 - B. We are indebted to our fellow men spiritually.
We've received from some and must pay to others.
 - C. We owe the world our very best.
- II. WE ARE DEBTORS TO THE CHURCH.
 - A. For bringing us to God.
 - B. For providing us a place in which to serve.
 - C. We owe the church our loyalty.
- III. WE ARE DEBTORS TO GOD.
 - A. We owe God our love.
 - B. We owe God our obedience.
 - C. We owe God our sacrifice.

CONCLUSION: "I beseech you . . . present your bodies . . . a sacrifice." This is expected of all. We owe this; how can we pay less? The song writer said, "I gave, I gave My life for thee. What hast thou given for Me?" I wonder how much we have really paid on our indebtedness to God, the church, and our fellow men.

—WILLIAM C. SUMMERS

Evening Subject: GOD'S COMMAND TO THE YOUNG

TEXT: Ecclesiastes 12:1

INTRODUCTION: Youth is the span between childhood and middle age.

- A. Youth is the most desirable span of human life.
 - B. Youth is the most valuable time of life.
 - C. It is the most wasted time of human life.
- I. NOTE THAT YOUTH IS COMMANDED TO REMEMBER.
 - A. Memory is one of the three divisions of the mind—memory, reason, imagination.
 - B. We ought to remember the shortness of life and prepare.
 - C. We ought to remember the pit from whence we were dug.
 - II. THE COMMAND IS TO REMEMBER "THY CREATOR."
 - A. The Creator is Master.
 - B. The Creator is Saviour.
 - C. The Creator will create you anew spiritually.
 - III. THE TIME FOR YOUTH TO REMEMBER IS NOW.
 - A. "In the days of thy youth."
 - B. "While the evil days come not."
 - C. While the greater portion of your life is ahead.

CONCLUSION: Notice the great men that served God in their youth—Paul, Samuel, David, John Mark, and Jesus himself. "Behold, now is the accepted time; behold, now is the day of salvation."

—WILLIAM C. SUMMERS

PREPARING FOR THE NEW YEAR

A New Year Sermon Outline

TEXT: Philippians 3:13

INTRODUCTION: Paul had learned to forget, and not be regulated or influenced by the failures, battles, or even the victories of the past. He saw he was in a race for his very life. He must forget the past and concentrate on the glorious and blessed possibilities of the future. The goal and the crown lie ahead.

I. LITTLE HELP IN DWELLING ON FAILURES OR VICTORIES OF THE PAST YEAR.

- A. Today (tonight) we close the book called 1957. The final page has been reached, and the word "end" appears before us.
- B. As I thumb quickly through its pages I read of:
 - 1. Wonderful victories through Christ, our Redeemer.
 - 2. Some defeats. There seem to be far too many of these.
 - 3. Opportunities that are lost forever.
 - 4. Times I have done my best and others I could have done better.
- C. But now the book is closed and we turn our faces toward the future.

II. WHAT THEN ARE SOME OF THE POSSIBILITIES AND OPPORTUNITIES AHEAD?

- A. Salvation that is full and complete through Jesus Christ.
 - 1. Too many have lived a life of defeat and sin this past year.
 - 2. Christ desires your salvation. He can and will save (I John 1:9).
 - 3. Christ also can and will sanctify you wholly (I Thessalonians 5:23).
- B. As a sanctified Christian, a closer walk with God.
 - 1. I will do this through daily prayer (Psalms 86:3)—as daily food is required, so is daily prayer needful.
 - 2. Will do this through daily Bible reading (Acts 17:11).
There is gold in the Book, fruit to be picked daily.
 - 3. Will do this through daily gratitude to God (Psalms 68:19).
 - 4. Too many times, we like Peter, follow Christ *afar* off.
- C. The salvation of our loved ones.
 - 1. Death is stalking their trail.
 - 2. Eternity without Christ faces many of our loved ones.
 - 3. Some mother, father, brother, or sister will be gone before another year.
 - 4. Through our prayers, tears, and obedience there is the glorious and blessed possibility of seeing them brought to Christ.

- D. The wonderful grace of our Lord Jesus Christ to meet every need.
1. Our sufficiency is of God (II Corinthians 3:5).
 2. Made perfect in our weakness (II Corinthians 12:9).
 3. Wherever my path may lead this new year, Christ will go with me to guide the way.
- III. LASTLY, WE MUST FACE THIS NEW YEAR AS IF IT WILL BE OUR LAST.
- A. Before another year has passed, I may meet my God face to face.
 - B. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).
 - C. I must give my best to God. Endure to the end. Set my face, like flint toward the goal. I cannot slacken my pace, for the end of the race may be near.
 - D. Illus.—When Diogenes was old, he was asked, "Thou art now an old man. Why don't you rest from your labours?" He answered, "If I have run long in the race, will it become me or help me to slacken my pace, when the end may be so near? Rather I must stretch forward."
 - E. I, too, must face this new year with this attitude.

