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The Challenge of Hardship**

By J. B. Chapman*

MY FATHER USED to tell us stories about the Civil War. He told us few things that were amusing; usually his stories gathered about battles and danger, sickness and suffering, forced marches and hardships, blood and death. But we all grew up trained to make little of hardship, and to meet and overcome difficulties—he made such living attractive to us.

Even to this day, in the United States Army, the more dangerous the branch of the service, the more volunteers there are for that branch. Men of the world are not deterred from working in forests and mines because such work involves dangers and hardships. There is a challenge in hardship that ease and comfort do not possess.

Paul exhorted Timothy to “do the work of an evangelist,” and as a prelude to this exhortation he called upon his young friend to “endure hardness, as a good soldier of Jesus Christ.” The arrangement suggests that soul winning is a precious calling, and that fruitage in this field is obtained at a price.

No matter in what age or in what land he lives, the soul-winning preacher is, and must be, a pioneer in spirit. He must be a lonely man, for there are never too many of his kind anywhere. He must be one to whom

danger appeals. He must be uncompromising, and of such independent spirit that he is ready to take the consequences of his calling in the same spirit that John the Baptist took his rough clothing and homespun table fare. He must set his soul to seek other souls, and must not permit any interference with his purpose.

There are those who can think of hardships only in terms of physical things like food and clothing, shelter, and modes of travel. But these represent but the simplest and least important items in the category of ministerial hardship. In these matters I speak, not as an observer only, but also as a partaker. I have preached in patched clothing; have fasted three days in the week of necessity rather than of choice; have walked to appointments through the mud, when there were trains but no fare; have slept many nights in the straw or on the boards of a schoolhouse bench; have felt the pinch of cold weather when fuel was scarce. Ah, yes, who that began preaching holiness as a boy of sixteen in a western rural section in A.D. 1900 has not known these things? But I speak from experience, and say again that these things are elementary and in the least important category. I would not send every beginner back to these things as essential to his apprenticeship—not unless I could give him the advantages we had also. We had the

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*Deceased.

advantage of little competition either from worldly follies or church programs. We had the advantage of rural conditions where the traveling preacher was a drawing card and a local wonder. We had, after the first few days, big crowds to hear us, which a preacher accounts assets in the promotion of his work. We seldom paid for a night's lodging, a meal's victuals, a haircut or shoe-shine, or any rent for the places in which we preached or for any furnishings required. Ah, no, those were good days in spite of hardships. The hardships were nearly all of the simple sort, and we were happy in spite of them.

But they are wrong who disparage the hardships of the preacher of today. Such people see only the parsonage in which the preacher lives, the comfortable church in which he preaches, and the money support that is his due. But these things too are of small consequence. What breaks

the true preacher's heart are the things the average onlooker does not see at all: the backslidings of recent converts, the coldness of old-time church members, the prayerlessness of some of the most faithful, the human problems which come up in the homes of the best people, the want of fruitage in the revival meetings, the lack of success in the endeavor to bring certain ones to Christ and into the church. The challenge of hardship is just as real in the average "desirable parish" right today as it was in the most pioneer proposition a generation or two ago. There has been change, but from the standpoint of hardship, no improvement; and, what is more, there likely will not be any improvement. In the very nature of the calling, we must be always on the way, but never there until death shall close our day. If a man does not like sweat and toil and suffering and hardship and blood, he will not like the preacher-calling.

UNNATURALNESS

Dr. Parker said: "The thing that people often dislike in a minister is some unnatural air he has assumed by probably trying to imitate someone he admires. It is often our unnatural attitude they dislike. Be earnest and you will be wise and good. Invite criticism if you would be strong and useful. Fret at criticism, if you wish to lose a life rather than endure temporary mortification. What I do warn you against is the wickedness of taking any studied gestures into the pulpit. Abandon all selfish notions of popularity when you stand before men as a messenger of God and that you may be enabled to do this, watch and pray and fast if need be, and God will accept your sacrifice. Look upon all self-consciousness in your ministry as a temptation of the devil. Cry mightily to God that He may break the snare, for what have you to do with your personality and with human opinions about your appearance and style when your Lord is waiting to speak His living words through your lips? Will you attract their eyes by a gesture when you should fix their vision upon the uplifted Saviour? May God in His mercy make us dumb rather than allow us to preach ourselves, and rather may He fill us with His love that our preaching may be all of Christ."—Contributed by B. V. Seals.

XIII. Worship and Evangelism

WE HAVE INTIMATED on several occasions during this series that one of the very significant relationships in this matter of worship is that which relates it to evangelism. Certainly there is no phase of the problem of worship which ought to receive more careful attention by ministers. Especially is this true for those who give a large place to evangelism in public services. We must discriminate with great care here or the purpose of our services will be muddled and the results of worship will not be effective.

The problem of understanding these relationships is made difficult because of the very intricate complications which surround the concepts of worship and evangelism. As we have seen previously, there is a very wide separation in the various philosophies of worship. There is also a multiplicity of definitions of what we mean by evangelism in the public services of the church. For example: There are some who recognize only a slight place for evangelism or at best interpret evangelism in a very limited fashion. These would clamor for worship as the great purpose of the services of the church. On the other extreme are groups who give little place to worship, as such, placing most of their stress on evangelism, with most of their services built to get people to make personal decisions and move in the service to accept Christ. Others, who do strive to accept a distinctive place for both wor-

ship and evangelism, tend to keep them in separate compartments in the church's program, feeling that worship is worship and evangelism is evangelism and that the two, because of their very natures, must operate on different levels.

But worship and evangelism must not be as widely separated as these views might indicate. True, there are some differences; we err when we seek to identify them, either by identifying evangelism with worship or by identifying worship with evangelism. However, if we properly understand worship and properly understand evangelism, the two ideas are not as far apart as we commonly believe. Our solution is to see the place that each fills and to bring them together in an effective manner in the program of the church.

There is a place for services which are principally for worship. In fact, many of our pastors need to see that this is what our people most need. Too many of our churches have developed light and shallow services built on a regular diet of "chaffy" music, an egocentric point of reference, and a superficial, man-centered sermon. Quite frequently these have, like Topsy, just "grewed" without any real intention of so doing under vague, indefinable supposition that this type of service is essential to evangelism and to the informal, free heritage which is ours. But even though a pastor and church feel the value of freedom and informality—

and they do have a place—they should see also the value of spacing these services with those which are God-centered—with hymns, prayer, and total purpose of the service centered on praise and adoration, which are the heart of true worship. Only as we ever and again turn the minds and hearts of our people toward God will we lead them into the highest level of Christian life and experience.

Usually our pastors think of the Sunday morning service as this “worship service” of the week. There are several reasons why this plan adapts itself well to this emphasis. Historically this service has been the worship service and people have thought of it as the service in which the “church” comes together for fellowship and worship. Again, the mood of the people is geared to praise and worship on Sunday morning. Just how to explain this is difficult but it is true. If we would turn our people free to express their own feelings in this service they would express them first in worship. Furthermore, it is a good thing to turn our people’s minds Godward at the start of the Lord’s day services. This is the beginning of all worship.

This is not to say that on occasion the morning service will not have another emphasis. Yet in the main it should have worship as its basic purpose. All that has been said of the values of relevant worship would add up to convince us that such worship services are vital in the life of the church.

On the other hand, we must not be misled into believing that worship constitutes the sum total of emphasis which should be worked out in the week-by-week services of the church. To stress worship alone every time we come together is to weaken the church just as certainly as if we neglected worship or gave it only minor role.

