

THE *Preacher's* *Magazine*

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JANUARY
1960

The Preacher's Magazine

Volume 35

January, 1960

Number 1

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Photo: Courtesy Billy Graham Association

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Being a Papa and a Preacher

By Jack Scharn*

BE IT EVER so humble . . . ,” there’s no place like the parsonage. Life in the parsonage is as varied, unique, and different as the days. The weeks are filled with burdens, joys, sorrows, services, time schedules, district meetings, and late and early hours combined with counseling, studying, preaching, and praying. But this, for us, is living—living for God. We share our home life in service for the Church of Jesus Christ.

Even Jimmy, now three months old, is learning to co-operate in the program of the parsonage. Four-year-old Jaleen often asks, “Where are we going today, Daddy?” and Little Sister, Jannie, jumps for joy when we start putting on her coat. We’re not gypsies, but we are on the move for the Kingdom.

It’s a happy vocation—being a papa and a preacher, but so significant! It is the task of making right footsteps for others to follow. It is to lead lives in worship, in service, and in the ways of holiness and righteous living. It is the challenge of keeping vital religion working in our home as well as other church homes.

Like the gay ringing of church bells on Sunday morning, so the happy laughter of children in the parsonage makes the hours of stress and study lose their tenseness and adds to the peace and beauty of a real Christian

home. Even the intrusions, the knocks at my study door, the smile of little faces all make the world and my work brighter and happier. Speaking of intrusions—

*I came to use my typewriter, as I often had before,
But I found that several keys were jammed and felt like waging war.
I wasn’t long in sensing tho’ that sticky little hands
Were guilty of intrusion, though they’d oft had reprimands.
I started out to square the score (for a parent should not shirk).
But instead I wiped the sticky keys and went about my work.
Then in the confines of my thoughts, which pressed like iron bands,
I paused to count the blessings of those sticky, chubby hands.
For they’ve brought me joys untold a hundred times and more
As, stretched up high, they’ve welcomed me at the parsonage door.
They’ve brought me peace—they make a home. My heart now understands
How a father can be thankful for these sticky little hands.*

—J. M. S.

Often from the pulpit I have seen, not just other families, but my own family in the pew. Their presence reminds me to preach the gospel mes-

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sage straight, that I might help the world be a better place for them to live. As other children bow at the altar to find the joy of a personal Saviour, they seem more important to me as I pray for the day when my own children will hear the voice of Jesus and follow the direction of a Heavenly Father.

I've come to a conclusion. Being a papa and a preacher go together. It is a unique roll to be filled for the kingdom of Heaven. It is a high calling of God. Be it ever so humble, both the parsonage and the parish will always be two inseparable units that work and cry and laugh together to fulfill the plan of God.

FROM the EDITOR

1. The Importance of Public Worship

OUR PUBLIC WORSHIP services are vitally important. For us as leaders to have a sound philosophy of worship, an understanding of what true worship is, what are the significant elements in worship, and what a particular worship service is supposed to accomplish, is absolutely necessary to a sound and effective ministry and a strong church.

It is your editor's growing conviction that by far the most serious problem we face today in the church has to do with this area of our church life. It is far more of a serious threat to us than any problem of doctrine, of administration, or even of ethics or ecclesiastical policies. This conviction has grown over a period of years through observing the services in many scores of local churches, and having sensed the confusion which exists in the minds of many of our youth with respect to what worship means.

The dangers which beset our worship services are legion. They range from dangers of rabid fanaticism on one hand and in some churches to those of cold, paralyzing formalism on

the other hand and in other churches. But while these extremes are vastly different and the remedies which would be applied to correct the errors in each would be exactly opposite, the crux of the problem in both instances is the same: We lack a working concept of what our worship services should be and what they should accomplish. Hence we have no principles to guide us in our week-by-week task of preparing our services. As a result our services go this way and that with wide differences developing between what some are doing in relationship to what others are doing.

This condition has become such a concern that for the next few months we shall take our editorial space to discuss various phases of the problem with our readers. Were these articles not prepared so far ahead of time, we should invite current comments from the readers. However, by the time this first one is published, another five or six must have been written. In any event, we shall appreciate receiving your reactions, that they might be a part of our final conclusions.

In a later issue we shall refer to the meaning of worship, which subject in some respects should be the starting point of the series. However, it seems wise in this first consideration to define what we mean by the worship services and to point up the importance of the study.

By the term "worship services" we are referring to all of the public services of the church, particularly those led by the pastor in the regular program of the church proper. These include the Sunday morning service (which sometimes is referred to as *the* worship service), the Sunday evening service, the midweek prayer service, and any other special or occasional services such as revival services, special convention services, Communion, seasonal devotional and inspirational services. In a general way other services by groups in the church (Sunday school, young people's, missionary, men's fellowship, etc.) might be included in our thinking. However, we want to think primarily about those "regular" services of the church itself.

As we shall note later, there are some differences in the specific purposes and objectives of the morning and evening and again of the midweek services and the other special or occasional services. However, in our thinking at the beginning we must view them all together as having a common denominator and as all composing a particular function of the church's life and ministry. By thus considering them we shall see the idea of "worship" in the broadest sense and shall be able to see the full place it fills in the lives of the Christians in the congregation and the non-Christians whom the church has contacted.

These services are important. We repeat it. And in the main they are not fulfilling their basic objectives

and are not filling the place that they should and could fill. In many ways the outcome of these services is more important than some of the other things related to the church about which we speak so much.

For example, visitors and the unchurched persons of the community who attend our church receive their first impression of us from the worship services. Very few of these people know exactly what our church stands for either doctrinally or ethically when they first come. They are in church on invitation of a friend, or they have come because they have responded to some sort of advertising we have done, or they are "church shopping." In most instances this first visit is made quite casually; certainly only rarely does a person attend with a violent turmoil of soul or a spiritual hunger for which he is seeking help.

Hence the visitor's first impression of our church comes through what he sees and feels as he sits in the particular service which he attends. Any impact upon him (or any lack of impact) will probably be determined by what happens in this service. Very frequently, no doubt, this will be the very first time with us. The nature of this service, then, and its total effect will largely determine the future relationship that this first-time visitor will have with the church.

We are constantly reminding ourselves of certain significant weaknesses in our contact program: (1) While we may have frequent visitors to our services, we are not seeing a commensurate number of them finally won to Christ and the church. (2) While we are doing a fair task in reaching unchurched homes for the Sunday school, we are not rapidly enough bringing these persons into a vital experience of salvation and into the total life of the church. (3)

While our Sunday school attendance records look good, in all too many situations there is an exodus at the close of the first hour with only a fraction of this number remaining for church. (4) While we are able quite regularly to see persons brought under conviction in our evangelistic services, we fail in too many cases to bring them into a clear experience of salvation. (5) While in most cases (in older churches at least) we have built up a constituency of those people in the community who call our church "their church," it is in all too many cases a casual, "Easter and Christmas," "wedding and funeral" contact with them and we fail to make it significant and vital enough to save their souls. As our denomination gets older, these problems will all become more acute and more evident.

In each instance, while auxiliary enterprises of the church seem to serve these people adequately in their particular way, our worship services have failed to reach them. At times, as we dare face these issues, we may try to solve them by blaming an over-promotional auxiliary. However, we should probably place the blame where it may belong, at the door of an impotent, invalid, empty, anemic, non-challenging worship service!

If this is the real source of the problem, then certainly we must admit that, as a first point of contact, the success or failure of our service is more significant than the strength of our doctrine or the uncompromising adherence to our ethical standards. Or, putting it pointedly, we can be ever so strict to these areas of our church's life, but if we fail to touch and reach people through our worship services, the content of our message is of little avail, certainly so far as these people are concerned. While our message is ever so important, and we

shall defend it to the end, we are in far more practical danger today by failing in our worship than we are in abdicating our doctrine or in casting aside our ethical standards.

Beyond these casual visitors and the marginal contacts, however, we must see that the regular, week-by-week services are very significant in the lives of our own people and those who attend all or most of the time. It is from these services that they get their spiritual food and their inspiration to live vital Christian lives. If the level of these services is high and if they are consistently valid in terms of spiritual uplift and true worship, then the spiritual life of the church will be strong. But if these services fail, the opposite condition will prevail. In a real sense, we cannot measure the spiritual life of a given church by any heights to which a special effort might (as in a revival) reach but rather by the relevance of the week-by-week services led by the pastor.

And far more than in the doctrines we preach or the things we say, our people believe or disbelieve to the degree that these worship services demonstrate to them the worth of their religious lives. One of the "old-timers," teacher of a Sunday school class in an eastern city, recently raised the question in his class, "Why is it that such a small percentage of those who get saved at our altars press on to be sanctified?" He intimated that in yesteryear this spread was not so great as it appears today. This is, of course, a problem of its own, and yet we might reflect that it is not unrelated to the issue in question. We can be ever so correct verbally in our preaching of heart holiness and real presence of the Holy Spirit. However, if the overtone of that message is not consistently reflected in our services, to that meas-

ure our message is neutralized and rendered ineffective.

By like token, if our people are starved again and again through weak and purposeless services, they will find the Christian life for which they had built up high hopes to be disappointing and unrewarding. The church and the preacher may be ever so faithful in preaching a message and may be effective in getting people to

seek God, but it is the quality of the worship services which largely determines whether or not the life of holiness of the individual Christian measures up to his full expectations.

Our worship services, then, are of vital importance. In the future we shall look to other matters relating to worship. Meanwhile, may we challenge our readers to begin to evaluate their own services to ascertain if they are all that they should be?

The Preaching of Billy Graham

By James McGraw*

I WAS ANXIOUS that I glorify none save Christ, and I cried to God for a message."

This entry was found in the diary of a preacher. It is the diary of a preacher who has preached to more people in his relatively short ministry than any other man who has ever lived, and has seen more converts come forward to make "decisions for Christ" than any evangelist of the present or past. He is the preacher who has captured the attention of Christendom, the imagination of the world, and the respect of all who have heard him. This entry is from the diary of Billy Graham.

The brief quotation from Graham's diary speaks eloquently of a trait of his character which has won for him the hearts of millions. He is a genuinely humble man. His authority is the Word of God, which he believes completely and totally, and his faith is in the Holy Spirit. He seems to place no trust whatsoever in his own

ability apart from what God can enable him to accomplish in his preaching.

Early in 1955, before a distinguished gathering in Valley Forge, Pennsylvania, the Freedom Foundation gave Graham a special national award. His remarks on that occasion are an example of his attitude of humility. He stated as he accepted the honor: "I accept this award only temporarily. Someday I shall hand it to the Person who is responsible for all our activities: the Lord Jesus Christ."

William Franklin Graham (few people are aware that he has any name but "Billy") was born of devout Christian parents on a farm near Charlotte, North Carolina, on November 9, 1917. Mel Larson, in an article in *Youth for Christ*, quotes Billy's mother as explaining how the family learned together to love the Bible. She recalls: "In our breakfast nook we had a scripture calendar which had a verse for each day, something for us to think over and meditate upon that day at work or

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school. . . . The first Bible verse that Billy learned was Proverbs 3:6, *'In all thy ways acknowledge him, and he shall direct thy paths.'* Each evening we would pray with the children, one by one, in the big room next to the living room, then send them running off to bed."

At the age of seventeen, under the preaching of Evangelist Mordecai Hamm, Billy was converted. It was in the same meeting that his closest friend, Grady Wilson, found the Lord. Wilson has been almost indispensable in his value as associate evangelist in Graham's evangelistic crusades.

After one semester at Bob Jones College, Billy transferred to Trinity College in Florida, and while here he first felt the call to preach. It was also while in Florida that he became a Southern Baptist, and was ordained a minister.

After graduation from Trinity, Billy continued his education at Wheaton College in Illinois. It was here that he met Ruth Bell, the daughter of Dr. and Mrs. Nelson Bell, veteran missionaries in China, and they were later married. Graduated from Wheaton in 1943, Graham served as pastor for a year; then gave up his work in Village Church in Western Springs, a suburb of Chicago, to give his full time to the field of evangelism. It was after prolonged and earnest prayer that Billy Graham took this step, at the invitation of Torrey Johnson, president of Youth for Christ. Graham said of his decision to evangelize, "I read Ephesians over again and again, where it mentions that the Lord gave some to be evangelists, and some to be pastors. God just did not want me for a pastor."

A world tour under the sponsorship of the youth organization, and three years as president of North-

western Schools in Minneapolis—during which time his first love was still evangelism—then finally Graham resigned his college presidency and has been engaged in evangelism ever since, seeing more and more converts and preaching to larger and larger crowds in each succeeding campaign.

Stanley High, in his book *Billy Graham*, notes an observation made by Dr. W. E. Sangster, one of England's great preachers, concerning Billy's preaching style: "Homiletically, his sermons leave almost everything to be desired. They are often without discernible structure. Sometimes there is little or no logical progression." One must declare in reply that either the illustrious Dr. Sangster is completely erroneous in his evaluation or the homiletics books need to be revised to take into account the values that have been exhibited in the preaching of this man. It seems that the former alternative is nearer the truth. Let no one underestimate the homiletical excellence in the ministry of Billy Graham.

Some rules broken and others disregarded? Perhaps true. But in the realm of preaching where it counts the most, that is, in communicating the gospel message, in speaking the language of the people, in meeting the needs of humanity in our present day, in making the Word of God real, vigorous, and authoritative, and in stirring and moving the audiences to act—Billy Graham's homiletical style cannot be discounted.

Graham's homiletics teacher at Trinity must have had a tremendous influence upon him, for Dean John R. Minder often emphasized to his classes there the effect of the Bible as authority in preaching. Billy says of him: "Preaching, as he taught it, required speaking with authority and, for the Christian preacher, the source of authority is the Bible." Regarding

the preparation of sermons, Minder has a simple, three-part approach as follows: "Know your subject; believe your message; speak it with conviction!" In view of the way Billy Graham was taught homiletics it would seem that he has never forgotten his lessons, and it may be added that his lessons were good ones.