—IRA E. FOWLER, *Pastor*
Parkersburg, West Virginia

CHRISTIAN SERVICE OR ENERGY EXERTED FOR GOD

SCRIPTURE: II Peter 3:10-14

- I. THE CAUSE OF SERVICE—THE CALL
 - A. We are faced by a needy world.
 - B. We are faced by the Great Commission (Matt. 28:18-20).
 - C. The Day of Judgment is approaching.
 - D. There are few who will labor for Christ (Matt. 9:37-38).
 - E. We must serve to save our own souls.
- II. THE COST OF SERVICE—ALL
 - A. It cost much in another world, heaven. The Trinity affected, and all that related to the Son.
 - B. It cost much for Christ here in this world.
 - C. It costs us time, money, and energy (Mark 10:29-30).
- III. THE CAUTIONS OF SERVICE
 - A. We are admonished to make full proof (II Tim. 4:5).
 - B. We are warned to stay sanctified (Heb. 12:14).
 - C. We are examples (I Tim. 4:12).
 1. Selfless
 2. In the spirit of Christ
 - D. We do not dare to fail (Ezek. 3:17-21).

—DELMAR STALTER, *Pastor*
Nappanee, Indiana

WALKING TOWARD THE CITY

SCRIPTURE: Psalms 23:1-6

INTRODUCTION: The Christian life is often compared to a journey. We walk through life and walk through death in order to reach the City of God.

- I. IT IS A WALK FRAUGHT WITH DANGERS—"walk through the valley."
 - A. The valley of heavy burdens.
 - B. The valley of sorrows.
 - C. The valley of death.
- II. IT IS A WALK WITH ONE WHO HAS ALREADY MADE THE JOURNEY—"thou art with me."
 - A. He has borne His burdens.
 - B. He has gone through the valley of sorrows.
 - C. He has gone through the valley of death.
- III. IT IS A WALK WHICH LEADS TO AN ETERNAL GOAL—"Dwell in the house of the Lord for ever."
 - A. We have unfulfilled hopes and aspirations here because the journey is so short.
 - B. We are permitted to know only a fraction of the goodness of God on the journey.
 - C. We will understand things more clearly when we gather into the city when the journey is over.

—ELBERT WATSON, *Pastor*
East Gadsden, Alabama

AT HOME WITH JESUS

SCRIPTURE: John 1: 38-39

INTRODUCTION: People without Christ are "homeless," like the underprivileged children of society. You, like these men, can find a way home.

- I. THEY INQUIRED—"Where dwellest thou?"
 - A. Nothing wrong with an inquiring mind.
 - B. Can the gospel we preach satisfy an inquiring mind?
- II. THEY WERE INVITED—"Come and see."
 - A. The invitation is open to all.
 - B. The emphasis is on "coming" first, then "seeing."
- III. THEY ACCEPTED THE INVITATION—"Came and saw."
 - A. One can accept or decline an invitation.
 - B. To decline means one remains homeless.
- IV. THEY FOUND FELLOWSHIP—"Abode with him that day."
 - A. A fellowship that is genuine.
 - B. A fellowship that grows with years.

—ELBERT WATSON, *Pastor*

HEAVEN

Funeral Message for a Believer

SCRIPTURE READING: I Thessalonians 13: 18; Revelation 21: 1-4; 22: 1-5; 12: 10-12, 21-27; 5: 11-13; 6: 9-14; 14: 13; Daniel 12: 3; I Corinthians 2: 9; Psalms 17: 15; II Timothy 4: 6-8; Revelation 7: 17

TEXT: John 14: 1-3

INTRODUCTION:

- A. A believer's attractiveness is his love for Jesus.
- B. A believer's death is his graduation.
- C. A believer's future is to live forever with his Lord.

Looking into God's Word, we see that heaven is:

I. A PLACE OF IMMUNITY.

- A. Immune from suffering—"God shall wipe away all tears from their eyes." Illus.—"The Immunities of Heaven," *Singing in the Shadows*.
- B. Immune from sin and all of its affects—"There shall be no more curse." What a blessing for those who are vexed with the sin of earth!
- C. Immune from separation—"And there was no more sea."

II. A PLACE OF IMMORTALITY (John 11: 25-26)

- A. Immortality of body—"When this corruptible shall have put on incorruption"—the wonder of having all physical limitations removed!
- B. Immortality of soul—"Whosoever liveth and believeth in me shall never die." Illus.—"When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we first begun."
- C. Immortality of our crown—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Illus.—"And when the battle's over, we shall wear a crown."

III. A PLACE OF IMMENSITY—NOT ONLY IMMENSITY IN QUANTITY, BUT:

- A. Immensity of Love—"God himself shall be with them, and be their God."
- B. Immensity of revelation—"Now we see through a glass, darkly, but then face to face."
- C. Immensity of joy—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2: 9).

—ELMER W. PANNIER, *Pastor*
Racine, Wisconsin

Book of the Month Selection, January, 1958

MAKING THE MOST OF WHAT LIFE BRINGS

By Theodore F. Adams (Harper, \$2.50)

The author is worth hearing. While this is his first book of sermons, it is not because he did not have books of sermons within his soul crying for expression. As a popular counselor, speaker, and writer for home-builders, he has interned long and well. So as he writes, you are impressed with his maturity of thought, the warmth of his spirit.