There is a place for services of inspiration, of challenge, of missionary interest, of study, of prayer, of testimony, of promotion, and for other significant interests which relate to the total task of advancing the kingdom of God.

Not the least of these other interests is that of evangelism. This emphasis, of course, can be the principal purpose of a given service, such as special revival services, the evening service, or on occasion the morning service. We must see that if we are to be true to the evangelistic heritage of our church and accomplish in the winning of souls all that a church should in this day, we must give attention to this thrust of evangelism.

Thinking in this vein we see that evangelism in one sense is a method or an approach to a given service. That is, we go into a service with the express purpose that it shall be geared to evangelism. Apart from the special evangelistic services, which are pretty much a study in themselves, we have through the years spoken of the Sunday evening service as the “evangelistic” service. And there are many good reasons why this tradition has been accepted, and there are good reasons why it should be continued. Hence this year’s emphasis on the importance of the Sunday evening service. The evening lends itself to the gospel-song type of music; there is a mood of the people to express themselves in this type of testimony. Furthermore, we are not as limited for time as is usually the case in the average Sunday morning service; there is time for more music, testimonies, and for an altar service and praying with those who would seek God. Beyond this, Sunday evening has in the past had an appeal to the unsaved who need the service of evangelism. Many

such sleep in on Sunday morning; some will respond to the invitation of the Christian witness to go with him to church in the evening; the very need for "something to do" has in the past lent impetus to those who need God. The Sunday evening evangelistic service has contributed much to the growth of our church and the impact for God that she has made upon her generation. And the evangelistic service, methodically put together with this purpose in mind, has a big place in the program of the church.

It is in this "method" that the great variance between evangelism and worship is apparent. One type of service moves in one direction; the other type of service moves in another. Particular elements of the service (music, prayer, message, etc.) are used one way one time and another way the other. We must see that both of these types of service do have a place in the over-all pattern of services.

However, this is not the most difficult part of the issue to grasp. We must see also that worship and evangelism must be mixed as a part of the *purpose* of any one service and that they thus become an objective in the service toward which to drive as well as a method to be used.

That is to say, some of our "evangelistic" services would be more effective and would contribute more to the total life of both the unsaved and the Christians who are present if they were built upon a more solid foundation of "worship." Our "evangelistic method" is backfiring in all too many cases and is producing the light and superficial services which we deplore. This is true largely because we are looking to a set method which we have been taught to believe will produce results, and have not built even these services upon the strong basis

of the Word of God, solid Biblical preaching, and an atmosphere of genuine worship of God. The basic principles of true worship need to be injected into our evangelism. Human gimmicks in getting people to seek God can never adequately substitute for the genuine moving of the presence of God. And this latter results when God's people are truly worshipping and allowing themselves to be conductors through which the Holy Spirit can operate. We should plead, then, for more worship in evangelism.

On the other hand, we need to put more evangelism in our worship services. Many have asked the question, "Why do we not have more evangelism Sunday morning? This is the time when most of the unsaved people are in our services." And this is sound logic. Through our Sunday school program we have in many places pulled in those who are unsaved and who need the evangelistic emphasis. They do not come back to our evening "evangelistic services." But the matter is not solved simply by reproducing the methods of an evangelistic service in the morning or "reversing the order of services," as some have put it. It will not work like that. For there are basic moods and needs which only worship will supply on Sunday morning. However, we need to see that we can have evangelism either directly or indirectly growing out of our morning worship services.

The facts of the matter are that the more relevant is the worship of the church, the greater the opportunity for evangelism. It is not in the method of the services, really, through which comes the great thrust of the Holy Spirit in conviction to the hearts of the needy. It is rather in the moving of the Holy Spirit in the congregation at worship. Actually, if our worship was more nearly true wor-

ship instead of a human imitation, through "quiet" music and "ritualistic" responses, which too many of us have identified as being the method of stimulating worship, we would see the hearts of the unsaved moved upon in a way that our human methods never would accomplish.

We need only to turn to the experience of Isaiah in the Temple to remind ourselves that when God is most present in the place of worship sin is the best uncovered and hearts are the

most ready to seek God's cleansing.

Let us pray about this matter of bringing these two great Christian concepts together. We all need to find a way to strengthen our evangelism by some of the solid principles of worship, and we need to vitalize our worship by an application of the thrust of evangelism. All true worship should end in confrontation of every person present with the claims of Jesus Christ for his life. This is the basis of all effective evangelism.

The Preaching of W. D. McGraw

By James McGraw*

BY THE TIME he had reached the age of fifty, he would have been ready to give up and quit trying—that is, if he had been endowed with any less determination and moral stamina than he was. Converted at the age of twenty-four in a little one-room Methodist country church and called to preach that same year, he had traveled by means of horse and buggy, preaching in schoolhouses, holding revivals, struggling to stay in the ministry. After his marriage at the age of twenty-eight and the subsequent additions to a growing, happy family of nine children over the years, he had faced one frustration after another for twenty-six years. At fifty, W. D. McGraw was still only a part-time preacher, practicing optometry, sometimes watchmaking, sometimes teaching school, but always hoping he could give his full time to his first love, the preaching ministry.

So it was that at an age when some

think of retiring, some consider the years of opportunity past, and some think of proceeding at a slower pace, William David McGraw really got his start in the ministry. He launched into a ministerial career that saw him become the founder and first pastor of six strong churches, and the pastor of two others which faced serious problems of survival at the time he assumed leadership.

He did this by using the forces which had hindered him for so long, and making them work for him. He had been resourceful enough to provide for his growing family when there was no church available to give him a living salary; now he began to use his resourcefulness as a means of giving his services as pastor to a group which could not support one, or to a group which was not yet organized as one. He served nine churches as pastor during the next twenty-five years before his retirement at seventy-five; and of these nine, six he started as new home mis-

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sion projects. Only three times in his life was he called to churches that were already established. Two of these three had lost property and were on the verge of insolvency and collapse.

Therefore this is the story of a man who knew how to do just about everything except quit or get discouraged. This was a man who believed, as he often expressed it, that "you can do just about anything you want to, if you really want to do it badly enough."

Born in the backwoods country of Sabine County, Texas, on a hot August 21, 1870, W. D. McGraw, known as Will to his friends, is an example of one who found the experience of entire sanctification without ever really having heard it emphasized. "My pastor didn't preach it," he once said, "I saw the truth of it in the Scriptures and led myself into it."

What he lacked in formal education he made up in desire for knowledge, and this was especially true in matters of religion. Had there been a college and seminary available for him to attend with his limited means, he would certainly have found pleasure and satisfaction in attending them. But lacking any opportunity for this kind of training, he took his Bible to the woods with him, and spent hours searching the Scriptures. His interest in the Bible, and the surprising knowledge he gained by a lifetime of diligent study, explain why his Sunday school class was one of the liveliest and most interesting his pupils had ever attended—during his early eighties in this type of service for his church.

"You can do just about anything you want to do, if you want to do it badly enough." He wanted to give his life in the ministry of the gospel, and it looked like during that first attempt after his marriage to Amanda

Lee Huffman that failure in his life-work lay ahead. Their first charge, a mission in Culberson, North Carolina, couldn't support them; but that wasn't all. The town toughs persecuted them, even to the extend of firing a rifle bullet through the window of their home, piercing a hat hanging on the wall over the place where this young preacher's wife and small son lay.