It is interesting to note the method of preparing sermons Billy Graham is reported to have used during his ministry. Stanley High notes that Graham spends an average of at least an hour each day reading the Bible, and spends perhaps that much time in prayer. It is while engaged in the exercise of reading and praying that most of his sermon ideas come to him. After he has the idea for a message, he prays over it, "saturating and immersing himself in the thought presented by the text. He then paces back and forth in his study, speaking into a tape recorder or dictaphone the thoughts which are impressed upon him as he considers the truth suggested to him by the text. From the recorded remarks, which are sometimes of course poorly organized, loosely connected, and somewhat rambling, he reworks the finished product.

In the course of his preparatory Bible reading in connection with sermon preparation, he usually reads the same passage in all translations available. He will read it in the King James, the American Revised, the Revised Standard, and if it is in the New Testament, the Phillips and Williams translations. He often uses *Cruden's Concordance* and *Nave's Topical Bible*. High writes that by the time Graham reaches for the dictaphone, with his rough notes and several open Bibles before him, he is "immersed in the subject and saturated in Scripture."

In summarizing his conclusions after making a study of Billy Graham's preaching, Don Nicholas of Nazarene Theological Seminary writes, "Every one of Billy Graham's sermons diagnoses man's problem as sin." Nicholas goes on to say that Graham in each of his sermons offers the same cure: God sent His Son, Christ died on the Cross, and man through repentance of sins and faith in Christ can have complete forgiveness and hope of eternal life.

A thorough and excellent study was made in 1957 by Loren Schaffer, and reported in an unpublished thesis at Nazarene Theological Seminary under the title "The Use of the Scriptures in Billy Graham's Campaigns." In it Schaffer finds that the number of scripture references in Graham's sermons increased from year to year. He notes the average number of scripture references for each of Graham's sermons during a period covering five years following the Los Angeles Crusade in 1949. He found the number had increased from an average of twenty-four per sermon to the average of thirty-seven. There were as many as seventy-one references to the Scriptures in the sermon "Jesus Gives a New Heart to Believers," preached in Nashville in 1954. There were no less than twenty-one in any sermon he preached during that campaign. No wonder the phrase which has come to be associated with Graham's preaching is, "The Bible says . . ."

It is the bold use of the Bible that has been recognized by so many as the outstanding characteristic in the preaching of Billy Graham. He loves it, he believes it, he lives by it, and in his pulpit speaking he uses it.

Andrew W. Blackwood has suggested that the decline in preaching after the days of Chrysostom and Augustine is due largely to the fact

that "it ceased to be Biblical." Graham reminds one in this respect of Wesley who cried, "O give me that Book. At any price, give me the Book of God. Here is knowledge enough for me. Let me be *homo unius libri*." Like Wesley, and like Moody too, Graham is a "man of one Book."

His own comment concerning his attitude toward the Bible is quoted by Gardner Cowles in a *Look* magazine article: "I have accepted the Bible as fully inspired of God, by faith! . . . When this matter was settled in my own heart, a new authority came to my ministry."* Graham in an article in *Christianity Today* declares: "I found that the Bible became a flame in my hands. That flame melted away unbelief in the hearts of the people and moved them to decide for Christ. The word became a hammer breaking up stony hearts and shaping them into the likeness of God." He says in the same article, "I found that I did not have to rely upon cleverness, oratory, psychological manipulations of crowds, or apt illustrations or striking quotations from men. I began to rely more and more upon Scripture itself, and God blessed."*

*Used by permission.

Closely related to this copious use of the Bible is the unique ability Graham has in being able to make it relevant. Paul Rees has commented on this, stating he "was increasingly impressed with Billy's knack of tying the Bible in where people are living." High expresses it thus: "One of the peculiarities of Billy Graham's phenomenal world-wide ministry is that it reaches the queen on her throne, the bum in the gutter, and the ordinary individual in between."

Many of his illustrations are from the Bible. Others are from current events, newspaper or magazine articles, history in the making. One feels as he listens that there is urgency in the message, that men need Christ, and that now is the time to pray.

Graham said in his Nashville campaign: "Only Christ can give you wisdom in the midst of sorrow; only Christ can give you a song in your heart in the midst of suffering and persecution; only Christ can make us smile through the tears. Jesus gives joy!"

Those who have found this true may well hope and pray that Billy Graham shall go on preaching it. The world never more desperately needed to hear it than she does now.



"Service brings with it some of the deepest satisfactions of the soul and by the law of the spirit these satisfactions are associated with the persons we have served."—Squires, *The Pedagogy of Jesus in the Twilight of Today*.

Is Our God Too Small?

By R. L. Borden

SCRIPTURE: Isaiah 40:12-31

SOME TIME AGO I came across the book by J. B. Phillips entitled *Your God Is Too Small*. While not wholeheartedly agreeing with all that he says in that book, I am very much taken up with his title. This morning I would like to alter that title to the form of a question and make it the subject of our thinking together—"Is Our God Too Small?" Against the background of the fortieth chapter of Isaiah, I would draw to your attention three main thoughts in connection with the subject. They are: the condition spoken of, the consequence involved, and the cure prescribed.

THE CONDITION

The condition is found in verse eighteen, where Isaiah gives a simple, yet energetic, assertion couched in the form of a question. "To whom then will ye liken God? or what likeness will ye compare unto him?" The condition then is likening or comparing the incomparable God. But to what can God be likened?

To a material image? The prophet makes direct reference to this in verses nineteen and twenty. "The workman melteth a graven image, and the goldsmith spreadeth it over with gold and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a

cunning workman to prepare a graven image, that shall not be moved." But it is not likely that any images of this sort are to be found beneath the bed or in the closet of any here today. So let us move on to more fertile ground.

To a mental image? Unfortunately there is a good deal of truth in the saying, "God made man in His own image and man, in turn, made God in his own image." We can make God what we want Him to be—not by building a material image of wood or stone, but by constructing a mental image of Him in the light of our peculiar background and experience. For example, we can think of God as being so transcendent and far off that He is unfamiliar, unknown, and uninterested. Therefore we can do whatever we want to, and if anything is to be accomplished, it must be done by us. On the other hand, we can think of God as being so immanent and close that He is a part of everything and everything is a part of Him. Since we are a part of the divine we are intrinsically good. Man is not evil and corrupted. Then too, we can think of God as being characterized only by love and mercy. Thus, do what you wish, for God is love. Or we can think of Him as being characterized only by wrath and judgment and so open the door to pessimism and despondency, for doom is inevitable. Finally, we can think of God as being unable to free from all sin in act and state in this life and pave the way

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for low living and even lawlessness.

But more important in my thinking, for us as a group of holiness people, is this: We can liken God—

To a specific situation. Life is made up of tasks to be accomplished, rivers to be forded, bridges to be built, mountains to be climbed, battles to be fought, dangers to be faced, problems to be solved. We all have one thing in common, and that is life to live. And in the many life situations that daily confront us there is so often to be found this “likening process.” Likening God to our tasks—to our trials—to our troubles. Comparing Him with the present situation and wondering, “Is He able?” Wondering if the waters are too deep, if the way is too hard, if the flames are too hot, if the pressure is too great, if the price is too high. Wondering, Will I press on or will I perish? Will I overcome or will I be overcome?

In verse twenty-seven Isaiah makes it clear that the Jewish nation had done this very thing. They had compared God and charged Him with divine desertion. In other words, they put Him alongside their exilic situation and concluded that He was too small for their need. They said, “God has deserted us.”

Some of us will plead innocence at this point and say that we have never been guilty of such a comparison. But wait! Does it take an open confession with the lips to liken God? In more than one area of life there are the theoretical and the practical. Consider atheism for example. I can think of few, if any, illustrations of theoretical atheism—of those I know who have as the result of an extended mental process concluded that there is no God. But I can think of many illustrations of practical atheism—of those who deny God’s existence by

action rather than by word, by deed rather than by declaration, by life rather than by lip, by manner rather than by mouth. Just so with the business of likening God. We would never outrightly admit it, but our actions and our attitudes tell the story all too well all too many times—we have likened our God.

THE CONSEQUENCE

Likening or comparing God involves a threefold consequence.

Lessening the Infinite. The question is asked in verse twenty-five, “To whom then will ye liken me, or shall I be equal? saith the Holy One.” Any likening of the Infinite necessarily lessens Him. Any likening of the Infinite unavoidably subtracts from His majesty. God is too big to fit into any of the narrow molds of our comparisons. What is the reason for the extreme intolerance expressed in and by the first commandment? Is it not that God is so infinitely superior to all else that any comparison whatsoever is outright presumption? Yes, He is ever infinitely above all else and therefore comparison necessarily lessens Him.

Too many times we are like the little boy who held a pea up to the sun, close to his eye, and said, “Wow, it’s bigger than the sun!” We hold our problems up so close that they completely fill our vision. We allow them to come between us and God and consequently our pea-sized problems overshadow the Infinite.

Limiting the Almighty. Such a thought is incredible! Can we tie the hands of the Almighty by our own lack of faith and vision? Can we actually limit the Almighty? With Nicodemus we ask, “How can these things be?” Perhaps sacred history can supply the answer. Israel was just east of the Jordan, finally about

to enter the Promised Land. They sent twelve spies to look the situation over. The halfhearted ten brought back a negative report. "We can't do it. The giants are too much for us. It will be suicide to try." What was the result? In the words of the Psalmist, "They turned back and . . . limited the Holy One of Israel." Their God was too weak. He had been likened and lessened to the extent that His might and power in their behalf was limited. Yes, He still was Almighty God; nothing could alter that. But as far as they were concerned, He was not. They had limited Him.

We can limit God with regard to our own salvation by conceiving Him as being unable to free from all sin and thus go on for time and perhaps even eternity without entering into the experience of glorious freedom. We can limit God with regard to a mighty demonstration of His power by our lack of faith in His greatness and ability. Lack of faith inevitably means a loss of power.

Men lived for centuries on the banks of mighty rivers before they awoke to the fact that there was present a tremendous power which could be harnessed, directed, and used to bless and benefit a world in need. So it is with us. And I am reminded of the prediction of Dr. Mendell Taylor in a seminary classroom last year that one of the greatest surprises in store for us on the other side will be the realization of the tremendous power that was at our disposal on this side, yet that lay dormant—that went unused. Why? Because our God was too small. Because we limited the Almighty.

Lowering our privilege. Kilpatrick in his commentary on Isaiah in *The Interpreter's Bible* has written, "Great views of God are essential to call

forth great hopes and great energies." And it is true. Tremendous tasks demand a tremendous God. When we liken Him, lessen our concept of Him, and in turn limit His power, we automatically lower our privilege. Limited vision can mean nothing short of limited privilege.

A thought in this regard that we haven't mentioned as yet is this—we become like our God. Just as a married couple adopt each other's mannerisms, tastes and distastes, and so on, so we tend to become more and more like our God, to whom Hosea would say we are married. Our concept of Him determines our character. The peoples of the Bible who worshiped heathen gods definitely were examples of their deities. Those who worshiped Moloch, the god of awful cruelty, became cruel. Those who bowed the knee to Baal, the god of unbridled lust and impurity, became lustful and vile. Those who worshiped at the shrine of Mammon, the god of possession and power, became solely interested in gold, and gain, and the goods of this world. The same is true for us. We become like our God.

I cannot help but think of Bud Robinson, who believed in a God big enough to take an obscure, stuttering, stammering, uneducated cow poke and transform him into a penetrating power as a preacher of the gospel. Believe me, his God was big. One day he was walking across a campground when a lady came running up to him with the words, "And you are Bud Robinson?" He replied, in typical Uncle Bud fashion, "I pay his tax." She then said, "I came five hundred miles to see you. You look just like Jesus." Not only had he become more and more like his great God in character but in the very atmosphere surrounding him. Yes, we do become like our God.

If our God is small, we will become small in spirit, stunted in soul, feeble in faith, weak in works. Exploits will be absent from the list of our accomplishments. Advancement will belong to the enemy. Mediocrity will be the testimony of our lives.

But if our God is big, another story will be told. We will become big in spirit, well developed in soul, strong in faith, abounding in works. Exploits will be the theme of the list of our accomplishments. Advancement will be our portion. Mediocrity will be absent from the vocabulary of our lives.

THE CURE

While the Bible never hesitates to tell us what is wrong—to diagnose our ills—it also never fails to prescribe a remedy—to give a cure. Such is the case at hand. Listen to Isaiah in verse twenty-six when he says, “Lift up your eyes on high, and behold who hath created these things.” The alternative to likening, to lessening, to limiting, to lowering, is lifting.

Last spring I was coming home from work about 12:30 a.m. The night was quiet; the air was still; the sky was clear. As I left the car and made my way toward the house, I was thinking of all that had to be done in the immediate future—class assignments, church responsibilities, work, and so on. Life seemed to be pressing in upon me. Making my way up the steps toward our second-story apartment, I happened to look up at the deep-blue expanse of the heavens and the countless thousands of glittering stars. I thought of their magnitude and my finitude, their greatness and my smallness. And then the thought came to my mind—Your God is too small. But I had to look up before I realized it.

Thus it is that the prophet Isaiah writes, “Lift up your eyes”—elevate

your vision. View the Shepherd of the stars, the Keeper of the constellations, the Undergirder of the universe. Catch a glimpse of the One who has measured the seas in the hollow of His hand, who has marked off the heavens with a span, who stretches them out as a curtain and spreads them out as a tent to dwell in. See anew the One who has enclosed the dust of the earth in a measure, who has weighed the mountains in scales and the hills in a balance, who sits upon the circle of the earth with heaven as His throne and earth as His footstool—the high and lofty One who inhabits eternity, whose name is holy; the One who, in the words of the Psalmist, is clothed with honor and majesty, who wears light as a garment, who makes the clouds His chariots, and who walks upon the wings of the winds.

Yes, lift up your eyes and catch a glimpse of His infinite greatness and realize your own smallness. Catch a glimpse of His infinite power and receive strength, for we can be strong in the power of His might. Catch a glimpse of His infinite wisdom and trust Him for guidance all the way. Catch a glimpse of His infinite goodness and receive comfort and assurance.

Then we cannot but say with the prophet, “To whom then will ye liken God?” Then we cannot but conclude with the prophet, and shout for the world to hear—“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that

wait upon the Lord [that catch a new vision of Him] shall renew their strength [for they shall be strong in Him]; they shall mount up with wings as eagles [for He shall give

wings to their souls]; they shall run and not be weary [for God shall be their second wind]; and they shall walk, and not faint [for they shall walk with God]" (Isaiah 40:28-31).