Clearly evangelical, Adams builds constructively into your life and your ministry in every chapter. And how about this for realism? "Making the Most of Life's Interruptions" or "Making the Most of Life's Leftovers." The book faces the fact that few of us have ideal surroundings; most of us are what we are "in spite of." So that gives you an idea into the basic premise of the writer—MAKING THE MOST OF.

As to illustrative material it is prolific. It reminds me a little of *Getting Help from the Bible*, by Crowe, though not so superb or saturated as that. Admirably prepared to help you minister to the storm-tossed, the physically handicapped, the embittered, the grief-stricken who peer into the dark abyss of death.

SERMON OUTLINES FOR EVANGELISTIC OCCASIONS

By Al Bryant, compiler (Zondervan, \$1.00)

This is another one of the series compiled by Al Bryant in loose-leaf form. This should be an unusually good group of outlines, for nearly one-fourth of them come from Nazarene preachers.

HANDBOOK OF BIBLE HISTORY

By George Stob (Eerdmans, \$1.00 paper; \$1.50 cloth)

A summary of Old Testament history, each segment followed by a series of questions, the first for small children, the second series for older children, and the third for adults.

WHERE TWO CREEDS MEET

By O. Glenn McKinley (Author, \$1.00)

A wholesome and totally acceptable discussion of Arminianism and Calvinism. The author is kind and careful. He does not reflect upon the motives of people with whom he disagrees. He is clearly a Wesleyan in doctrine and belief, and while he compares the Wesleyan position to the Calvinistic position, all the way along he is logical without being sarcastic. I wish the book were bound in a nicer fashion. The format is rather discouraging, but the material in the book is definitely superior.

THE WORD OF GOD AND THE LIFE OF HOLINESS

By Wilbur M. Smith (Zondervan, \$2.00)

I believe it was the great Henry Jowett who spoke once of "a wilderness of words." He referred to words that were spilled around, but which spelled nothing out. The volume, *The Word of God and the Life of Holiness*, could well be called a doctrinal wilderness. At times there is suggested a life of holiness but nowhere is there delineated clearly what it means nor are there any steps shown how one might obtain the blessing.

This author has achieved eminence in conservative circles with his writings on Biblical studies, but to be very frank, this book is no contribution whatsoever to the literature of holiness.

BUSINESS HANDBOOK FOR CHURCHES

By Harold F. Linamen (Warner, \$2.50)

This book is not only good, but more important than that, it fills a much-needed place. Every pastor yearns to be more efficient and to use his time to the best advantage. The information in this book will help him to do exactly that. It is readable, concise, and well classified. It includes such discussions as the workings of the church board, best office procedures, plans for financing, public relations.

You will not agree with all of the fund raising plans inasmuch as our church depends more heavily upon the system of tithing, but you will receive a great deal of help from this book.

FROM ABRAHAM TO THE MIDDLE EAST CRISIS

By G. Frederick Owens (Eerdmans, \$5.95)

To you who saw the author's earlier edition entitled *From Abraham to Allenby* it will be vitally interesting to know that the author has revised his book bringing it totally up to date; in fact, up to the very present time. To those who did not receive the author's original book, this is one of the most authoritative, complete, and carefully done bits of research on the story of God's people across the centuries.

G. Frederick Owens is known not only as an author but a careful scholar and a meticulous student of research. All eyes these days are on the Middle East, for it seems at times that the world might almost cleave asunder at that very point. Any minister of the Word is happy to receive help relative to the conditions and their relationship to the Bible and its prophecies.

REVIVAL TIMES IN AMERICA

By Fred W. Hoffman (W. A. Wilde Co., \$2.50)

You will like this book. It will stir you relative to the place of evangelism in the history of America. However you will be disappointed. First, it leaves the impression that the Calvinists have done all the revival work that has been done and, second, it refers to the holiness movement as "Pentecostals." This shows something of the lack of careful scholarship on the part of the writer with reference to the Wesleyan contribution to revivalism in America.

YOUNG ONLY ONCE

By Clyde M. Narramore (Zondervan, \$2.95)

The subtitle tells a lot—"Secrets of Fun and Success." The author is highly respected in Christian educational circles. He writes frankly and bluntly about spiritual issues. He holds no punches but is fair and well informed. Teen-agers will like this and it covers the wide scope of teen-age interests—dating, appearance, family responsibilities, education, and a score of others. It is warmly spiritual in tone throughout—no compromise faintly suggested.

DAILY HOLINESS SCRIPTURE TEXTS

By E. I. D. Pepper (Light and Hope, \$1.00)

This is a daily devotional book with all scriptures and comments distinctly of a holiness emphasis. The idea is splendid, but the quality of comments leaves much to be desired. Many are scarcely devotional at all, little more than a recapitulation of the scripture listed.

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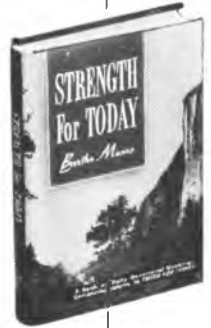
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