But he wanted to preach, and after failure in North Carolina he returned with his small family to Texas. He served some small charges in the Free Methodist church, none of which supported him, and preached and taught school when he could. He was ordained by C. B. Jernigan at Peniel in 1906 at the age of thirty-six, and two years later was at Pilot Point when the organization of the Church of the Nazarene was culminated. He was a member of the Holiness Church of Christ, and came in with that group as a part of the Church of the Nazarene. He was one of the delighted members of the audience in 1958 when at the age of eighty-eight he attended the fiftieth anniversary of the Pilot Point meeting.

It was in 1920, at the age of fifty, that he seized the opportunity to step in and do a job no one else seemed to be available to do. He gathered an interested group of people together for prayer meetings and exhortations, rented an upstairs hall where they could meet and hold services, preached and prayed until the district superintendent, Rev. P. L. Pierce, came and organized them into a church. They built two buildings during his four and a half years as their first pastor, having outgrown the first one quickly. It was not long after he left that his successor led in the erection of an edifice which forty years later is still being used by this

congregation—Houston, Texas, First Church.

California beckoned, and he was resourceful enough to make the trip west in a model *T* with his wife and six children, stopping by the roadside to camp, picnic lunches of bread and bologna tasting delicious to these hungry travelers in an atmosphere of adventure and excitement. A year in California brought no opportunities of service in established churches, so W. D. McGraw found a place where there was no church and started one, Porterville First Church.

Then it was back to Texas, where he organized churches in Beaumont, Jefferson, and Raymondville. He helped also in the establishment of First Church in New Orleans, and he served as pastor in Lake Charles for a year. The latter was the only church in his career that gave him full-time support from the time he was called as pastor. Twice he assumed leadership of churches which had just had their buildings repossessed and were left without a place to worship—at Plainview and Temple, Texas. In both these pastorates he was able to rally the people back into adequate building facilities, and both are strong, aggressive churches today.

But what of his preaching? In the pulpit, his preaching ministry reflected some of the same qualities which would explain how he accomplished what he did with his pastoral ministry. For one thing, his preaching always carried the urgency of the evangelistic message. He loved souls, and he was never satisfied for long without seeing converts. Someone asked his district superintendent once after hearing of his additions by profession of faith, "Where does McGraw get all those members?" The superintendent replied, "Why, he digs them out." Dig them out he did indeed, praying with them in their homes,

coaxing and wooing, or rebuking and scolding if necessary until something happened. And usually what happened was that the preacher, their own consciences, and the Holy Spirit won out, and salvation came.

His favorite method of praying was to "walk and talk" with the Lord. He did much of his praying on long walks, and if there were any woods of forests near, that is where his steps led him. Many of his most productive sermons were hammered out by the stump of a tree or by the side of a stream when he found it possible to be in such surroundings for times of prayer and fellowship with his Christ.

He was an avid reader in a variety of fields. He kept abreast of current events through news magazines, and he read with great interest everything he could find which made the Bible more understandable. He especially enjoyed Alexander Maclaren's expositions, and he was greatly interested in books dealing with prophetic happenings and future things. In his later years his preaching was largely concerned with the second coming of Christ, which he believed to be imminent.

His illustrations were found in a variety of sources, but mostly from the Scriptures themselves. He used three or four at least in each sermon, sometimes more. He spoke in conversational tones, at times in such hushed volume that those in the rear of the audience had to strain to hear, and at other times with such intensity as to almost overpower his listeners.

He gestured frequently, walked about on the rostrum, used his arms and body vigorously even while his voice was not particularly raised in pitch. He had many mannerisms by which he was affectionately known and remembered, one of which was to take his coat lapels firmly in his hands and give them a good pulling

and straightening. He would often make a point, pause for a moment, look at his audience with a twinkle in his eye, and then say emphatically, "Why, certainly!"

In his early ministry he was more of a crusader and a zealot, not so much concerned with the feelings of his hearers as with the truth of his message. In his later years he developed tremendously in rapport with his audiences, became more mellow and relaxed, preached comfort and inspiration messages more often, wooed and wept in his approach, and he believes he accomplished a great deal more than formerly.

At the age of eighty-nine, a few weeks before his death, he told one of his preacher sons, "I feel that I have accomplished very little for my Saviour." He was not complaining nor whining; neither was he indulging in false, shallow modesty. He was

simply expressing a genuine spirit of humility such as is always found in one of God's faithful servants who has been through the deep waters of disappointment and the fires of temptation, who has come through every noisy battle with many scars but no bitterness, who has bounced back from defeat and frustration to fight faithfully again.

He would say that, if you really want to, you can do just about anything—and he just about did. He had faith and courage to make a trip abroad, visiting Europe and the Holy Land, as the realization of a lifelong dream come true; and he wrote a book on his travels which was widely read and generally acclaimed as one of the best of its kind. And after fifty years of struggles and disappointments, he finally found a measure of success, and hewed a place in the Kingdom that will not be forgotten until Jesus comes.

CALORIES AND CONSCIENCE

Preachers should eat less and live longer.

So ministers of the Southern Baptist Convention were advised by a speaker at their annual Pastors' Conference here. Dr. Wayne E. Oates, professor of psychology of religion at Southern Baptist Theological Seminary, Louisville, Kentucky, said that if overweight shortens life, ministers have a religious reason for eating less: "not to shorten your service to God."

Dr. Oates led a panel discussion on maintaining the minister's health. Admitting that temperate eating is difficult for preachers because they eat many of their meals in the homes of others, he suggested the preachers should eat more meals at home and "let your stomach rest."

Another recommendation was that pastors not accept gift automobiles either from their churches or members of the congregations, as "it obligates you unnecessarily."—*Evangelical Press, Miami Beach, Florida. Contributed by Fred Parker.*

Noah's Day—and Ours!

By Maynard James*

THE ANTEDILUVIANS were without excuse before God. In His mercy Jehovah gave them repeated warnings of the coming Flood. Methuselah, with his startling name, and Noah, with his fantastic ship, were danger signals of the approaching wrath. The name Methuselah means "In the year that he dies it [the Flood] shall come." For 969 years this strange name sounded in men's ears. Then, in the year of the patriarch's death, the Flood came.

For many decades Noah patiently built the ark and was, doubtless, the laughingstock of his contemporaries. There had not been even rain on the earth up to that time (Genesis 2:6); how impossible, then, seemed a world-wide deluge! But when Noah had finished his three-storied ship, God sent the Flood and judged a mocking race of humans. Thus, in spite of clear warnings from heaven, the antediluvians deliberately ignored the voice of God and sank into a state of carelessness and materialism. They were absorbed in the things of time and sense. ". . . they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away" (Matthew 24:38-9).

Jesus Christ has clearly warned us that, as the days of Noah were, so shall also the coming of the Son of Man be. The state of human society on this earth on the eve of our Lord's return will be like that of Noah's day before the Flood.

Since 1914 God has sent warning after warning of the second coming of His Son and of the winding up of this dispensation of grace.

We have experienced the greatest wars, famines, pestilences, and earthquakes in recorded history. The Jews have returned to Palestine; the Arabs have risen from obscurity to sovereign status—with a burning hatred of Israel and a determination to wipe out the new state; and Russia has emerged as a terrifying force in readiness for the coming Armageddon. The discovery and use of nuclear energy has brought a completely new element into history. For the first time since the world began, man now has in his hands the power to destroy the earth and wipe out humanity.

Lest the silence of the pulpits on this grave state of affairs should be an excuse for men's preoccupation in pleasure and vice, God is speaking loudly through the leading scientists of our day.

In a recent interview given by Lord Bertrand Russell to Kingsbury

*Evangelist, Oldham, Lanc., England.