The Midnight Hour in a Wasted Life

By Raymond Box*

SCRIPTURE: I Samuel 28

TEXT: I Samuel 28:15b

HEATHEN PHILOSOPHY might say that the smile of the gods rested upon Saul. The world might add its trite contribution and say that he started life with all the "breaks." All must agree that few men have been favored with such material and spiritual privileges as he. Chosen by God at a tender age, he walked in the sunlight of divine approval and guidance. Yet later in life, as a seasoned warrior and hardened sinner, he died in the midnight darkness of God's judgment upon his sin.

The events contained in the scripture reading took place over three thousand years ago. But, for all that, the message is as fresh as the headlines of a newspaper extra, hot off the press. For several centuries, the children of Israel had been ruled by judges. In this checkered period of history, sixteen of these with diverse leadership had failed to bring settled peace and spiritual prosperity to the nation. Seething undercurrents of unrest bubbled up in political intrigues and murmurings against God.

Finally the eruption came and Samuel, the God-fearing prophet, was faced with the people's insistent demand, "Give us a king to rule over us." At their request, and in obedience to divine authority, he anointed Saul, the son of Kish, king over all Israel.

This message is not concerned with the spiritual or political outcome of his rule upon the nation; its concern is its spiritual effect on Saul. Outlined in the reading are the last hours of his life. The words of the text are the words which Saul sobbed to Samuel in the fear and torment of a heart estranged from its God. "I am sore distressed; . . . God is departed from me, and answereth me no more." In that state of mind, in that condition of soul, fear smiting the barren hardness of his heart, separated from God, lost in the shroud of spiritual darkness, Saul walked out into the blackness of that night and a few hours later died in his sin.

These last hours of his life reveal a principle which is reiterated again and again throughout the Bible: "the inevitability of doom, eternal and irrevocable, where disobedience prevails." Disobedience in God's sight and against Him is sin, and sin is a

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tyrant. Outlined in the words of the text are three aspects of its tyranny which Saul, and all who disobeyed God, suffered. This, then, comes as a solemn warning to the backslider, to the one who will fool with sin, and to the one who persists in hardening his heart against the mercies of God.

TORMENT

"I am sore distressed."

The sober finality of the Bible is, "There is no peace to the wicked"; and coupled with that is that added warning, "The way of transgressors is hard." A man may love the pleasure of the fleeting moments of sin's passion, but he will come to loathe the torment of its guilt. Sin never satisfies; it torments and therefore it is always a bad bargain. Sometimes it takes the desperation of man's extremity to bring him this realization.

The Philistine army was ranked against Saul. The expectant air of conflict hung heavily over his camp, striking terror to soul and heart. As he paced the confines of his tent, the disturbing silence was broken by the familiar noises of an army preparing for battle and defeat. Saul knew that the handwriting was already on the wall; there was no way out. Spiritually defeated, he could only await the crushing defeat at the hands of the Philistines.

As he stood in the tent, fitful memories of his past came crowding into his mind. Thank God for memories, bitter or sweet, if they will but awaken a man to his need of God. Maybe in these very moments the Spirit of God came to minister faithfully. Once Saul would have gloried in the battle preparations; now every noise was an omen of defeat. He shivered in the night air and clutched his robe to him. Disobedience had cost him the kingship; the robe he wore mocked him with its sham. His life was pretense; the authority he paraded be-

longed to another. Memories came racing back to torment: the day he was anointed king by Samuel, the continued consciousness of God's presence and approval. The elevation to public office had humbled him, but pride created an inordinate desire for popularity. Rebellion had burned in his heart when Samuel had rent the skirt of his mantle. Jealousy had flamed in his blood when David had been acclaimed king in his stead. Loneliness had stung his heart as Samuel, his friend, turned his back on him and slowly walked away. Samuel had always spoken the truth, advised fearlessly, but his loyalty to God would not let him compromise principles even for the king. News of Samuel's death brought the hopeless realization that the only friend Saul had had was dead; no longer could he rely upon his help.

If Saul had called upon God, the last hour may have been different. But rather than seek God, he sought that which once he had condemned for conviction's sake. Do we see in these last hours a picture of a man trusting his all into the hands of a false god he had reserved for such a desperate hour?

Calling some trusted servants to him, he made plans to use the power of witchcraft. Grace would have met his every need, but in disguise and under cover of darkness he stole from Mount Gilboa to the witch at Endor. How patterned is the path of sin! Deceitfulness! Any help but God's, it cries, as it leads men further and further out into eternal darkness. Satan wastes no time in opening doors which lead out into the night of eternal judgment. The witch received Saul, although she knew that to be caught in her practice of witchcraft could mean death. Saul stood at the very extremity of mercy. In silence he listened to the devilish mutterings;

he watched in feverish anxiety the incantations of the witch. The moments became minutes as the last hours of his life ticked by. And then, before his eyes an old man covered with a mantle materialized. Falling prostrate on the ground before him, Saul listened as Samuel spoke, ". . . the Lord is departed from thee, and is become thine enemy." The reality of Samuel's message overwhelmed him and the impending doom crushed from his lips those desperate, those agonizing words, "I am sore distressed . . ."

A God of love, mercy, and justice heard that cry. Angels sobbed in heaven as the enemy of souls began to drag a shackled life into an eternity of judgment. God will never despise a broken heart, but He cannot look upon sin. God's love for Saul had not waned; but because repentant conditions had not been given, He was powerless to help. Repentance unto sorrow is not repentance unto salvation. The torment of Saul's sin brought sorrow, but not repentance. Terrified by the torment and power of his sin, confronted by God's words of judgment, Saul knew that he had slipped past the point of no return.

SEPARATION

"God is departed from me."

Could sadder words be found in the Bible? Could a more desperate condition be realized upon this earth? He who had once known God in personal, intimate fellowship was now cut off. Once he had walked with God, conscious daily of His smile, His comfort and guidance. But now, when he most needed Him, sin had marked the line of separation between them.

Samuel's cry echoed back, "Why hast thou come to me?" There had been a time when the Spirit of God had been faithful in seeking to bring Saul to a point of confession. His loyalty had never been arbitrarily

forced; God had sought it on a voluntary basis. After Saul had disobeyed in the Amalekite commission, God sent Samuel to him to point out his sin, but the truth he revealed was not heeded. Saul confessed that he had sinned, but did nothing more. Saul's immediate downfall was his reaching a point of moral decision, yet failing to go through for God. He saw the implications of his sin, but would not seek God's forgiveness.

Pharaoh, Achan, Balaam, Saul, and David all said, "I have sinned." Yet only David could testify, "The Lord is my light and my salvation; whom shall I fear?" The others all died in their sin. Does this mean that God has His "favorites"? Is it then that God is hard and cruel? Was it then that this was meant to be? To all of these questions the answer is in the negative. The reason for David's testimony lies in his repentant heart and earnest prayer, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me." How true it is that "the sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise"!

A man knelt at an altar of prayer under deep conviction for sin. Overwhelmed by guilt, he could only cry, "O God, I have a million sins on my heart." Prayer prevailed; the Holy Spirit faithfully ministered to his heart. He caught a glimpse of Calvary; he saw the reservoir of free grace; he saw the fathomless depths of mercy; he saw the fount of Jesus' precious, cleansing blood. Faith acted; light broke upon his heart; he touched Jesus, and arose with this tearful but triumphant testimony, "God has just forgiven a million sins." Is it any wonder that we call the Saviour's name "Wonderful"?

God is honor-bound to heed the repentant prayer of man. When His conditions are met, something must happen in the heart of that man. If there is ignorance as to what His conditions are, the Spirit of God will enlighten. In desperation Saul cried; but his sob of sorrow, not repentance, was the only sound to break the stillness of that night. Not only had God departed from him, but heaven's door was closed. The midnight hour had struck.

EXCLUSION

God "answereth me no more."

The ultimate of sin is exclusion from God. The emphasis is not upon its guilt, its torment, its degradation, but its exclusion from the presence of God now, and then throughout eternity. Saul had stilled the voice of God. He had willfully stepped beyond the reach of grace and mercy. Cringing there in the darkness he waited, but it was too late. Samuel's voice thundered forth God's judgment; the night took up the cry and echoed it back at Saul, "Because thou obeyedst not the voice of the Lord . . . therefore hath the Lord done this thing unto thee this day." The terror of those words prostrated Saul on his face; he was beyond all hope. Out into the night he went, with the imps of hell gleefully dancing around his feet. It was past midnight; it was too late.

In battle a few hours later he took his life, ending the misery of a wasted life, only to slip into an eternity judgment.

It is possible to frustrate the love and mercy of God. Every possible chance will be given, but always within the bounds of justice and holiness. Whilst the cross of Calvary stands as the revelation of God's love for the sinner, it also stands as His solemn and final judgment upon sin. The tragedy of Saul's life is summed up in those oft repeated words, "It could have been different." God could have made it different, because He has the power to transform the deepest sinner into the sweetest saint.

Saul knew what time it was when he went to the witch at Endor; the hands on the clock of his life were nearing the midnight hour. We measure our life span in months and years, but one thing we do not know—the time from God's viewpoint. If in God's sight we stand as guilty sinners, backslidden or just fooling with conviction, we dare not put off our salvation, trusting in the devil's lie—"There is always tomorrow." It may be that the hands of time for your life stand poised to strike the midnight hour, and the voice of God warns—"To day if ye will hear his voice, harden not your hearts." "Behold, now is the accepted time; behold, now is the day of salvation."

Excuse

A Negro preacher in the South made a shrewd statement concerning excuses. "Excuses," said he, "am de skin ob de truf stuffed wid a lie."

—EDMOND M. KERLIN
Telescope Messenger

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 8:18-25

RECKON

FOR THE MEANING of this word (v. 18) see the note on Romans 6:11. Sanday and Headlam comment that the term *logizomai* is used, "here in its strict sense, 'I calculate,' 'weigh mentally,' 'count up on the one side and on the other.'"¹ Denney declares: "It does not suggest a more or less dubious result of calculation; rather by litotes [understatement to increase the effect] does it express the strongest assurance."² Of the outcome of life for the Christian, Paul had not the slightest doubt. He knew that all the sufferings of this life would be far outweighed by the future glory. "In fact it is nothing short of an universal law that suffering marks the road to glory."³

This expression (v. 19) is the translation of one Greek word, *apokaradokia*, found only here and in Philippians 1:20. It is composed of three parts: *apo*, "from"; *kara*, "head"; *dokeo*, "watch" (in Ionic Greek). So it means "to watch with outstretched head, watch anxiously."⁴ Denney says that it "denotes absorbed, persistent expectation—waiting, as it were, with uplifted head."⁵ Sanday and Headlam comment: "A highly expressive word 'to strain forward,' lit. 'await with outstretched head.'"⁶ Arndt and Gingrich would translate the whole phrase: "the eagerly awaiting cre-

ation."⁷ Cremer says it means "to expect on and on, to the end."⁸

MANIFESTATION

This word in the King James Version of verse nineteen obscures the connection with "revealed" in the previous verse. Both come from the same root. In verse eighteen it is the verb *apocalypso*, "uncover, reveal." In verse nineteen it is the noun *apocalypsis*, which has been taken over into English as "apocalypse." Why cover the uncovered by translating it "manifestation"? The Revised Standard Version correctly renders it "the revealing."

The word occurs some eighteen times in the New Testament. In the King James Version it is translated "revelation" twelve times and "revealed" twice. It should be rendered thus here, not only to keep the connection with the previous verse, but also to show its relation to II Thessalonians 1:7, where the same word occurs.

VANITY

The word *mataiotes* (v. 20) occurs several times in the Psalms (LXX) and nearly forty times in Ecclesiastes. In fact, it is the keynote of the latter book. But it is found only three times in the New Testament (cf. Ephesians 4:17; II Peter 2:18). It means "vanity, emptiness, frailty, folly."⁹ Arndt and Gingrich give "emptiness, futility, purposelessness, transitoriness" and suggest the very meaningful translation here: "the creation was subjected

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¹Romans, p. 206.

²EGT, II, 648.

³Sanday and Headlam, *op. cit.*, p. 206.

⁴Abbott-Smith, *op. cit.*, p. 50.

⁵EGT, II, 649.

⁶*Op. cit.*, p. 206.

⁷*Lexicon*, p. 92.

⁸*Lexicon*, p. 177.

⁹Abbott-Smith, *op. cit.*, p. 280.

to frustration.”¹⁰ Sanday and Headlam write: “That is *mataiou* which is ‘without result’ (*mateu*), ‘ineffective,’ ‘which does not reach its end’—the opposite of *teleios*: the word *disappointing* character of present existence, which nowhere reaches the perfection of which it is capable.”¹¹ Denney agrees, when he says: “The idea is that of looking for what one does not find—hence of futility, frustration, disappointment.”¹²

CREATURE OR CREATION

The word “creature” occurs in the King James Version in verses nineteen, twenty, and twenty-one, but “creation” in verse twenty-two. In Greek the word is the same in all four places. Most modern versions correctly translate it “creation” in each case.

The word is *ktisis*, found eighteen times in the New Testament. In the King James Version it is translated four different ways, “creation” only six times. Most scholars would agree that “creation” is the best translation in almost every instance. It literally means “that which is created.”

LIBERTY

In verse twenty-one, “delivered” and “liberty” are from the same root in the Greek. Literally the verse reads: “Because the creation also itself shall be freed from the slavery of corruption into the freedom of the glory of the children of God”—or “liberated . . . into the liberty.” It is a glorious prospect. Sanday and Headlam comment wisely: “‘Glorious liberty’ is a poor translation and does not express the idea: *doxa*, ‘the glorified state,’ is the leading fact, not a subordinate fact, and *eleutheria* [liberty] is its characteristic, ‘the

liberty of the glory of the children of God.’”¹³

GROANING AND TRAVAILING

In verse twenty-two there are two compound verbs, both found only here in the New Testament. The first, *synstenazo*, means “groan together.” The second, *synodino*, means “travail together.” It is here translated “travailleth in pain together.” In this word “there is the suggestion of the travail out of which the new world is to be born.”¹⁴ With regard to both terms Godet writes: “The preposition *syn*, with, which enters into the composition of the two verbs, can only refer to the concurrence of all the beings of nature in this common groaning.”¹⁵ It is a cosmic concept.