Smith, the world-famous scientist and philosopher sounded out a terrible warning to humanity. Said this intellectual genius, who wrote a masterpiece on mathematics and won the Nobel Prize for literature: "The chances at present seem to me to be about 50-50 whether there will be a human being left in the world 40 years hence. If the present policies continue to be pursued, the chances will be very much less than that." He continued: "I would emphasize that if there is a nuclear war, nobody and nobody's system will be left."

Joseph Alsop, the well-known commentator, has pointed out the ominous fact that, at the present rate of progress, by 1962-63 Russia will have 2,000 intercontinental ballistic missiles against America's 130 or so intercontinental ballistic missiles.

Even the skies above us are sending out their signs of the climax of the ages. Sunspot disturbances have become so pronounced in recent years that they have even interrupted radio and cable communications. The sun-flare which occurred on February 23, 1956, was said by the scientists to be the biggest on record. The Royal Greenwich Observatory at Herstmonceux stated that the cosmic ray intensity was more than doubled. The outburst was equivalent to hundreds of thousands of H-bombs going off at once.

This event produced a complete radio fade-out in the Far East network. And radio-linked telephone calls to America and Canada were virtually impossible all day.

All sorts of fantastic things have been written and said about the so-called flying saucers. But the time has come when all sensible people should stop cracking jokes about them. The latest witness to the reality of unidentified flying objects

is the famous Swiss psychologist Dr. Carl Jung. After fourteen years of patient and thorough investigation along with scientists and technicians of the Aerial Phenomena Research Organization, Dr. Jung declared: "I have gathered a mass of observations of unidentified flying objects since 1944. Studies made by the American and Canadian air forces indicated the observations to be real and have set up bureaus to compile reports. The discs do not behave in accordance with physical laws. That the construction of these machines proves a scientific technique immensely superior to ours cannot be argued." Dr. Jung has come to believe in the extra-terrestrial origin of this phenomenon.

While Sigmund Freud is known as the father of psychoanalysis and the prophet of the subconscious, his pupil Carl Jung is famed for his theory of the psychological complex—an explanation of abnormal behavior.

So much for the mature judgments of leading scientists and philosophers on the lateness of the hour in which we live.

But what has been the effect of both scriptural and secular warnings upon this present generation? It has been just as Christ predicted: the world has chosen to ignore and forget the danger signals.

What is worse still, the professing Church of God is in a deep slumber concerning the nearness of the Lord's return. Her carelessness and carnality are a plain evidence of the truth of the Master's prediction: ". . . because iniquity shall abound, the love of many shall wax cold" (Matthew 24:12), and, ". . . when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8)

The greatest tragedy at the Flood was not even the destruction of the wicked descendants of Cain. It was

the defilement of a once pure race—the offspring of righteous Seth. Cain's seed prospered in the world and accumulated riches, knowledge, and earthly comforts. They were gay, talented, and voluptuous—in striking contrast to the early descendants of Seth, who were pilgrims and strangers on the earth (Hebrews 11:13). But little by little the holy seed were ensnared and fascinated by the wiles of Cain's progeny. They lost their pristine purity and zeal for godliness; and eventually all of them, with the exception of Noah and his household, became so corrupt that they shared the fate of the rest of wicked humanity. They perished in the Flood.

“Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.”

The latest official figures concerning crime in Britain and the U.S.A. give the startling revelation of being the highest in the history of both nations. Immorality and insensate pleasure are ugly concomitants of this wave of violence. I heard the well-known evangelist Jack Schuler (brother of General Schuler) declare in a public meeting in Akron, Ohio, on July 17, 1958, that every seventeenth child born in the U.S.A. in 1957 was illegitimate!

Meanwhile the churches in Britain languish. At the recent Methodist Conference in Newcastle-on-Tyne, Dr. Wm. Sangster, head of home missions, confessed to a tragic decline of British Methodism. Last year the number of new Methodist church members fell to the lowest level in thirteen years, and some 100,000 children stopped attending Sunday schools. Every year for the last twelve years the total number of ministers has declined. It fell by 276 during the past

year. There is a shortage of 5,000 preachers in rural areas, where Methodism is in danger of “expiring.” Dr. Sangster added: “We thought that even if our numbers were smaller, we could count on the total conviction of the people who came. But even those in the pews are having their own battle for faith.”

People in glass houses should not throw stones, but it is obvious to all who have eyes to see that Methodism is now reaping the awful harvest of the seeds of the so-called “higher criticism” that have been sown so persistently for decades, not only in the minds of their theological students, but also in the hearts of their local preachers and Sunday school teachers. I should be glad to hear or read of a definite statement from Dr. Sangster in which he repudiates the teachings of the liberal scholars!

The holiness movements of Britain and America must hold fast to those beliefs and behavior which made them count for God and humanity in past years. Machen has tersely charged liberalism with having “reduced grace to nature, divine revelation to human reflection, faith in Christ to following His example, and receiving new life to turning over a new leaf.” It has “turned supernatural Christianity into one more form of morals and mysticism.” Religion has been substituted for God.

We must maintain “the basic principle that the teaching of the written Scriptures is the Word which God spoke and speaks in His Church, and is finally authoritative for faith and life.”

But we must never forget that orthodoxy alone will not save us from the wiles of worldliness. Even a Demas, well trained in the tenets of apostolic doctrine, can go astray through the fascination of “this pres-

ent world." Along with our stand for the authority of the Bible there must be a passionate devotion for the person of Jesus Christ, the Son of God.

Saintly A. J. Gordon summed it up when he said: "Attachment to Christ is the only secret of detachment from the world."

It was Noah's personal devotion to God that saved him from the corruption all around him. We read of him that he ". . . walked with God" and ". . . found grace in the eyes of the Lord." Amid the myriad snares and fascinations of this present world

system we shall walk unspotted if we but keep the fires of love for Christ burning brightly on the altars of our hearts. But to maintain the heavenly glow we must, at all cost, take time to wait upon the Lord every day in earnest prayer and Bible reading. Then, from the secret place of devotion, we must go forth to witness daily to our fellows of the wondrous grace of God.

A saint of God once said: "Earthly things are far too tame to divert me from the Lamb." Only a passionate love of Jesus Christ could talk like that. Is it our language too?

Nazarene Church Government

I. A Limited Episcopacy

By S. W. Strickland*

AROUND THE TURN of the present century many small organized groups of holiness people grew up in different parts of the United States and in the British Isles. They came into existence to provide holy Christian fellowship, to promote and conserve scriptural holiness. They came from many different church backgrounds.

After much preliminary communication and preparation two of these holiness groups, one from the East and one from the West, met in a General Assembly at Chicago in 1907 to consider merger. They proceeded on a previously agreed-upon basis which they called "The Basis of Union," which declared their agreement on essential Christian doctrines and government. From this union agreement the Pentecostal¹ Church of

the Nazarene was launched on her mission in seeking a larger holy Christian fellowship, the conversion of sinners, the entire sanctification of believers and their upbuilding in holiness, and the preaching of the gospel of full salvation in many areas of the world.

The primary purpose of this series of articles, however, is not to review history but to set forth, briefly and yet as accurately as possible, the principles of government practiced by the Church of the Nazarene since 1907, and to note some of the implications of these to us today.

Government means rule. Just as there are different types of civil government, there are different types of church government. As in the state, the particular kind of government which exists in a church depends on where the governing power is located. If this power is centered in the min-

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¹The term "Pentecostal" was later dropped from the name.

istry it is called episcopacy. If governing power is centered in the congregation it is called congregationalism. While this tends to oversimplification, yet this gives us a basis from which an understanding of church government can be had. Obviously each of these basic systems has its advantages. Many denominations, whether leaning one way or the other, seek to preserve the values of both. The Church of the Nazarene seeks to do this with certain powers invested in the congregation, yet with certain other powers given to the clergy, through its plan of superintendency.

The three principles of Nazarene government according to the church constitution are: a limited episcopacy, a limited congregationalism, and a limited representativism. These will be considered as listed.

I. A LIMITED EPISCOPACY

Episcopacy is a time-honored system of church government. Several of the historic churches operate under such a plan with varying degrees of power vested in the ministry, the pope, priest, bishop. At the time of the union of 1907, and since, Nazarenes have felt that episcopacy was not an acceptable form of government basically because it opens the door for religious autocracy, and because it tends to deprive the individual congregation of their rights in a Christian organization. Instead, a system of superintendency with a limited amount of power invested in the ministry was accepted as one of the principles of Nazarene polity. The constitutional responsibilities of such superintendency are to foster and care for churches already established, to organize and encourage the organizing of churches everywhere.

This system of superintendency would include the pastor as the over-

seer of the local church, the district superintendent as the overseer of the district. The general superintendent as the overseer of the general work. Each of these has its officially designated responsibilities. Superintendency is not an authoritarian system of supervision. This would be episcopacy under another name. But a minimum of supervision to maintain the unity and the orderly connectional life of the church is believed to be necessary. The effectiveness of Nazarene superintendency has always been in the wise and tactful leadership of the pastor, district, and general superintendents and not in the assumption of powers not given in the *Manual*. The value of the plan has been in the exercise of wise leadership and not in the exercise of power.

The exercise of over-all and wise supervision through the superintendency, though limited, is very important to the purpose and direction of the church as a united denomination. An example of the limitation of Nazarene superintendency, local, district, or general, is in its relation to a fully organized Nazarene church. These leaders cannot constitutionally interfere with the independent action of a fully organized church:

“We are agreed that authority given to superintendents shall not interfere with the independent action of a fully organized church. Each church shall enjoy the right to select its own pastor, subject to such approval as the General Assembly shall find wise to institute. Each church shall also elect delegates to the various assemblies, manage its own finances, and have charge of all other matters pertaining to its local life and work” (*Manual* pp. 39-40).

They can when requested by the local church give direction where there is

a need and desire but they cannot interfere.

Established superintendency in the church was further defined by the 1911 General Assembly held in Nashville, Tennessee. The occasion was a resolution presented to the assembly by Dr. E. F. Walker. He was of Presbyterian background, a delegate from the Southern California District. The submitted and adopted resolution reads as follows:

“We would correct any interpretation of our church government as Episcopal in form. We are not an Episcopal church in the common sense of that term. Our system of superintendency does not contemplate Episcopal oversight. We would deplore and discourage any tendency in that direction. Our pastors are the overseers of their particular charges. Our Superintendents are mainly for the oversight of pastorless churches, the work of evangelism, the organizing and the encouragement of organizing of churches where there seem providential opening and call” (1911 General Assembly Minutes, pp. 12-13, Friday afternoon session, October 6).

This adopted resolution was the mind of the church then and has been since. The resolution clearly recognizes the benefits and limitations of the government of superintendency. It also recognizes the danger of and

the weakness of superintendency—local, district, and general—to lean too strongly toward episcopacy in the excessive exercise of supervisory leadership. Warning against any such tendency is a part of the resolution. Dr. P. F. Bresee and Dr. H. F. Reynolds were the presiding general superintendents at the 1911 General Assembly, where the above resolution was adopted. Dr. Walker, who presented the resolution, was elected general superintendent by this General Assembly.

Some reputable church historians of the present accuse the Nazarenes of letting their church government get a bit out of balance in a too strong tendency toward episcopacy. As to the accuracy of this criticism the writer will leave judgment entirely to the reader. If there is any truth to this criticism it would seem to this writer that it rises, not out of weaknesses in the principle of limited supervision, but rather out of the wrong use and exercise of this principle by some individuals. It must be kept in mind today that the principle of a limited episcopacy through the idea of supervisory superintendents is very important to the unity and progress of the church. It was a very important part of the compromise agreement in the union of 1907 and it is a very important part of our church government today.

(To be continued)

WASTE

How often, O God, our cup overflows,
but we have allowed the overflow to be wasted.

Forgive us, O God.

How often Thou hast lighted our feeble candle
in the dark night of the soul,

and we have failed to invite a friend to share it.

O God, forgive us.—HERMAN N. BEIMFOHR in “Prayers for Young People” (Fleming H. Revell Company).

What Is Godly Sincerity?

By Dwight L. Niswander*

IT HAS OFTEN been said by evangelists and pastors that "sincerity will never save you." I am certain that I have made that statement myself. In the mingling with other religious groups and cults, I have studied the Christian faith and the Scriptures on the subject of sincerity. It is still my conviction that man can possess a religious sincerity, but only a Spirit-filled believer possesses the quality of godly sincerity. Paul constantly emphasized this point, and recognized that the preponderance of evidence in Christian experience is that supreme love and devotion to God through Jesus Christ (Philippians 2:15; I Corinthians 5:8; Ephesians 6:24). All basis of Christian doctrine and belief should rest very solidly on the premise of this Christian principle of the great commandment (loving the Lord with all the heart, soul, mind, and strength). This was the basis of the law, and it most certainly must be the basis of grace (Titus 2:11-12). The key to religion in the Christian sense is not prophecy, healing, or any of the "gifts," but godly sincerity. We cannot expect to effectively win "cultists" from their position on any other method than upon the basis of "holiness" and "righteousness." I wish to share my

convictions by raising a few deductions:

First, man is known for his insincerity more than sincerity. I have found very few people who are truly sincere. Every religious system has its hypocrisy. Sincerity always produces the radical, and man shuns the radical. Sincerity also must assume a tremendous responsibility, and man shuns responsibility. Only few follow through all of their convictions. We are prone to avert the more practical lines. And then, there are often too many idiosyncrasies and weaknesses in the religious system to make possible a logical form of dedication and consecration.

In speaking to Catholic priests and Buddhist leaders, I learn that they are constantly struggling with the same problem that concerns evangelicals: How can I bring my people to a state of "dedication"? It is strange to learn that both groups recognize the value of sincerity. In Catholicism there is a strong "authoritarian arm," and Buddhism has had a mystic form of "anti-authoritarianism." Pure logic reasons that sincerity creates passion, and I have heard Catholic priests earnestly plead for a new consecration and dedication to the church. Buddhist leaders are likewise being awakened to a revival of their religious system. Cults are using magical forms of propaganda to force their convictions upon the pub-

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lic mind. There is the evidence of sincerity, but likewise a lack of the quality which is at a premium, namely, godly sincerity. And every religion, every cultist organization, and every political genius will in the end break down for a lack of this quality which only Christ can give.

I have been around the "round table" with various religious representatives, and behind the "talk, talk," there is an amazing lack of this quality of true sincerity. It is sad to confess that even in Protestantism this quality of "godly sincerity" has been missing ever since "rationalism" has had its rise. This rationalistic philosophy finally pushed its way into every corner of life through the medium of our educational institutions. And today we are suffering because of a lack of "authority." In due respect to certain groups and organizations, much is being done to counteract this trend; but nothing will change the situation unless we face the basic problem, which is theological. The cry of the Christian Church should be for all men to find a new and awakened personal sense of God. Many of our religious forms have been built upon incidentals and prejudices, even trying to "hold the truth in unrighteousness" (Romans 1:18). We have tried as evangelicals to manifest our sincerity by divers manners of zealous reforms, by high-pressured types of evangelistic patterns, by systematic financial goals, and even well-planned visitation programs; and yet there seems to be a definite lack of this supreme quality of godly sincerity.