FIRST FRUITS

Paul goes on to say that it is not only “dumb” creation which groans, but we Christians also. We have received the first fruits (v. 23), but this makes us groan all the more for the perfection that is yet to come.

The word *aparche* was a “sacrificial technical term for first-fruits of any kind (including animals), which were holy to the divinity and were consecrated before the rest could be put to secular use.”¹⁶ The phrase “of the Spirit” is the genitive of apposition; the Holy Spirit is himself the First Fruits of our future glory (cf. “earnest,” Ephesians 1:13-14). He is, says Denney, “the foretaste of heaven, the heaven begun in the Christian, which intensifies his yearning, and makes him more vehemently than nature long for complete redemption.”¹⁷ In a similar vein Godet writes that the apostle means: “We ourselves, who, by the possession of the Spirit have

¹⁰Op. cit., p. 496.

¹¹Op. cit., p. 208.

¹²EGT, II, 649.

¹³Op. cit., p. 208.

¹⁴EGT, II, 650.

¹⁵Op. cit., p. 93.

¹⁶Arndt and Gingrich, op. cit., p. 80.

¹⁷EGT, II, 650.

already entered inwardly into the new world, still groan, because there is a part of our being, the outer man, which does not yet enjoy this privilege.”¹⁸ Full and final redemption, the culmination of our “adoption,”

¹⁸*Op. cit.*, p. 97.

will include the transformation of our bodies into a glorified state. Paul speaks elsewhere of this groaning with deep desire for the exchange of our mortal body for an immortal one (cf. II Corinthians 5:2). It is the Christian's hope (vv. 24-25).

The Doctor Looks at Pastoral Visitation**

By W. D. Winey*

I HAVE BEEN GIVEN this topic, which honestly offered a challenge. In giving this paper considerable thought I wondered how to approach the problem.

Firstly, the pastor and the doctor are presented with an inescapable relationship.

Let's face it! Medicine and religion are unavoidably interrelated. For good or for bad, in sickness and in health, medical theory and theology, church and hospital, medical care and pastoral care, the man in the white coat with a stethoscope in his hand and the man in the black coat with a Bible in his hand meet in those areas where mutual interest and concern intersect.

Secondly, the doctor-minister cooperation must have a common task. For this problem I will attempt to acquaint you with current examples and facts.

1. During World War II approximately one-fourth of all the young men examined for military service were rejected. Nearly one-half of these or 1,800,000 were rejected for

what the service called “emotional unfitness.” After the inductions, some 700,000 more were released from service for the same cause.

2. It has been estimated that one-third of the American people are ill for one reason or another. It is general knowledge in our professions that from 50 to 90 per cent of all who are sick have no organic condition to justify the symptoms which they describe; but the person who thinks he is sick is quite as sick as the person who is originally ill. It is further pointed out that many organic illnesses stem from emotional conflicts and frustrations. Furthermore, many whose organic illnesses did not originate in the emotions are adversely affected by their emotional state during illness. Some feel, as I do, that the emotional factor is to be reckoned with in all recoveries from all illnesses.

3. There are in the United States approximately 1,000,000 alcoholics, with some 3,000,000 more who are described as “excessive drinkers”—meaning that we have 4,000,000 people caught in the net of this dilemma, which, as you know, is but a symptom

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of a deep, unsolved emotional problem.

4. It has been estimated that one-sixth of the adult population of the nation is, or has been, divorced. Those who analyze the causes behind these failures in human relationships say that the leading cause is "emotional immaturity."

5. In 1950 there were in this country 5,640,000 accidents, causing 66,300 deaths and costing \$7,300,000. On the basis of research, one psychiatrist says that 80 to 90 per cent of all accidents have an emotional rather than a physical cause. As you know, there are the so-called "accident repeaters," who are emotionally ill people. Because of them, a minority of the people have a majority of our accidents.

6. A survey made in the grammar schools of a given county in Kentucky within the last two years indicated that up to 18 per cent of all children studied were on the verge of emotional or mental breakdown. These children, of course, were reflecting the emotional instability of the adults in their lives.

7. On the average, one out of every tenth family has, or has had, a patient in a psychiatric institution. Our institutions are full of psychotic patients, and more would be there if there were room for them.

8. There is an average of one suicide every ten minutes. In addition, each year there are about 100,000 attempts which do not succeed.

9. In a national survey on insomnia some time ago Mr. Gallup announced that 52 per cent of the nation was suffering from an inability to sleep. One prominent New York minister complains that the malady is so widespread and so severe that his audiences no longer fall asleep on

him as they did only a few short years ago!

However, when one interprets these appalling statistics, it seems to me that they add up to the fact that America is emotionally sick, to an alarming degree. Emotional illness is spiritual illness. It means sickness of soul.

Increasingly ministers are preparing themselves more effectively to assume a share of the responsibility for the care of these emotionally sick souls. That is inevitable, because Jesus, in His original commission, commanded His disciples to do two things: to preach the gospel and to heal the sick. By the sick He certainly must have meant those who are sick in mind, heart, and soul as a result of being broken over the wheels of life. The emotionally whole minister, however, does not feel this to be his private problem. Rather he regards himself as a willing and co-operative member of a team commissioned with the responsibility of helping people get well and stay well.

If the recounting of these well-known facts has served to bring us to the feeling that we have a common task, they will have served their purpose. Dr. Russell L. Dicks, who for many years has been chaplain to leading hospitals across the country, has this to say about our common task: "It is a safe estimate that some fifty to seventy-five per cent of the work of doctors and the chaplains overlap. That is to say, a patient would be equally helped by either a doctor or a pastor, granted good nursing care: for both the doctor and the pastor are dealing with spiritual problems: both serve the same healing forces; both follow the same first principle of do no harm, for both know that if they can avoid doing harm most of their patients will get well. If they

will co-operate, God working through nature will use them."

In speaking to fellow ministers about their co-operative role with the doctor, he further says: "It is a demonstrated and well recognized fact that the physician welcomes us as allies when we work along sound lines; when we co-operate with him and do not work independently of him; when we are interested in the patient as an individual, and not in the number of people we can get to agree to a prescribed formula which we interpret as meaning salvation regardless of the patient's mental attitude."

Thirdly, how can the co-operative role of the doctor and minister be built?

1. My first suggestion is this: Let every seminary have a general practitioner and a psychiatrist as lecturers. Let every medical school have a minister, a priest, and a rabbi, if need be, as lecturers on their staffs. It is altogether possible that the students would not appreciate the information for what it is worth at the time, but what subject has not suffered a similar fate?

2. Since graduation is but the beginning of the broader process of learning, let ministerial associations in each community invite doctors to speak to them on this co-operation roll. Also let local medical associations invite ministers to speak on interprofessional co-operation. Let a priest, a rabbi, and a minister outline the requirements of his faith in serious illness. What might happen in building better understanding and good will if the two associations had informal joint meetings once or twice each year? It would be an interesting experiment.

The ultimate goal of these two suggestions is of course the practice

of co-operation. The physician and pastor should trust each other, confide in each other, and educate each other. It might be well for the physician to take the young minister on his rounds on occasion to acquaint him with disease, death, and despair.

Fourthly, what is the minister's contribution to the sick?

1. One of the first contributions which the minister can make to the healing process is that of referring those who are suspected of needing medical service to the doctor of their choice. Often the minister who knows his people intimately is the first to recognize symptoms which only a doctor should diagnose. It is the practice of most ministers to note those physical needs in children, adults, and the aged, and to attempt to get the ailing to proper medical care.

2. A second contribution which the minister can make is to assist the patient in accepting a distressing diagnosis. Often the conveying of the information to the other members of the family is as difficult as it is important. Some of us may find that our time is saved, our work lightened, and the patient assisted by explaining the diagnosis to a minister who is well acquainted with every member of the family and with the methods of conveying difficult news.

3. The surgical operation provides another opportunity for the minister to contribute service to the patient. I have found that the period between the decision to operate and its performance is one of great loneliness and anxiety for the patient. Often there are things which he wishes to say. If he is at all religious, he is greatly comforted by a quiet and sincere prayer for the guidance and success of the surgeon, and for full recovery. Dr. Dicks has explained

that, to the surgeon, the operation may be a matter of technique, but to the patient it is an act of faith—faith in the surgeon, faith in the anesthetist, and faith in God to effect the healing. He says that in the Massachusetts General Hospital some years ago a large group of the patients facing surgery were asked calmly and casually: "How do you feel about it?" About 90 per cent of them talked about religion, saying in effect: "My confidence is in my surgeon and in God." The fact that the surgeon got ahead of God may not be an occasion for vanity, but for the suggestion that the patient may have been more concerned about the surgeon's part than he was about God's part.

4. A fourth time that the minister should be of distinct service is when a patient is facing the prospect of life with a handicap. Here the resources for victory are of the spirit, as they always are. Here the doctor may be as woefully inadequate as the minister would be in performing an amputation. Certainly it is more a problem for religion than for medicine.

5. Another opportunity for the minister to be of service to the sick is a long convalescence. During this period many patients grow bitter, turn in upon themselves destructively, and the springs of the spirit dry up. But loneliness may be turned, by loving and skilled help, into creative and socialized living. Again, the problem is religious rather than medical.

6. The final opportunity for ser-

vice is at the time of death. Only religion has anything to say to the person who is dying. Only religion looks upon death as the beginning, not as an end; as an emancipation, not an entombment.

Increasingly I am convinced that dying people need a specialized pastoral care. It is sometimes true that doctors and ministers work at cross purposes in the care of the dying, failing to supplement each other as well as they might. Pastors are sometimes prevented, by the orders of the attending physician, from seeing the critically ill who need and long for their care. This is frustrating to the minister, who recognizes that the physician is charged with the care of the dying person, but that he himself has a responsibility for the spiritual consolation and care of the dying.

In conclusion, across the patient's bed we face each other: you in your black coat with a prayer book in your hand, I in my white coat with stethoscope in my hand. At the beginning we were one; since the beginning we have always been together, unavoidably related; and when you are true to the ordination vows and I am true to the oath of medicine, the center of interest has been, is, and must always be in the man on the bed, your parishioner, my patient, God's creation. And if we work in unity together, the patient will come to see, to know, to love the Father God, who through us, in us, and in spite of us, remains the ultimate One who heal-eth all our diseases and forgiveth all our iniquities.

NEO-ORTHODOXY

John Alexander Mackay, president of Princeton Theological Seminary, has this definition to give: "Neo-orthodoxy is Calvinism in Bermuda shorts."

—*New Christian Advocate*

III. Four-dimensional Sermons

By F. Lincicome*

A sermon should have four dimensions. It should have height, depth, breadth, and length. A sermon ought to be high, high in its purpose, high in its aspirations. It should have breadth, covering in scope the whole area of discovered and revealed truth. A sermon should also have depth and length. I have heard a few sermons that I thought had only one dimension, namely, length. How long shall a sermon be? Ask Brother Jones and you will get one answer; ask Brother Brown and you will get another answer. It depends on the man. Many a preacher preaches till twelve, when he should have quit at eleven-forty-five. Of course sermons cannot be measured by feet and inches, as can a board. Sermons are not measured by hours. Some fifteen-minute sermons are too long and some sixty-minute sermons are too short. It depends on the man, his style, his type, his mind, his emotional appeal. It also depends on the audience, the size of the crowd, their tastes, their prejudices, likes, and dislikes; also on the type of sermon, whether it be evangelistic or doctrinal.

Martin Luther said, "A sermon to be good must be delivered slowly, without screaming or startling gestures. A sermon must not be too long.

A preacher must cultivate the art of saying it in a few words. A good preacher will stop when the people are anxious to hear more and think the best is still coming. Ministers often hinder the effect of their sermons because of poor terminal facilities; because of their altogether too extended process of termination."

Too many preachers give the first point, second point, third point, fourth point, and then the last point. After dwelling for some time on the last point, they say, "Now the conclusion, so and so." Then after a few minutes more they add, "Finally, my brethren," and, "Now I come to the end with a further word." Even the swiftly moving trains will blow their whistle three times before stopping, but I have heard some preachers blow theirs a half dozen times indicating a stop and yet were still going on.

No matter how great a preacher, how orthodox he is, he will wear the people out with a long sermon. Study the art of condensing. One cause for long sermons is a lack of preparation. It is about as big a job to know what to keep out of a sermon as it is to know what to put in. Mr. Spurgeon said, "If a man has something to say he only wants thirty minutes to say it; if he has much less to say it will take him much longer to say it."

*Evangelist, Gary, Indiana.

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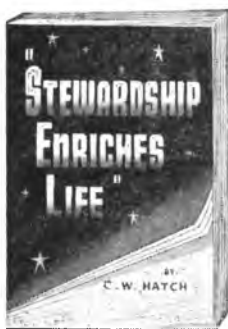
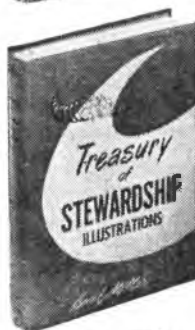
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"QUEEN of the PARSONAGE"

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

Contributed by Ruth Vaughn*

Portrait of a Queen

MRS. V. H. LEWIS**

SHE IS THE PERSONIFICATION of graciousness and serenity," someone once said of Mrs. V. H. Lewis. "She is poised and in control of every situation which arises. In every capacity of life, Mrs. Lewis is a queen!"

Mrs. V. H. Lewis not only acts the part of a "queen"; she looks the part. Always neat and trim, she shows forth to those about her the attractiveness of being a Christian.

A former member of her husband's church stated, "We were never ashamed to introduce her as our minister's wife. She was so winsome and attractive that all admired her. We were proud to introduce her to our friends. In dress, conversation, attitudes, and actions, Mrs. Lewis became the ideal around which we molded ours.

"To the friends of ours who were not Nazarenes nor familiar with the doctrine and standards of our church, we wanted to arrange their first initiation and impression of the church to be the meeting of our minister's wife. Just through an introduction and a casual conversation, those few moments could reveal to our un-

churched friends the true worth of the Church of the Nazarene."

In giving her personal testimony, Mrs. V. H. Lewis spoke thus: "Jesus saves and sanctifies and gives a deep peace. Blessings come when I use my energy in service for God. It is my deep desire to help someone else by my service and devotion.

"I have a horror of perhaps living a life that doesn't bless someone else. I truly want to make someone or something better because I have lived."