American people are facing a moral and spiritual disease which only a revival can heal. In spite of our intellectual and industrial advancement, we have slowly succumbed to a strange indifference to the deeper things of God. The spirit of "relativism" and "humanism" of our day has softened our spiritual desires, and we are used to having our "religious meal" brought to us on the platter of our own fancy. It is difficult for a holiness preacher to create rapport among some evangelical groups, but nevertheless a faithful remnant can and will follow the truth and "put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24). Yes, thank God, the subject of holiness is not "out of date" with the plan and will of God.

James makes clear the fact that true, sincere religion (1) is "undefiled before God," (2) creates a missionary and social passion ("to visit the fatherless and widows in their affliction"), and (3) has a keen sense of worldliness ("to keep himself unspotted from the world"). Entire sanctification must create this condition or there is something wrong with our understanding of the doctrine, and most of all with our "godly sincerity." May God help us to keep our objectives pure. As holiness ministers, we assume the most solemn responsibility. There is still a teeming multitude who can be made willing to walk with God, for this is religion *par excellence*.

GOT A BUMPY ROAD?

A little boy was leading his sister up a steep mountain path. "Why, it's not a path at all;" she complained, "it's all rocky and bumpy."
"Sure," he said, "the bumps are what you climb on."

—Oregon Trail

Disciplined Preaching

By Milton Harrington*

RECENTLY ONE of the faithful attendants to my church was being almost over complimentary of the previous Sunday night's sermon. As she closed her remarks she asked this question, "What has happened to you the past few months? Your preaching has taken a change that puts us in danger of being trite in complimenting you, for we feel each sermon is meeting our needs and is worthy of commendation." We were interrupted before I could answer, but in searching for the answer I finally reached for the term "disciplined preaching."

Battling with the problem of knowing "what" to preach, I started searching for a planned program of preaching that would, in a sense, be my own innovation—a program that would develop me as well as feed my people, a program that would give me a far greater knowledge of the Bible as well as giving my people a greater acquaintanceship with the Bible. Praying and waiting before God, I reached the place of a definite feeling God was providing me with the answer. This preaching program has been in effect for a year now, and the blessings attended upon it have verified the leadership of the Spirit.

My planned preaching program is to preach through the entire Bible. This is a project of some seven or eight years, depending upon the number of interruptions such as revivals, special speakers, etc. Each book is

covered with eight sermons—the New Testament being preached from in the morning service and the Old Testament in the evening service. As each book is started, the total number of chapters in the book is divided by eight and the resulting answer is the number of chapters that will be devoted to each sermon. Occasionally an adjustment will need to be made because of the chapter content. Added to this could be the printing in each Sunday's bulletin the chapters which the sermons for the next Lord's day will be taken from, so the people can read them during the week.

There are reasons why this is referred to as "disciplined preaching." There will be times of difficulty in ascertaining the sermon content. The easy way out would be to turn somewhere else, where sermonic material might fall readily into place. The challenge exists to stick with it and find living, pertinent, inspired truth for the present Sunday morning or evening. I have found myself, after reading the assigned chapters, completely empty of any thought direction. Then on my knees I have laid my problem before God, and He has never failed to help me find His message in any particular portion yet. It is wonderful mental stimulation, for it causes me to do some real thinking. Until I can get my outline started I am completely on my own—mine and the Holy Spirit's. It develops a studious and searching attitude, for one must understand thor-

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oughly the particular types, symbols, and spiritual interpretation of the portion he is dealing with, so that it may prick the heart and feed the souls of this space age.

Discipline will again enter with references to special days and special sermons. It may seem necessary to allow for a departure from the planning on such days. Not so. Intensify the search for the timely and adequate sermon right in the allotted portion of scripture. As I approached the Sunday morning before Christmas I discovered my self-assigned scripture to be chapters four through seven in the Book of Acts. In chapter four I found reference to “. . . thy holy child Jesus,” which developed into the Christmas message. The first Sunday of the new year presented Acts eleven through fourteen and Deuteronomy nine through

twelve up for consideration. In Acts, chapter eleven, we discover Barnabas preaching his first sermon on one of the first Sundays in one of the first churches. In the eleventh chapter of Deuteronomy the following statement appears, “. . . the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.” With proper mental and emotional discipline, special days will reveal their truth in this preaching program.

For the preacher who can feel satisfied to just grab a text and rush for the pulpit, this planning has no appeal. To the preacher who is vitally interested in developing all of his preaching abilities as well as providing first-class nourishment for the spiritual table, this planning will have value. Gone forever will be that “want” for something to preach.

The Rural Parish

By Robert Janacek*

IN THE REALM of contemporary philosophy the study of values has gained increasingly in momentum. Values and their impact on human experience are being subjected to critical analysis by sociologists, psychologists, and last but not least by theologians. Each has sought to extricate a connotation of value relative to its own field of investigation.

And yet with all of the diversity of opinion and definitions offered, one attribute of value as such has been almost unanimously accepted. This “common denominator” of value states that “value is something prized for its worth to someone.”

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Philosophically this of course is a very relative definition; nevertheless it gives us at least a springboard from which to project further inquiry and explanation. The pastoral ministry which critics charge is so often unaware of vital issues may in the final and introspective analysis be seen as possessing the eternal element of value. Why? Because the soul of man is of eternal essence, and the pastoral ministry is the care and cure of souls—living, pulsating, creative, and created entities of an eternal God.

And yet despite the lightness with which the pastoral ministry as a whole is revered by some, if we re-

strict ourselves to the rural pastorate situation we see an even more ignored or criticized field of labor. America in her increasing urbanization has followed a similar pattern in the location of churches. Indeed the rural church is now quickly vanishing from the panorama of religious institutions now thriving. And with this thrusting aside of the rural church has come a distinctive loss of value, the value of things which are real.

The rural church may be vanishing or shelved into oblivion but its value has not likewise vanished or diminished in luster. We recognize that a changing society must change its methods but not its realities.

In order to authenticate the value of the real things of life, the method employed must be experiential instead of adhering only to the experimental. The individual who would really seek for truth must project himself into the situation investigated. At the present the writer has been privileged in partaking experientially of this organism of value, the rural pastorate.

Skidding around a mountain road pitted and grooved, then grinding up a rocky driveway, one finds himself far detached from college, university, and seminary. You enter a house high on the hill, resplendent in its setting if not in its structure, yet indicative of that which is more than a house—a home. The family one converses with give evidence of being short on the comforts of modern conveniences but long on the realities of the spirit. Their faith radiates a heartfelt religion that to them is a known reality because they have met the Master. Perhaps they could not give the critic an intellectual apology for their faith, but such a faith needs no apology, for its surety rests on infinite wisdom and verities.

Leaving this peaceful scene, a few short miles away you see a cabin that breaks the monotony of solid timber. Nestled in the "holler" surrounded by its log-fenced barnyard, it projects to the pastor a scene far removed from the highly accelerated society of the twentieth century. A rawboned hound scarred from countless frays brays loudly. Here in this history-repeating setting has dwelt a sainted member probably for some fifty to sixty years. Only one note of distinction separates this home from its eighteenth-century predecessors, a television aerial erected by the younger members of the family, denoting an awareness of modern electronic miracles. Paradoxical? Yes, but paradoxes are common in this land of mountain people.

Entering, you gaze upon a roughly furnished room. A large family of children, mostly dirty and upkept, survey you with a cautious stare. Farther back in the cabin you see a door leading into a dingy room. You enter, and there she is—that faithful, old shouting grandmother who sits expectantly in your congregation at every possible opportunity. Dependent on her non-Christian family for a roof over her head now, but confidently awaiting a mansion in the sky prepared by another who once lived in poverty! Her small, wrinkled, weather-beaten face breaks into a smile as she recognizes her visitor. A "Hi, Preacher. Glad to see ya!" breaks the stillness of the lonely cabin.

Three short days ago in a large urban hospital this same dear lady lay stricken with double pneumonia, not expecting to live. And yet through the touch of the Divine Physician and the driving urge to live of a stout mountain-bred heart, the crisis had been passed successfully, and now she lay on her rough-kept bed seeking to

regain the strength so recently lost. A thought flashes across the recesses of your mind. You reminisce back to the not so distant days of college, university, and seminary lectures. You think of the Brightmans, Hockings, and Tillichs—stimulating thinkers who have, each in his own way, wrestled with the problem of value—they who have searched and formulated their value theories often so futilely. Is the minister, especially he

of the rural variety, really aware of these great issues of value?

And then *He* speaks in soft yet penetrating tones. You suddenly become aware of the intimate and blessed presence of the Holy Spirit as you pray a simple prayer at the bedside. You remember other such experiences in the rural pastorate, and your very being becomes conscious of the voice of the Holy Spirit as *He* whispers, "In these things are value."

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 11:7-24

SLUMBER OR STUPOR?

THE PHRASE "spirit of slumber (v. 7) is quoted from Isaiah 29:10. There the Hebrew has "spirit of a deep sleep."

But the Greek word *katanyxis* (only here in New Testament) has a somewhat different connotation. It comes from the verb *katanyisso*, "strike violently" or "stun." So the noun means properly "the stupefaction following a wound or blow."¹ Denney makes the wise comment: "It is God who sends this spirit of stupor, but *He* does not send it arbitrarily nor at random: it is always a judgment."² That is, the people's disobedience is the cause of their condition.

Sanday and Headlam describe the condition thus: "a spirit of torpor,"

a state of dull insensibility to everything spiritual, such as would be produced by drunkenness, or stupor."³ A drunkard may claim that he is not responsible for what he does. But he is accountable for getting into that state. So with those whose hearts are dulled by disobedience. Robertson suggests the seriousness of this guilt when he writes: "The torpor seems the result of too much sensation, dulled by incitement into apathy."⁴ Goodspeed uses the phrase "a state of spiritual insensibility." Probably the best translation is "stupor" (Phillips, R.S.V., Weymouth).

A TRILOGY OF TRAPS

In verse nine there are three words—"a snare, and a trap, and a stum-

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¹Vincent, *Word Studies*, III, 124.

²EGT, II, 677.

³Romans, p. 314.

⁴*Word Pictures*, IV, 393.

blingblock"—all of which could be translated by "trap." The first is *pagis*, used of a snare for birds or beasts. The second is *thera* (only here in the New Testament). It first meant "a hunting, chase," then "prey, game," and finally a "net" in which game was caught.⁵ The third is *skandalon*. Its original use was for the bait-stick or trigger of a trap. Then it came to be used for the snare or trap as a whole.

The word "table" suggests feasting. So the thought of the verse is this: "Their presumptuous security will become to them a snare, a hunting, a stumbling-block."⁶ While lounging at the table they are suddenly caught and destroyed. Sanday and Headlam express it thus: "The image is that of men feasting in careless security, and overtaken by their enemies, owing to the very prosperity which ought to be their strength."⁷ This is certainly a timely lesson for us as nations and as individuals.

"RECOMPENCE"

The term *antapodoma* is a strong double compound, found only here (in bad sense) and in Luke 14:12 (in good sense). It comes from the verb *antapodidomi* (*didomi*, "give"; *apo*, "back"; *anti*, "in exchange for") "to give back as an equivalent." Vincent comments: "It carries the idea of a just retribution."⁸

BOW OR BEND

The word for "bow down" (v. 10) is the compound *synkampto*, found only here in the New Testament. It means "bend completely" or "bend together." Since we usually speak now of bowing ourselves and bending others, the better translation here is "bend."

DIMINISHING OR DEFEAT?

"Diminishing" (v. 12) is *hettema*, found here and I Corinthians 6:7 ("fault"). It means "defeat" (Arndt and Gingrich). It is variously translated "defection" (Moffatt), "overthrow" (Williams), "failure" (Phillips, R.S.V.), and "defeat" (Weymouth, Goodspeed). The last meaning is clearly what the word has in Isaiah 31:8. That is probably best here. The Jews had failed to find the Messianic kingdom because they rejected Jesus as Messiah. This was for them a fatal defeat.

OFFICE OR MINISTRY?

The word *diakonia* (v. 13) occurs thirty-four times in the New Testament. Sixteen times it is translated "ministry," six times "ministration," and three times "ministering." Only here is it rendered "office." It is related to *diakonos*, which finally became the technical term for "deacon." Most modern versions correctly use "ministry" here—"I glorify my ministry." That is a constant challenge to every preacher.

EMULATION OR JEALOUSY?

Provoke to "emulation" (v. 14) translates the same Greek verb (*parazelo*) rendered "provoke to jealousy" in verse eleven. The latter is the correct translation, which is used in the other two places where this verb occurs (Romans 10:19; I Corinthians 10:22). "Emulation" is not exactly synonymous with "jealousy."

FIRST FRUIT AND LUMP

What is the connection between these two words in verse sixteen? The word for lump (*phyrama*) has already occurred in 9:21. It literally means "that which is mixed or kneaded."⁹ It is used of clay in 9:21, but here of dough. The term "firstfruit"

⁵Abbott-Smith, *Lexicon*, p. 207.

⁶Vincent, *op. cit.*, p. 124.

⁷*Op. cit.*, p. 315.

⁸*Op. cit.*, p. 224.

⁹Abbott-Smith, *op. cit.*, p. 475.

(*aparche*) we generally connect with fruit, grain, or vegetables. The connection between the two is thus explained by Vincent:

"The apparent confusion of metaphor, first-fruit, lump, is resolved by the fact that first-fruit does not apply exclusively to harvest, but is the general term for the first portion of everything which was offered to God. The reference here is to Numbers xv. 18-21; according to which the Israelites were to set apart a portion of the dough of each baking of bread for a cake for the priests. This was called *aparche first-fruits*."¹⁰

BRANCHES BROKEN OFF

In verse seventeen there is a play on words. *Klados*, "branch," and *ekklao*, "break off," are from the same root.

GRAFFED OR GRAFTED?

The verb *enkentrizo*, "graft in," is found only in this paragraph (vv. 17, 19, 23, 24). The correct spelling today is "grafted." The word is derived from *kentron*, "a sting." So the emphasis is on the incision made in grafting.

In horticulture it is normally the cultivated branch which is grafted on the wild tree or vine. Paul realized

that this natural process was being reversed in the Church (a wild olive) being grafted on the original tree, Israel (cf. "contrary to nature," v. 24).

FATNESS OR RICHNESS?