In the local parsonage and in the district parsonage, Mrs. Lewis placed her testimony in action. She could be counted on for help, encouragement, sympathy, and advice at all times.

Her love for others has created for her a world of ceaseless demands, exhaustion, and inescapable duties; but these fade away when she receives the rewards of her giving of self: seeing a fallen one rise and walk again because of her kindness, observing the healing of a broken heart after receiving her gesture of love, hearing the song of glorious freedom sung by one whom she led to Christ.

This world which she has made for herself—this world of giving of herself unstintingly to the service of others—has a splendor all its own. From this come the warmth of her personality, the joy of her smile, the beauty of her life. Truly this is a portrait of a queen!

*Pastor's wife, Amarillo, Texas.

**Wife of executive secretary of Department of Evangelism.

ROYAL COOKBOOK

On these cold winter days, nothing is quite so delightful as hot food. The Mexican favorite, enchiladas, is "hot" in both ways. A palatable delight, this is also an economical meal. Usually three enchiladas on a plate is a good-sized serving. This, with a salad, completes your menu. Here's how you do it.

Dip *tortillas* in warm grease, drain on absorbent paper. Fill each *tortilla* with: ½ piece cheese, 2 tbsp. chopped onion. Roll *tortilla* and fasten with toothpick. Cover *tortillas* with hot chili. Top with grated or sliced cheese. Place in oven until cheese is melted. Serve piping hot.

OVER TEACUPS

In our last issue we presented the first of four portions of a paper written by Mrs. James Tucker, parsonage queen in Butler, Indiana, dealing with the importance of the attitudes of the minister's wife in the success or failure in the ministry of her husband. This is the second part of Mrs. Tucker's excellent paper on this important subject.

"The wise pastor's wife will not think it fair to complain or demand time that would interfere with his service to others. She must be careful not to interfere with his study, so as to leave his mind clear for study and meditation.

"Just as the pastor finds that his greatest service in a parish is to give his people the privilege of pouring out their hearts to him, he also finds urgent need for some way of sharing the heavy burdens which are upon his heart. A sympathetic wife, who is a good listener to all his hopes and troubles, is a helpmate to any pastor. Only in her can this help be safely found. The wise wife can do much to ease and comfort her troubled shepherd.

"Let us be trustworthy and a safe keeper of confidences. The family physician and the lawyer observe this principle on their most sacred honor. The pastor and wife, more than any other one, ought to keep it. We are constantly seeing, hearing, sensing things which it is a sacred duty for us to keep to ourselves.

"Nothing can bring a downfall to the pastor more than a wife who is gossiping and telling all she knows. She is destroying the confidences of the people whom her husband is trying so hard to win."

BOOKSHELF WITH LACE

In the role of minister's wife, you will be asked many times the reason for our church stand on worldly and sinful amusements and places. It is vitally important that you understand these reasons yourself. Leslie Parrott has written a masterful little book discussing the place of amusements and entertainment in the life of a Christian. In its thirty-one pages it discusses movies, the use of tobacco, dancing, social drinking, gambling, and television. The name of the book is *Questionable Things and Places*, and it sells for only twenty-five cents at your Nazarene Publishing House. It would be fine if you could obtain several of these to place in the hands of the young Christians within your midst. This is an excellent little book which will answer a lot of big questions.

THE KING'S HOUSE

Have a baby in your house? An attractive addition to the baby bed is to make a ruffle flounce (floor-length) on each side of the bed. The flounce is made from material which measures twice the distance of the sides of the bed. The flounce is sewed to a muslin foundation which fits snugly over the springs. This also

makes a lovely attraction for half and double beds.

From the same material make a ruffle over the top of your bedroom curtains. This accents the bed flounce and adds color to any room.

For a scalloped spread to go with the flounce, you can make your own simply by securing material to cover the bed for the top and then sewing on the scallops. You may make your scallops by using a fourteen-inch pan or tray. For a single bed you'll have seven scallops on the side, four across the end of the bed. This will be an economical, interesting, and very attractive way to liven up your rooms.

HEART TALK

As ministers' wives, we have tremendous responsibilities to the people of our husbands' parishes, but we must never forget, while helping others, the awesome responsibility of making a home for our husbands,

molding the lives of the children which God has given to us, showing forth to them the loving spirit of Jesus Christ, the wearability of religion.

Many times throughout my life—when nerves were frayed, duties were calling, irritation came easily, and harsh words were spoken—my mother used to softly repeat this little poem. It might be one which we all could use.

*We have sweet smiles for the
stranger,
Kind words for the sometimes
guest,
But oft for our own the bitter
tone,
Though we love our own the
best.*

To the ones at home we must show forth Christ. Their future is in our hands.

Musings of a Minister's Wife

By Jean Watson*

I'M SURE many times you've heard the saying: "There's a romance in the ministry." To put it on the level of a minister's wife, let's say: "There's a romance to living in a parsonage." Not all of us live in the same kind of parsonage. There are some large, beautiful ones; some small, humble, but neat; and then some are just a few rooms in the rear of a church somewhere.

One evening during the preparation of the evening meal God spoke to me and reminded me of the romance (or, shall we say, the beautiful side). Imagine, if you will, three small rooms

in the rear of a small church. I had just put bread into the oven and it was one of the many sweltering days we'd had—it being the latter part of July. The heat was unbearable—three small children in this crowded space—one an infant of six months. Needless to say, it is easy to lose sight of the beautiful part of life in a parsonage.

But as I sat down to rest a moment, the question burned into my mind, Why are you here? My heart quickly answered, Lord, because I want to be in the center of Thy will. I'm here to help others find Thee. And then my heart took flight! God poured out a blessing that more than made up for the crowded rooms, heat, etc. And

*Wauchula, Florida.

then my earnest prayer was, O God, let this not be a barren, unfruitful year—but give us souls for our hire. And then there came the reassurance that God had not forgotten our labor of love. He has not forgotten the husband of that one who attends so faithfully, or those young people whom our hearts yearn to lead to Christ, or those we've not as yet reached, but whose hearts are starved for something to satisfy. No, He has not forgotten and He's going to give us souls because we're going to be

faithful to work, pray, and not lose sight of the romance of living in a parsonage. God has rewards for us, even in the little things of this life, which far surpass all else. Truly it is a most beautiful and satisfying life.

You may ask, What are the rewards of such a life? The answer is, "Tear stains on the altar"—tears from the eyes of those heavy under conviction, weeping their way through to victory. Let's not lose sight of the romance to living in a parsonage.

EVANGELISM

Blueprint for Revival

By Buford Battin

A REVIVAL IS A SPIRITUAL awakening in the church. As a result of a revived church sinners will be saved, backsliders reclaimed, and believers sanctified. If a local church is to succeed in its task, there must be seasons of special revival effort. A revival cannot be expected without definite plans, and those plans being activated. A blueprint is not a building, but it is a plan that may be followed in the construction of a building. I am suggesting a blueprint for revival.

R—RELIANCE

Reliance on God is essential for revival. There is the tendency at times to rely on human ability. Some have gone the rounds in trying to find something new and spectacular to present to the public. To attract a crowd some project or person has been advertised as an exciting wonder

of the world. These things may thrill and entertain the people but it is not the way to revival. We cannot rely upon our power and wisdom, but "our help cometh from the Lord."

We must exalt the Holy Spirit. He is our Guide and Helper. We are dependent upon the Holy Spirit to open hearts to truth, convince, convict, and move people. D. L. Moody said: "If the mighty angel Gabriel, who stands in the persence of God, were to come down from heaven, every hair blazing with the glory of that upper world, he could not convert a single sinner. Only the Holy Spirit can do that."

We rely on God when we honor His Word. The Bible is the Sword of the Spirit, that dispels darkness and slays the power of evil. Our songs, prayers, and sermons must honor the Word of God.

E—EXPECTANCY

For revival there must be expect-

*Evangelist, Lubbock, Texas.

ancy. This term as used here is related to faith. Jesus revealed that in some places He could do no mighty works because of unbelief. Sometimes God may surprise us and go beyond that which we expect or think, but more often than not He is limited because the people do not expect much.

More than once I have gone for an evangelistic campaign and upon my arrival people would begin to pour cold water on my faith and zeal. They told me of so many things that were against a revival effort. I was informed that people were indifferent, there were personality conflicts in the congregation, the weather was not right, and that with an epidemic of sickness in the community revival prospects were very unfavorable. If a mighty revival had come they would have been surprised and maybe as disappointed as Jonah was when God replaced judgment with mercy in dealing with people of Nineveh. People who look for problems and hindrances can gather an armload, but those who look to God for help in a revival effort will not have to seek in vain.

V—VISION

For revival there must be vision. "Where there is no vision, the people perish" (Proverbs 29:18a). We should have a vision of the need. We may look so much on our own personal and selfish interests to see that we are comfortable, happy, and pampered that we do not see the needs of others. This is a needy world and all the needs are not beyond the ocean. At close range we can find many people in sin, lives that are complicated, minds confused, and souls that are sick. Sin is doing its destructive work in homes of our neighbors. What a need there is for a revival today!

A vision of the need is not sufficient for revival but there must be a vision of the possibilities. God offers the remedy for sin. Hard cases can be won because the gospel is today "the power of God unto salvation to every one that believeth." We have always had a mighty adversary and there has never been a day when it was easy to win souls. We must have a vision of the needs about us and of the possibilities in Christ.

I—INTERCESSION

For revival there must be intercession. We can have power with God through intercessory prayer. Many people will never pray for themselves until we have prayed earnestly for them. Intercessory prayer is a specific petition offered to God in behalf of an individual in need; therefore a prayer list is essential, so that individuals are personally represented before God.

We have Bible examples of definite results of intercessory prayer. Abraham was informed of the impending judgment on the people of Sodom and Gomorrah. He prayed and as a result Lot and his family were delivered. There came a time in the life of Moses when the mercy of God was exhausted with the backslidden people of Israel. Moses prayed and his people were spared. There were those who came to Jesus in behalf of friends and loved ones who were in need and pleaded for Him to help them. These earnest petitions caused the Master to turn aside and grant their requests. It is taxing on energy, but without intercession we will fail in soul winning.

V—VISITATION

Revival visitation is essential. The early Christians went from house to house as witnesses for Christ. They took Christ to the homes of people. The method of visitation evangelism

has never been outmoded. Church members who live Christianity day by day will have an influence with their neighbors. Many people are not saved because they do not hear the gospel. Visitation in the name of Christ is the only successful means in our day of reaching people with the message of salvation. Through the efforts of a godly, sincere, and zealous people who will witness for their Lord and boost the work of the church, we can reach many people in our day for Christ.

A—ADJUSTMENTS

For revival there are often adjustments to be made. There must be an adjustment with self and God. We cannot be used of God to bring a revival to the church if our wills, motives, and attitudes are not in harmony with God. It is essential that the one who bears the name of Christ is assured that his sins are forgiven and that his heart is cleansed of the sin nature. People who will not pay their tithes, be loyal to the church, who practice sinful habits or who will be unfair in business, can be a hindrance to revival.

There must be an adjustment with self and others. A church member who has had unpleasant dealings with an unsaved person cannot influence that person to become a Christian until a satisfactory adjustment has been made and all resentment has been removed. Church members who are not in fellowship with one another and who hold grudges will defeat the working of the Holy Spirit in bringing revival.

There must be an adjustment with self and circumstances. Things are never ideal for revival. We are to serve God and go all out to win souls in spite of circumstances. There are some situations that we cannot change, and if we wait until things are ideal we will never start. We are not to become victims of every circumstance but adjust ourselves to serve God in spite of circumstances.

L—LOVE

Love is the heart of Christianity and it is the motivation of revival effort. There must be supreme love for God. The great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). If we love God supremely we will count no effort too much sacrifice that we may serve in His harvest field.

We must love people if we are to win them to Christ. The second great commandment is, "Thou shalt love thy neighbour as thyself" (Matthew 22:39). For revival there must be such concern for lost souls as if the destiny of your own soul were dependent upon their salvation. There are times when sin must be rebuked and reproof given to the sinner, but such preaching must be given in a spirit of love if sinners are to be humbled before God. Love wins because there is no defense against love. If we become cold and mechanical in our methods, we will fail in soul winning. Love for God and love for souls will bring revival in our day.

THOUGHTS AND WORDS

"He that thinketh by the inch, but talketh by the yard, deserveth to be kicked by the foot."

—*Sunshine*

Not by Bread Alone

By D. H. Robinson, M.D.*

MAN SHALL NOT LIVE BY bread alone, but by every word that proceedeth out of the mouth of God."

Since the time that Jesus said these words, the emphasis has fallen where it was intended, on the last phrase. But what about the first part?

There is a parallel set of phrases throughout the Gospels. Jesus frequently, if not almost exclusively, referred to himself as the "Son of man." More than one theologian has expounded that this was due to Christ's assumption that the other part of the identification, "the Son of God," would be less doubted than the fact that Jesus was also the Son of Man. We have the emphasis put on the part that the Saviour felt was least acceptable to His hearers.

The leading statement of this article is another instance where Jesus emphasized the part He felt to be least accepted. As for the fact that His followers would look after the bodily needs of His Church, He never doubted!

But what of our churches today? Do they look after the bodily needs? Of course they do not supply food and drink for the body as the Church did for the early Christians who banded together for protection, not only from the spiritual ills of their day, but also from the physical oppression of the Roman Empire.

But do our churches live up to the elementary requirements for the protection of worshipers while in the

church? This is surely a basic necessity. In many observations made by experts, first aid and safety are subjects left to the secular organizations that provide work or gathering places. These subjects are either considered above or below consideration by the house of God. But Jesus said, "Not by bread alone." His assumption clearly put, "Of course the church will look after My followers' bodily needs—but don't forget the spiritual."

If the rudiments of first aid and safety are given no thought in many congregations, how about the more advanced thoughts on the protection of ministers and church workers through the recognition of modern health methods, health education of the membership to protect their lives for more and fuller service of Christ, or the application of group methods in mental and physical health?

The following is a check list for ministers, church councils, and members to look over. The answers are left up to you. In each case the right answer will work for good in one way or another: prolong the life of your minister or you, prevent painful accidents, prevent suits for damages, lower the church's insurance rates, reduce absenteeism of members due to illness, put the church in a role of community leader for human well-being on a scientific basis, and much more.

If you answer these questions no, is it because you have studied the subject and rejected it? Haven't got around to it? Didn't know such things

*Corte Madera, California.

should be considered? Check list for churches on the bread of religion.

1. Do you have a well-kept, adequate first-aid kit in the church?
2. Are you sure that it is a first-aid kit and not a medical kit?
3. Is it available easily and do all the ushers know where it is?
4. Are all the ushers trained in first aid?
5. Did the church call upon the community facilities like the Red Cross or the local Health Department for help in training the ushers?
6. Did the congregation's physicians advise in the program?
7. Have you set up a continuing safety program for the church?
8. If there is a safety engineer in your membership, have you used his services?
9. If there is no safety engineer in your congregation, did you use community facilities which are available to you?
10. Do weak steps, loose rugs, slippery pavements, and all the rest of the everyday variety of safety hazards get attention from responsible individuals?
11. Are the windows or other ventilating systems under the supervision of someone who knows how to get the best ventilation and safeguard the health of the members?
12. Do your minister and other church workers have periodic health checks, so they correct health problems before they get started and therefore increase their life and usefulness?
13. If you are fortunate enough to have a physician who is a specialist in preventive medicine (group health problems, as well as individual problems), do you have him working for the health of all the members by advising on sound methods of safeguarding health of groups?
14. Cleanliness may not be next to godliness, but it is somewhere up on the list. Does the church use its great opportunity to forward health education, particularly with the children?
15. Does your Sunday school set a real example of a good place for children to be—safe, clean, with an atmosphere in which good mental health results?
16. If the minister should have a heart attack, do you have a clear idea of how you should proceed for the good of the church as well as the good of the man who leads you?
17. Do you know where you can get information to answer a question like number sixteen? Or about diabetes? Arthritis? Cancer?
18. Do all your ushers know how to handle fainting with the least confusion and the most safety for the victim?
19. Is your church leading in the community efforts to combat alcoholism, the scourge of millions in this country?
20. Is the church's efforts in alcoholism control sentimental or scientific?
21. Does your church lead on the community council, or is it leading in the formation of one?
22. Do you know about and have you joined the nation's interest in getting ministers, lawyers, and physicians together, such as the Howard County or the Boston training programs?

The list could go on and on. The physical and more particularly the mental health of every church member—indeed of every citizen—should be a vital concern of your church, some people believe. It is literally true that, although some churches lead their community in up-to-the-minute methods of safeguarding and promoting the health of their members, other churches have given the subject no attention. One important consideration lies in finding a source

of help or counsel for each congregation. This source usually lies right in the church—the physician members; or sources in the community—health departments and voluntary health agencies, or publications such as this one.

Man, indeed, should not live by bread alone—but his worldly needs have considerable importance. The church should be a leader to health, not a laggard.

Perils of Popularity

By E. Wayne Stahl*

AS I LISTENED TO our much-esteemed pastor at that week-night service, there flashed into memory a certain Bible verse. And I said to myself, That scripture, in a sense, can be applied to him. It was part of the speech of an orator who long ago had been hired by some ecclesiastical gangsters to accuse one of God's devoted servants.

The orator was Tertullus; the gangsters were certain Hebrew hierarchs; the accused man was Paul the Apostle. Felix, the Roman governor, was on the judgment seat.

Among various slanderous charges Tertullus declared that Paul was "ringleader of the sect of the Nazarene" (Acts 24:5c).

But while this came as a derogatory term, in my mind I applied it as a title of honor to our minister as the

leader of the activities of our local church. I rejoiced to be one of that "sect."

Yes, it is the same old world, both within and outside churchly ranks, who apply undeserved epithets to those who stand for the complete gospel of the Son of God!

The word "Nazarene" originally meant one who came from Nazareth, and Matthew used it as an appellation of our Lord (see Matthew 2:23).

Now this village had an evil reputation! Its inhabitants were considered as somewhat "wild and woolly." Folks looked upon it as a sort of "hick town," occupied by a crowd of "hillbillies." Philip shared this feeling of disesteem regarding the place (see John 1:26).

It was part of Christ's making "himself of no reputation" when He became a Citizen of it. And those who today, members of the Church of the Nazarene and others who be-

*Retired minister, Lowell, Massachusetts.

lieve in and live holiness, have the honor of "bearing his reproach," that of Him who was "holy, harmless, and undefiled."

Thank God, we in "these lonesome latter years" can, like Moses, esteem "the reproach of Christ greater riches than popularity!

Through the years the holiness folk have been victims of slander and severe misunderstanding. But let us remember that the name for the devil in the Greek New Testament is *diabolos*. From it we get our word "diabolical." Literally, *diabolos* is slanderer. See Revelation 12:10c; Job 1:9-11.)

Preacher, when *Diabolos* (see *Bunyan's Holy War*) is hurling some of his poisoned darts at you, you can know some of the holy exultation which the apostles knew when threatened by a truth-hating ecclesiasticism (Acts 5:41).

If a preacher faithfully shuns not "to declare the whole counsel of God," he is not going to be popular in some quarters. In fact certain ones will be disposed, as it were, to "hang, draw, and quarter" (as was the custom with criminals "in the good old days") in their minds.

But Jesus said, "Woe unto you, when all men shall speak well of you!" And John Wesley in making inquiry about preachers under his supervision would usually ask this question, "Does his preaching make anybody mad?"

If the reply was, "No," our great spiritual ancestor felt that the preacher's message-bringing needed amending.

Faithful preaching has to do with doing as well as with doctrine. I wonder if there is not a temptation with some of us sometimes to "tone down" our messages when it comes to everyday living—for instance, in regard to keeping the Sababth day

holy. Here is, I fear, an appalling forgetting to "remember the sabbath day, to keep it holy," on the part of our laity in some quarters.

Let him "get down to cases" in such matters, as well as in declarations regarding dress, lack of sacrificial living and of concern for the unsaved, and see if his popularity will not be diminished in the eyes of some.

But as he cries aloud and spares not, there will be divine grace to speak "the truth in love."

John the Apostle was a "son of thunder" and yet he was the apostle, pre-eminently, of love.

And John's Master, who sounded the glorious octave of true happiness in the eight Beatitudes, pronounced the tremendous "woes" against white-washed religionists.

He who wept over Jerusalem took a whip of cords and drove sacrilegious traffickers out from the Temple courts. Christ himself knew the perils of popularity. After He had miraculously multiplied for the multitude the loaves and fishes, the people would make Him King. But rejecting such deadly honor, "he departed again into a mountain himself alone."

There in prayer He fortified himself against the same temptation that had met Him in the wilderness (John 6:14-15; Matthew 4:8-10).

One of the periods of His public ministry has been called "The Year of Popularity." This was succeeded by "The Year of Opposition," culminating in gory Golgotha.

His heralds who with fidelity declare His complete gospel, and who at times must share the opposition to Him, will hereafter be partakers of His everlasting, royal triumph. In words sweeter than the sweetest music He will say to them, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom."

Contributed by Nelson G. Mink*

A CLEAN ANNOUNCEMENT

"Duz" you just "Dreft" along with the "Tide" of unconcern? "Vel," now is the time to "Cheer" up. If you want real "Joy," the "Trend" is for "All" the family to "Breeze" right into Sunday school. Hear our "SOS!" Don't let us have to "Dial" you this week to have you on hand for Sunday school this Sunday! Come on—Let's "All" light out and pull together like a "20 Mule Team." We'll be surely looking for you Sunday at 9:30 a.m.

—CLIFF TAZELAAR in *Broad Top City, Pennsylvania*
Nazarene Bulletin

GATHERED PEARLS

"Those who think it is permissible to tell white lies soon become color-blind.

"Many folk are like the farmer's well. It had only two faults. It froze up in winter, and dried up in summer.

"Shun idleness; it is the rust that fastens itself to the most brilliant metals.

"It takes a strong person to hold his own tongue."

—Selected

MISSIONARY MISSLES

Did you know that the Bible calls a professing Christian a liar if he is not interested in foreign missions? Read I John 2:4 and Matthew 28:19.

Did you know that one of the best plans for lifting the debt off the home church is to give liberally for foreign work?

*Pastor, Connell, Washington.

THIS SIGN APPEARED IN A NEW JERSEY INDUSTRIAL PLANT

"TO ALL EMPLOYEES:

"Due to increased competition, and a keen desire to remain in business, we find it necessary to institute a new policy, starting immediately.

"We are asking that somewhere between starting and quitting time, and without infringing too much upon the time devoted to lunch period, coffee breaks, rest periods, story telling, ticket selling, golfing, vacation planning, and rehashing yesterday's TV programs, that each employee try to find time that can be set aside and to be known hereafter as 'the work break'."

God probably feels a little like this towards His workers, when we do so many other things in life with our talents, time, and tithe.

—Anglisea, *New Jersey Baptist Bulletin*

EMPTY HEAVEN?

"If God gave command to the angels to evangelize the world, heaven would be empty in less than five minutes."

—Canton, Ohio, *First Church Bulletin*

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

Selling One's Birthright

TEXT: Genesis 25:32

1. Temptation to take the cash and let the credit go
2. Failure to "live with eternity's values in view"
3. Making the mistake of giving emphasis to trifles in life
4. Being governed by passion rather than principle
5. The tragedy of low aim in life

—NELSON G. MINK

Jesus Shows Us a True Pattern

TEXT: Matthew 11:29

Especially the words, "learn of me." We need a master gauge with which to check the developing pattern of our lives. The life of Jesus is this gauge. Let us check ourselves by His gauge. He was a Man of prayer and expected His followers to pray. He taught the Lord's Prayer, spent nights in prayer, and often arose early in the morning to pray. He was an active Man, requested to do many works. Jesus preached, taught, and healed. We are to be about our Father's business, for the time is short. This prayer and activity show a balance of life with prayer and works complementing each other. He was careful to take time for both. We too need to pray and work. Let us pray as if everything depended on God. Let us work as if everything depended on us.

—PAUL F. WANKEL
Dupo, Illinois

Victory over Our Enemies

And . . . Joshua called for all the men of Israel, and said unto the captains of the men of war . . . Come near, put your feet upon the necks of these kings (Joshua 10:24).

As a result thirty-one kings and their forces fell before Joshua. (See chapter 12.)

—NELSON G. MINK

Eighty-five and Much Alive (Caleb)

And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in (Joshua 14:10-11).

—NELSON G. MINK

Jesus Shows Us the Way

SCRIPTURE: John 13:31-14:4

Jesus was preparing His followers for His leave-taking. He wanted them to build a reputation for loving one another and then to follow Him. Peter illustrated a human willingness to follow. Jesus then alerted him to his weakness and coming failure. Peter later denied Christ, yet was called to love and to follow. Jesus, our Guide, showed the way through betrayal, false accusations, a false trial, and the disgrace of the Cross. Jesus kept faith and victory as He went the way before us. John 14:1-4 gives us a challenge and a glorious future. In spite of the pains and suffering you find as you love and follow, don't be troubled. The rewards are greater than the trials. Jesus has a place prepared for us. Job suffered severe loss, yet God saw him through!

—PAUL F. WANKEL
Dupo, Illinois

Running for God

The Christian life compared to a race.

1. We are exhorted to run (I Corinthians 9:24).
2. David believed in running for God (Psalms 119:32).
3. Isaiah tells us God has strength for the runner (Isaiah 40:31).
4. Many are hindered in running (Galatians 5:7).
5. You must watch as well as run (Philippians 2:16).
6. Stripping for the race (Hebrews 12:1).
7. The home stretch (II Timothy 4:7).
8. The prize won (II Timothy 4:8).

—NELSON G. MINK

Baptism with the Spirit and the Bible

TEXT: I Corinthians 13:1

INTRODUCTION: We have no desire to condemn any religious movement today, but simply to ascertain what the Scriptures say about the gift of tongues. Several positions are taken by scholars: (1) The gift was withdrawn at the close of the apostolic age, about A.D. 36. (2) It is the devil's counterfeit of the genuine work of the Spirit. (3) It is the evidence of the baptism with the Spirit—especially among the Pentecostals. (4) It is a species of hypnotism. (5) It is now occasionally bestowed upon sincere Christians for the promotion of the gospel.

I. THERE ARE AT LEAST THREE DIFFERENT KINDS OF TONGUES.

- A. Spurious tongues
 - 1. Heathenism
 - 2. Mormons
 - 3. Spiritualists
- B. Modern so-called tongues—Pentecostals
- C. Genuine Biblical tongues
 - 1. Day of Pentecost
 - 2. House of Cornelius
 - 3. Ephesians

II. TONGUES, AT BEST, WERE A SUBORDINATE GIFT (I Corinthians 12:9-10, 28). It is a ruinous error to put first what God puts last.

III. THE GIFT OF TONGUES IS TEMPORARY (I Corinthians 13:8).

- A. It did cease during the apostolic age when no longer needed.
- B. Some say it is being revived again.

IV. ALL GIFTS ARE IN THE ARBITRARY SOVEREIGN WILL OF GOD (I Corinthians 12:4-5, 12, 18).

- A. Gifts are a bestowment.
- B. Gifts not to be sought.

V. ALL GIFTS ARE INFERIOR TO PERFECT LOVE (I Corinthians 12:31).

- A. Love greater than any or all gifts.

- B. Love is supreme among the graces (I Corinthians 13:13).

- C. Love abideth—is permanent.

VI. HOW CAN WE EXPLAIN THE SO-CALLED SPEAKING IN TONGUES?

- A. Some say by hypnosis. (See B. F. Neely's book on tongues.)
- B. Some say by emotionalism.
- C. Some trace its origin to the devil.
- D. Some say a genuine tongue is Spirit-given.

VII. SOME REGULATIONS CONCERNING TONGUES (I Corinthians 14:27-28).

- A. Must have an interpreter.
- B. By course, or one at a time.
- C. Not more than three in any public meeting.

VIII. IT IS, AT BEST, A SIGN TO UNBELIEVERS. (I Corinthians 14:22).

- A. This is the very opposite position from our Pentecostal friends.
- B. Then if the sign is for unbelievers, the issue is confused.

IX. IS THERE A GENUINE GIFT OF TONGUES TODAY?

- A. Answer by Dr. Daniel Steele: "As the king of day [the sun] needs no trumpeter to proclaim that he has arisen, so the Holy Spirit taking complete possession of a human soul has no need of tongues to acquaint that soul of this blessed event."
- B. Answer by Rev. C. W. Ruth: "This is as though the sun in the polar system needed a tallow dip to prove it is in the neighborhood." And again, "The Holy Ghost is his own witness and can do so in a thousand different ways."
- C. Dr. Godbey, quoting Bishop William Taylor: "Some missionaries receive this gift."
- D. Dr. William Arthur says: "We are not called upon to say that it will never be restored to the church; for that is never said in the Word of God, nor should we ridicule or talk disrespectfully of the faith of any Christian who devoutly expects its restoration. All we say is, that we have no scriptural grounds to claim it as one of the

permanent gifts of the Spirit; and we may add that, if it ever returns to the church, it will be, not a mystification, but a miracle, a real speaking with 'other tongues,' not speaking in some unheard-of unknown tongues" (*Tongue of Fire*).

CONCLUSION: Why I do not seek tongues.

(1) I have the baptism with the Spirit and I did not speak in tongues when I received it. (2) I cannot unchristianize such men and woman as Luther, Wesley, Livingstone, Hudson Taylor, Wm. Booth, Bresee, Paton, Esther Carson Winans, Schmelzenbach, Mary Reed, Fox, Roberts, Morrison, and a vast host of others too numerous to mention who had the Holy Ghost and did not speak in tongues—evangelists, martyrs, heroes, heroines. (3) All gifts are in the arbitrary will of God and I have no directive to seek them. (4) All gifts are inferior to perfect love and I have found "the more excellent way." (5) I am happy in my soul and ready for the judgment; therefore I have no fear (I John 4:18).

—E. E. WORDSWORTH
Redmond, Washington

Sleeping Giants

SCRIPTURE: II Timothy; Romans 13:11
INTRODUCTION:

A. Frederick Barbarossa was a mighty fighting man who started out to lead the German army in the third crusade, but was drowned while fording a river. Legends sprang up about him. A shepherd told of discovering a cavern while searching for sheep. Inside were the sleeping figures of many fighting men. In the center of the room behind a marble-topped table slept Frederick Barbarossa. The shepherd tiptoed out, and somehow was never able to find the cave again.

The legend grew, and it was believed that Frederick would awaken and once again lead the armies

of his nation to victory. The sign of his awakening would be when the ravens stopped flying about.

Sometimes when a man of that nation became discouraged he would indulge in wishful thinking such as, I wish our sleeping giant would awaken—he would lead us to better things. Hitler played upon this thought in his rise to power. Of course, it's just a folk tale, but it serves to introduce a thought that sometimes comes to Gods' people.

B. Have you never looked over the task and need of the Church and not had similar thoughts?

1. When you've tried your hardest and seem to gain no ground; and when you've longed and prayed for revival, only to see loved ones turn from God unsaved—then the longing for a spiritual giant to arise becomes strong.

2. Where are God's giants these days? They're asleep. They sleep in our lives, and need to be awakened.

I. There is the sleeping giant of the Christian character you can have.

II. There is the sleeping giant of undeveloped ability.

III. There is the slumbering giant of total unity in the Church.

IV. There is the giant of sacrificial giving.

V. There is the giant of prayer and fasting.

CONCLUSION: Let's get a platoon of such giants marching together. They'll move the old ark on up the road!

—HAL GLOVER
Altadena, California

Victory Ahead of Time Assured

And the Lord said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire (Joshua 11:6).

—NELSON G. MINK

Your Time Is Up

TEXT: I Peter 4:17-18

INTRODUCTION: There are no islands of immunity from moral evaluation. Both the godly and the godless must stand judgment. Here Peter and Paul agree. Cf. Corinthians 5:10-11; Proverbs 11:31. Judgment for the house of God is intended to be redemptive; for the wicked it can be only retributive.

The time is now! There is a sense in which the entire gospel age is a "day of the Lord"—but Peter does not here indicate time in general (*chronos*); he speaks of the definite time of some decisive event (*kairos*), a crisis, or opportunity.

We live in the fullness of time—the time for judgment to begin. Peter's great question is: "If judgment starts here with us, where will it end?" and, "If the righteous must stand judgment, what will it mean for the sinful?"

I. JUDGMENT BEGINS HERE!

A. At the house of God (17a).

1. That judgment begins with God's people is evidenced throughout the whole of Bible history. (See entire chapter of Ezekiel beginning at 9:6.)
2. Jesus began His ministry with an act of divine judgment upon the temple of God. And at last he left it forever (John 2:13-17; Luke 13:35).
3. In Old Testament times the house must be cleansed of all leaven before the Passover could be celebrated.

B. With us (17b)!

1. The spiritual household. "First." We who have the light of the gospel. Fullness of light guarantees full and final judgment. We who are persecuted for righteousness' sake and for Christ's sake. We who profess to love Him. God's first visitations of judgment are always upon the Church.
2. Let us accept God's judgments

now. Upon our spiritual indifference, our shallow concern, our careless disloyalties, our attitude of spiritual neglect, our lack of faith. Each and all of us need: the Father's chastisements, the Saviour's intercessions, and the Spirit's guidance.

3. Yet this judgment of which Peter speaks can hardly be identified with mere testings by fiery trials. Christians must be at the judgment. There the genuine will be separated from the false professor. Cf. Luke 13:23-30; Matthew 25:31-46; Romans 14:12; Ecclesiastes 12:14.

C. The righteous scarcely saved (18a).

1. How much margin have you? Not that few are saved, but that none has any grace to spare. Salvation is not transferable. The five virgins had not enough oil for another and themselves. The Greek term "scarcely" (*molis*) means "with difficulty, rarely." "Escape with utmost difficulty."—Wesley. The final judgment will find even the godly with but little margin.
2. Peter never forgot how near he came to losing his own soul in a time of testing (Luke 22:31).
3. There are many whose conduct, so far as it meets the eye of the world, is irreproachable; but what about the thoughts and secret counsels of the heart? God looks within. "Not every one that saith . . . Lord, Lord," shall be saved.

II. JUDGMENT ENDS WHERE?

A. What is the end of the disobedient? (17c).

1. Those who, having heard the gospel, obey it not. These are not unevangelized heathen, but rebellious and apostatizing church folk.
2. The question suggests answers too awful for words. So the apostle leaves his solemn question unanswered.

3. If God's paternal chastisements be so severe, what must His vindictive judgments be like?
4. If the righteous scarcely make it, there is surely no hope for the disobedient.

B. Where shall the ungodly appear? (18b.) Cf. Revelation 21:8.

1. The so-called respectable sinner. The "up and out" moral man, self-sufficient without God (Luke 13:25-27).
2. Just the fact that you admit you are a sinner does not save you. (See Jude 14-15; Revelation 21:8; Galatians 5:19-21).
3. Rebels cannot inherit a royal throne. We must accept God's judgment upon our sins or it must abide upon our persons (selves) forever.
4. What judgment must await the sinner! With the blood of Christ on his hands. Having trampled the blood of Christ under his feet. With the prayers of the saints bottled up against him. With excuses on his lips by the dozens. With hatred in his heart for Almighty God.

CONCLUSION:

- A. Christian, are you carelessly drifting to judgment?
- B. Sinner, are you asleep to the clarion call of God to repent?
- C. The final judgment is no "pink tea" or holiday affair!

—ROSS E. PRICE

Pasadena, California

The Committed Life

TEXT: I Peter 4:19

INTRODUCTION:

- A. At this verse Peter reaches the climax of the lengthy exhortation begun at 2:1. In the K.J.V. it begins with "Wherefore," and so this verse concludes the exhortation with it. The word expresses here a great climax, a general conclusion, and a glorious counsel.

- B. This verse has been a great comfort and consolation to many a severely tested and troubled soul. Its formula for victory is simple and certain.

I. SEEK GOD'S WILL EVEN IF YOU MUST SUFFER FOR IT.

- A. God does not wish suffering for the sake of suffering merely.
 1. If we suffer, let suffering perform its redemptive purpose in our lives, i.e., to make us like Christ.
 2. If we suffer, let us go on doing right. Cf. Moffatt's translation. Surrender to God's will does not mean careless indolence, but the active practice of good.
 3. If we suffer, let it be for a good cause and in a right spirit. Cf. Wesley's notes.
- B. God does not wish sin.

1. God puts a premium on "well doing." Note the many emphases on "well doing" and "good works" in this Epistle: 2:12, 15, 20; 3:11, 13, 17; 4:19. Plus the urgency of a good conscience, 3:16, 21.
2. God opposes all sins, either of the flesh or of the spirit. Cf. 2:1, 11; 3:3, 12; 4:3, 15.

- C. God prefers suffering to sinning.

II. COMMIT YOUR SOUL TO GOD'S KEEPING POWER.

- A. Here we must follow Christ's example. See 2:23; Luke 23:46.
- B. Here we must have a concern for the greater values. Be sure the soul is committed to God, regardless of what may befall the body (Matthew 10:28).
- C. Here is the sacred deposit of a Christian. Do good and trust God with the consequences. God is able to guard what we have committed to Him. This is a banking figure of speech. Guard our deposit (II Timothy 1:12). Never fear the outcome of righteousness.

III. COUNT ON GOD'S FAITHFULNESS TO ALL HIS CREATURES.

- A. Great is God's faithfulness.

1. Contrast this with man's fickleness.
2. In His truth, love, and power, we may safely trust (Isaiah 40:28).
- B. Great is God's creatorship. (Cf. Nehemiah 9:6; Revelation 4:11; Isaiah 45:12; Hebrews 11:3.) As divine Creator, He perfectly understands the needs of all His creatures and provides for all. We are the offspring of God (Acts 17:28-29).
- C. Great is God's solicitude.
 1. God is not indifferent to our sufferings.
 2. He who minds the sparrow's fall and numbers each hair of ones' head has a concern for your well-being (Luke 12:7; I Peter 5:7).
 3. He is still the Eternal Father (Matthew 6:32-33; 7:11; II Peter 2:9). God cares!

CONCLUSION:

- A. If we will be faithful in "well doing" and unfaltering in our committal to God, God will guard faithfully our eternal well-being.
- B. This verse is the great exhortation to sufferers, the divine subjunctive to Christians, and the apostolic summation of the believer's hope.
- C. This is the foundation stone of life's ultimate confidence.

—ROSS E. PRICE
Pasadena, California

The Great Restoration*

TEXT: Psalms 51:12

- I. UNDERSTANDING THE ESTATE OF MAN
 - A. Notice creation. Man was made in the image of God (Genesis 1:26).
 1. Man was made pure, holy, righteous, like God.
 2. Creation was the establishment of a perfect body and soul.
 - B. Notice the fall of man (Genesis 3).

1. Man lost his purity, holiness, righteousness, and Godlikeness.
2. Man lost his controlling and organizing principle.
3. Man's fall created an estrangement from God.
4. This became the underlying motivation for God's plan of salvation.
5. Man cries for a God to restore the principles and nature lost in the Fall.

II. THE PROVISIONS OF THE ATONEMENT

- A. Plan of salvation by God (John 3:16).
 1. "Love" implies the depth of His concern.
 2. Gift of His "only begotten Son" implies His desire to go the limit to reclaim man's lost estate.
 3. "Whosoever" implies the scope of His plan.
- B. Earthly ministry of Christ taught man the art of true repentance.
 1. "Except ye repent" was the undertone of His ministry.
 2. Much of His ministry was geared to awakening man to the cost of eternal life.
- C. Pentecost provided the mighty empowerment of the Holy Spirit.
 1. Acts 1:8.
 2. The remission of sins and forgiveness banish guilt.
 3. The baptism of the Holy Spirit instills, restores, and re-establishes the moral nature of God and the controlling and organizing principle within man.

III. ADJUSTMENT OF THE MORAL NATURE

- A. Gospel call is to the sinner.
 1. Christ's purpose in coming to the earth was to seek and save the lost (Matthew 18:11).
 2. Christ came to search for "the lost sheep of the house of Israel" (Matthew 15:24).
- B. Acceptance of the gospel call via repentance is a call to complete surrender of the will.
 1. Romans 12:1.
 2. All of self must be given to

*Ministerial Fellowship, Olivet College, Sermon Award, 1958.

claim the benefits of the atonement.

3. Only by complete surrender can complete adjustment come.
- C. Presence of the Holy Spirit brings to man a controlling principle.
 1. The adjustment is here realized.
 2. God becomes our Guide and Companion when our all is given.
 3. Man now has a consciousness of:
 - a. Ethical standards and obligations.
 - b. Love made perfect by the work of the Holy Spirit.
 - c. Will to choose wisely.
 - d. Sense of deep devotion to Almighty God.
 - e. A right relationship with God.
 4. When such a realization becomes an experience, it can truly be said that it is a great restoration.

—NEIL STRAIT

What Is Necessary to Get to Heaven?

TEXT: Matthew 7:21

INTRODUCTION:

- A. We don't get to heaven by just having a desire to go there. Even the ungodly desire heaven.
- B. We don't get to heaven by acts of goodness or outward righteousness (7:22-23).
- C. The first thing necessary in getting to heaven is to:

I. HAVE AN INVITATION

- A. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).
- B. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).
- C. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pas-

ture" (John 10:9).

- D. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me" (Revelation 3:20).

II. MAKE PREPARATION

- A. To take a trip requires preparation.
- B. Not partial—not forgetting anything.
- C. Not last-minute.
- D. Not like rich farmer (Luke 12:16-20).
- E. Like the prodigal (Luke 15:18).

III. MAKE A RESERVATION

- A. To take a trip also requires a reservation for lodging.
- B. We can have a reservation into heaven.
 1. Revelation 20:12
 2. Revelation 20:15
- C. Paul knew that his fellow workers had reservations (Philippians 4:3)

IV. HAVE DETERMINATION

- A. When taking a trip one does not turn back at first mountain.
- B. Determination and loyalty go together. We cannot and must not look always for the easy path.
- C. Hebrews 12:1.

CONCLUSION: If we have received the invitation, made the preparation, secured a reservation, and have determination, we should look with anticipation towards heaven (Revelation 21:21-23).

—RALPH L. SLAYTON
Arcata, California

Sermon Outlines from Hebrews

SCRIPTURE: Hebrews 7:1-28

INTRODUCTION: In this seventh chapter the apostle further develops the thought of the superiority of the priesthood of Christ. He is a Priest after the order ("rank") of Melchisedec. His priesthood is an unchanging priesthood, and therefore He is able

to save "to the uttermost [all] that come unto God by him."

I. PATTERN OF THE NEW PRIESTHOOD

- A. Titles of this priesthood (vv. 1-2)
- B. Tithes from the patriarch (v. 2)
- C. No temporal pedigree (v. 3)
- D. A timeless priesthood (v. 3)

II. PRE-EMINENCE OF THE NEW PRIESTHOOD

- A. Authority over the patriarch (Abraham) (vv. 4-10)
- B. An altered priesthood (vv. 11-14)
(See pages 238 and 239, *The Epistle to the Hebrews*, for Dr. Wiley's interesting summation of the contrast between Aaronic priesthood and Christ's.)
- C. An almighty Priest and Potentate (vv. 15-17)

III. PERFECTION OF THE NEW PRIESTHOOD (vv. 18-28)

- A. Surety of the Testament (vv. 18-22)
- B. Saviour triumphant (vv. 23-26)
- C. Sacrifice tendered (to God) (vv. 27-28)

—MERRILL G. BASSETT
Yuma, Colorado

SCRIPTURE: Hebrews 8:1-13

INTRODUCTION: In the seventh chapter the writer has considered the necessity for a new order of priesthood based upon his references to Melchisedec. Now there is a transition in his argument to a consideration of the necessity for a new order of service or ministry. This is based upon a comparison of Aaron and Christ.

I. THE MINISTER OF THE HEAVENLY TABERNACLE (vv. 1-5).

- A. The princeliness (vv. 1-2).
- B. The presenting (v. 3)
- C. The pattern (vv. 4-5). The old Tabernacle is made after the pattern of heavenly things.

II. THE MEDIATOR OF THE HOLY TESTAMENT (vv. 6-13).

- A. A new Propitiator (v. 6).
- B. A native powerlessness (vv. 7-9).

The old covenant could never take away sin or bring about perfection of heart.

- C. A necessary placing (vv. 10-11). There is now a placing of God's law in the human heart.
- D. A noteworthy pardon and purity (vv. 10-12).
- E. A non-regrettable passing away (v. 13). The first covenant "decayeth and waxeth old [and] is ready to vanish away."

—MERRILL G. BASSETT
Yuma, Colorado

SCRIPTURE: Hebrews 9:1-28

INTRODUCTION: As the writer of this Epistle, in this ninth chapter, further develops the thought of Christ's high priestly ministry for us, in the heavenly tabernacle, he seems to have uppermost in his mind the beautiful typology of the great Day of Atonement. He clearly shows us how Jesus is the great Antitype of all that was dimly foreshadowed back there under the old covenant.

I. THE PATTERN OF THE SANCTUARY (vv. 1-10)

- A. Order of the sanctuary (vv. 1-5); the pieces of the furniture in the sanctuary and their arrangement in the outline of the cross
- B. Ordinances of service (vv. 6-10)
 - 1. Blood of atonement (vv. 6, 7)
 - 2. Bar to access (v. 8)
 - 3. Barren administration (vv. 9-10)

II. THE PERFECT SACRIFICE (vv. 11-23)

- A. Perfect body (v. 11) (See page 291 of Dr. Wiley's *The Epistle to the Hebrews* for comment on the view of the ancient church fathers on this point; also Dr. Adam Clarke.)
- B. Perfect Blood (v. 12)
- C. Perfect balm (vv. 13-14)
- D. Perfect bequest (v. 15)
- E. The purging basis (vv. 16-23). It is blood! The blood represents life. This gives to the blood of Jesus its supernatural value.

III. THE PRE-EMINENT SUPPLIANT (vv. 24-28)

- A. A supreme Advocate (v. 24)
- B. A sufficient Atonement (vv. 25-26)
- C. A second appearance (vv. 27-28)

—MERRILL G. BASSETT
Yuma, Colorado

It Is Later than You Think!

SCRIPTURE: Matthew 24; 25:1-13

TEXT: Matthew 24:42

INTRODUCTION: The guiding philosophy of the world is: "It is later than you think, so better have your fun while you're young." But the philosophy of the Christian is: "Watch therefore: for ye know not what hour your Lord doth come."

In the parable of the ten virgins it was the midnight hour when the bridegroom came. Therefore midnight is the crucial time. There are many signs that point to the lateness of the night. Let us look at a few of those things that would indicate that we are fast approaching:

I. THE CERTAINTY OF THE MIDNIGHT HOUR

- A. . . . *perilous times shall come* (II Timothy 3:1). There have never been so many dangers for the Christian as there are today.
- B. *And many false prophets shall rise, and shall deceive many* (Matthew 24:11). With nearly three hundred denominations in the United States, there are bound to be many false prophets among them.
- C. *And because iniquity shall abound, the love of many shall wax cold* (Matthew 24:12). Sin has become so popular that millions have been made cold and dead spiritually while they go on professing, not knowing they have not the strength of the Lord.

II. THE NECESSITY OF BEING ALERT

- A. The Lord shall return suddenly.
For in such an hour as ye think not . . . (Matthew 24:44). . . .

the day of the Lord so cometh as a thief in the night (I Thessalonians 5:2).

- B. The lesson of the ten virgins teaches us to be prepared.
- C. Our readiness depends on our watching (Matthew 24:45-51).

III. THE DANGERS OF BEING UNPREPARED

- A. . . . *it is appointed unto men once to die, but after this the judgment* (Hebrews 9:27). *There shall be weeping and gnashing of teeth* (Matthew 24:51).
- B. To have the Lord say those most heartbreaking words: "I know you not."
- C. If we are not prepared to meet Him, then we are not enjoying His fellowship here and now.

CONCLUSION: The love of God has been shed abroad for the benefit of all. God is not willing that any should perish, but we are free moral agents and must choose for ourselves. Don't let God love you in vain. Respond to His call and prepare for His coming.

—WILLIAM C. SUMMERS
Union City, Pennsylvania

Christian Progression

SCRIPTURE: Matthew 9:36-38

INTRODUCTION: Christian progress very largely depends on vision and purpose. Vision is that which you see, and purpose is the determination to make that vision a reality. In our text Jesus looked upon the fields and saw the multitudes. But He saw more than multitudes. He saw sheep without a shepherd. Then He purposed to do something about it.

I. "WHERE THERE IS NO VISION, THE PEOPLE PERISH" (Proverbs 29:18).

- A. How do we get a vision?
 - 1. Vision comes by prayer.
 - 2. Vision comes by the Word of God.
 - 3. Vision comes by experience and seeing human need.
- B. What will we do when we get a vision?

1. We will pray until something is done.
2. We will put legs to our prayers where possible.
3. It's effort that counts, not wishes.

*To wish is the play of an office boy;
To do is the job of a man.*

(Author unknown)

—WILLIAM C. SUMMERS

Union City, Pennsylvania

II. WHERE THERE IS NO BURDEN, THE PEOPLE ALSO PERISH.

- A. There is a difference in these statements and yet not a great deal. For without a vision the lost will perish, and without a burden the Christian will perish, and in the end both are lost.
- B. Burden is the natural follower of vision. If you really get a vision, you will soon have a burden.
- C. Burden takes control of your whole being until you will be willing to make any sacrifice to bring the thing to pass.

III. VISION PLUS BURDEN EQUALS EFFORT.

- A. Someone has said, He that has a vision and no burden is visionary, but he that has the vision and the burden is a missionary. True. The words of the king are surely true where he said, "Where there is no vision, the people perish" (Proverbs 29:18).
- B. "Anything that is worth doing is worth doing right" certainly can be applied to the Christian life. The "almost" Christian is a miserable person. The person that really cares will care enough to work.
- C. Great effort is possible only as a result of vision and burden.

CONCLUSION:

*It isn't the job we intended to do,
Or the labor we've just begun,
That puts us right on the balance
sheet;
It's the work that we've really done.*

*Our credit is built upon things we do,
Our debit on things we shirk;
The man who totals the biggest plus
Is the man who completes his work.*

*Good intentions do not pay bills;
It's easy enough to plan.*

"The Morning Star"

*And I will give him the morning star
(Revelation 2:28).*

- I. Morning star stands for the dawn of a new day.
 - A. Morning star is a bringer of new life, joys, hopes.
 - B. The "day star" is to "arise in your hearts" (II Peter 1:19).
- II. The star is a sign of royalty. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel . . ." (Numbers 24:17).
- III. The star is a guidance to God. "We have seen his star" (Matthew 2:2).
- IV. Christ is this Morning Star. "I am the root and the offspring of David, and the bright and morning star" (Revelation 22:16).

—NELSON G. MINK

Steps of Uttermost Salvation

TEXT: Hebrews 7:25a

1. REPENTANCE: return of the prodigal son to the father (Luke 15).
2. SEPARATION: Abraham followed the leading of God when he left country and kindred to follow God (Genesis 12).
3. CONSECRATION: Daniel had this when he purposed not to defile himself with the king's meat (Daniel 1).
4. ERADICATION: A work of God freeing us from the spiritual curse given in the Garden of Eden. Performed upon Peter. Freed man of fearing spirit on Day of Pentecost (Acts 2). Freed of harmful prejudice through dream (Acts 10).
5. PURIFICATION: Act of God through Spirit baptism. Identified by St. Paul in Titus 2:13-14. We are to be pure people, zealous of good works.

—PAUL F. WANKEL
Dupo, Illinois

Book of the Month Selection, November, 1959

THE PRICE TAGS OF LIFE

C Roy Angell (Broadman, \$2.75)

To the hundreds of ministers who read *Baskets of Silver*; to the scores who have asked me, "When will we get another Roy Angell book?"—here is the answer and it is fresh from the press.

The Price Tags of Life is a volume of twelve sermons. But that alone is not why it is a Book Club selection. These are evangelistic sermons—but that either is not the sole reason for choosing this book.

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You ask yourself, How does Roy Angell gather these illustrative gems? I ask myself the same question. Then, failing to get an answer, I file them in my ready-reference drawer. They fairly cry aloud to be used and that right quickly.

CANDLE, STAR AND CHRISTMAS TREE

Charles Allen and Charles Wallis (Fleming Revell, \$1.00)

We have had Christmas books previous to this from the pen of these same authors. Here is another splendid Christmas volume. It deals with the various Christmas symbols that are used universally to make Christmas meaningful and real. Here in a brief volume the authors give us the spiritual background, the spiritual meaning of these symbols, and throughout they urge that Christmas be kept Christmas and not lost in the paganizing influence of our commercial age.

GROWING STEADY

Verna Joiner (Warner Press, tentative price \$1.00)

This is a frank, but fair and wholesome, discussion of teen-age problems. It is well supported by teen-age testimonies, certainly well written by an author who knows how to speak in teen-age language regarding matters that are pertinent to teen-agers.

FUNERAL SERVICES

James L. Christensen (Revell, \$2.50)

This is a quality funeral manual. Its major contribution is not in the number of funeral services it offers so much as in the variety. This offers funeral services for such varied occasions as: one who had mental illness, one of poor reputation, cancer victim, suicide victim, multiple funerals, infant, teen-age, youth, etc. It lacks in evangelical tone, but that can always be added. The scriptures are not taken from the King James Version, but that too can be altered as desired.

HOW TO WIN OVER WORRY

John Edmond Haggai (Zondervan, \$2.95)

For those who are interested in investing a solid sum of money, here is a book that is certainly substantial, solid, and practical. The author bluntly assumes the position that worry is essentially sin. He proceeds to discuss the cure and his prescription is basically this: Praise plus poise plus prayer equals peace.

The arguments throughout are solidly supported with scripture, and this is one of the most dynamic and thorough studies of the subject of worry that has come from the press recently.

SERMONS PREACHED IN A UNIVERSITY CHURCH

George A. Buttrick (Abingdon, \$3.75)

The messages in this volume are beamed to the intellectuals even as the title of the book would suggest. They are strong in insight and also rife with speculation.

The book lacks in dogmatism even at points where the position would seem to be evangelically secure. This may arise from the fact that he is delivering the messages largely to those of philosophic mind who dislike taking any final position on any theological issue.

EVANGELISTIC ENTREATIES

John Scott Trent (Zondervan, \$2.50)

In ten chapters here are warm, interesting, practical, pointed gospel appeals. This is a splendid contribution to evangelism. The first two chapters deal largely with revival methods; the last eight chapters are strong, evangelistic sermons with very apt illustrations.—E. E. WORDSWORTH.

THE OTHER SIDE OF ROME

John D. Wilder (Zondervan, \$2.50)

This book clearly presents Rome's erroneous system of doctrines and practices, tradition, the Mass, images, indulgences, relics, and superstitions. Priesthood and the papacy are traced through history, factually and without vindictiveness.

I know of no book on Romanism to compare with it in carefully presenting Catholicism without rancor and prejudice and giving the reader the unvarnished facts. It would be of value to parents, pastors, voters, and every person in any way responsible for religious education.

Its burning, penetrating, convincing, factual history of Roman Catholicism and its dangers to our American way of life and the religious freedom of the world are clearly portrayed.—E. E. WORDSWORTH.

YOU CAN HOPE AGAIN

W. Albert Donaldson (Warner Press, \$2.50)

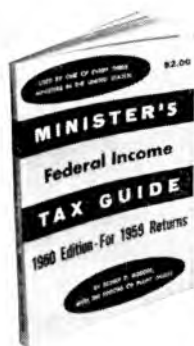
As the title suggests, the author has a basic thesis that, regardless of the circumstances of life, there is the basis for hope: hope based upon the promises of God, and the goodness of God.

The book is evangelical throughout; however, one might wish it were a bit more clear-cut as to the new birth, especially in a place or two where it would have been decidedly appropriate to come out frankly in favor of crisis regeneration. It is beamed for lay reading; therefore it avoids the scholarly or classroom presentation that might be expected where beamed to the ministry. In a day of pressure when many give way to pessimism, this is a good antidote.

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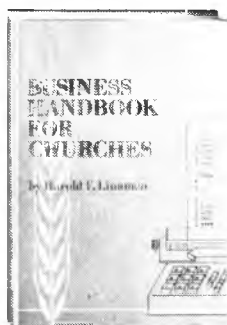
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