In the best Greek text "and" (*kai*) between "root" and "fatness" is omitted. The latter word is *piotes* (only here in the New Testament). Weymouth has "a sharer in the rich sap of the olive root." Moffatt reads: "share the rich growth of the olive-stem." Goodspeed puts it: "share the richness of the olive's root." The Revised Standard Version has "share the richness of the olive tree." This is based on the fact that the oldest Greek manuscript (Papyrus 46) with a few others omits "root and."

GOODNESS OR KINDNESS

The word is *chrestotes* (v. 22). Its earliest meaning was "goodness" or "uprightness." But it is used by Aristotle and later writers in the sense of "kindness" or "generosity." That is apparently its meaning here. "Kindness" is adopted by Weymouth, Moffatt, and the Revised Standard Version.

SEVERITY

The term *apotomia* is found only here in the New Testament. It comes from the verb *apotemno*, "cut off." It suggests the idea of abrupt judgment from God on those who persevere in their disobedience.

¹⁰*Op. cit.*, p. 126.

OUR BEST

Two Christian men were talking together. One said, "I am so glad that God knows our frame, and He remembers that we are but dust."

"Yes," replied his friend, "but do you really think we ought to be as dusty as we sometimes are?"

That was a good answer! That is why our progress in Christ is often so slow. We remain in the dust when we have no business to be there.—ALAN REDPATH in "The Royal Route to Heaven" (Fleming H. Revell Company).

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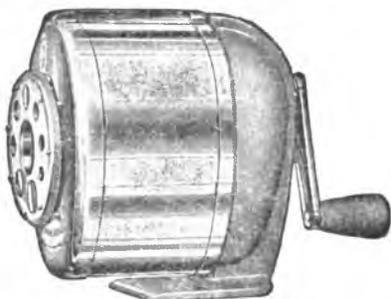
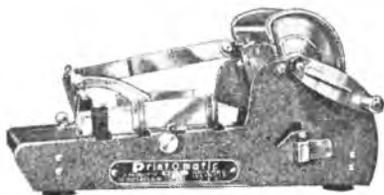
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*The Sunday Night Service***I. A Look at the Facts****By Raymond C. Kratzer***

THE INSTITUTION of the Sunday night service has been important in our denomination as long as we have had a history. It has always been used in the effort of evangelism and has been an effective agent in keeping a stream of seekers moving toward experiential religion. Most all of the orthodox churches a half century and longer ago followed this same mode to a greater or lesser degree. And a careful analysis of the effectiveness of the Church would reveal that the Sunday night service played no small part in its growth and development, to say nothing of the therapeutic value it was to the ecclesia itself.

It is common knowledge that a metamorphosis has been taking place in recent years concerning the Sunday evening service, reflecting in the attendance as well as in the total impact of the service. In many church groups the waning attendance has been sufficient reason to cancel the meeting altogether, or else substitute a program of entertainment as a hypodermic to "step up" attendance regardless of the means used.

For at least twenty-five years there has been a decline in spiritual vigor in most denominations, especially as

related to evangelistic effectiveness. The lack of "spiritual spice" or "saving salt" began to effect the youth at first, until they lost interest in what they felt to be flat and colorless evening services in favor of more "stimulating activity," regardless of its true value or worth. I recall on our honeymoon trip in a western state that we attended a large church of another denomination on Sunday night. As we entered the sanctuary we were asked if we would not like to join the young people in their evening of fellowship. We were informed that they always had coffee and sandwiches during the church service, while they mixed devotions with their fellowship. Inwardly shocked at this disclosure, we declined the invitation in favor of the regular service in the church sanctuary. We listened to a good gospel message surrounded by old people.

This spiritual drag which twenty-five years ago was so strongly felt in the older denominations is ultimately bringing about the cancellation of the evening evangelistic service altogether. And it has been making itself felt in all churches including our own to this present hour. It is a tragic condition that in many of our larger cities the Sunday night attendance hardly approximates a good

*Superintendent, Northwest District.

prayer meeting crowd. With this decline of attendance and interest there has been a relative diminishing of victorious altar scenes, brought about by the dual problem of lack of "fish in the pond" and "broken nets" on the part of the fishermen.

It is time that we look at the facts, that we reconstruct our foundations and see if we can find new fortunes in terms of spiritual victories in these services. It is imperative that we study the situation in the light of a changing society. But it is imperative also that we take steps to avoid the collapse of an institution which has been invaluable to the life of the Church. It is vital that we do not fall into the pattern of those who build their devotional life around Sunday morning service and channel all other meetings toward social and functional activities.

In the first place let us observe some of the facts of the case concerning a declining impact of the Sunday night service. This is a day of statistics, of analysis, and of forecasts of kind. And it is mute evidence of seeming failure when we check the record on the subject at hand. However so often the facts are presented, little is done about analyzing the results with a sincere effort toward total remedy. Actually, what we need is not more "fact finding" committees, but more "fact facing" churches.

It will be recognized, of course, that the entire Church has lost its vision in terms of New Testament Christianity. It has become lost in most of the secondary issues until the true values contained in church life are obscured in the unnatural glitter of a tinsel age. This trend has infiltrated every area of church life until it has muffled the effectiveness of its message.

In years gone by the pulpit was a

power to be recognized in the community. Today about all the recognition it gets is the brief sermon topic printed on Friday or Saturday in the daily newspaper. An anemic pulpit has given rise to a substitute program of evangelism that is destined to deal a mortal blow to the heart of the Church. For instance, many churches work from the premise that successful services are contingent upon pageantry, excitement, and aesthetic grandeur, rather than to be Spirit-anointed convocations. Some have convinced themselves that entertainment is a worthy motive to entice people to attend church. In fact, some ministers have challenged their congregations to give liberally in the offering because of the worth of the "worship production."

The story is told of the family around the Sunday dinner table discussing the church service. One member complained about the inferior singing of the choir; another made fun of the soloist; the father thought the sermon was rather mediocre. Finally the small boy of the family spoke up and said: "But, Dad, I thought it was a pretty good show for a nickel."

Certainly pageantry has some value. In fact, a carefully planned service in a proper setting is of great worth. Flowers on the altar, dignity in the order of worship, sparkle in the music—all have their place. But without the moving of the Holy Spirit all of the pageantry in the world is of little avail and instead appears like Ezekiel's valley of dry bones.

Some groups have gone to great extremes in the area of entertainment in order to entice a good Sunday night audience—moving pictures, spectacular musical presentations, religious dramas, etc. But in such attempts to solve the problem these efforts have become ends in themselves rather

than merely means to the end which was intended. *We need to face the fact* that the Church is not geared to compete with the entertainment world. And unless we can present something that is distinctly unique and relevant, we only make a mockery of our worship. Likewise our feeble efforts to approximate the stimulation of the modern stage makes a travesty out of the Church, the greatest institution in the world.

It is easy to excuse ourselves in the light of small attendance by saying that television has supplanted the

Church's attractiveness; that the whirl of twentieth-century life has enervated us; and that the "spirit of the age" has decimated us. But the fact still remains that God is the same today as ever, human need is just as great, and the Church is potentially as attractive as it has ever been.

Before we label our sparsely filled pews on Sunday evening a universal necessity, we had better observe that some churches are getting the job done in spite of seemingly untoward conditions. Next month we shall take a look at some ideas that are working in many churches.

Playing Ball with the Boys

By Harley Duncan*

ONE DAY I was playing ball with the boys of the Sunday school. Close to the park where we were playing were two small boys who wanted to play with us. Soon we had the boys in Sunday school regularly, and their parents also came, first occasionally, then consistently.

Within a year from the time the first boy played ball with us, his parents were both saved and members of the church. Both were on the church board, the mother was a teacher in the Sunday school, and the father was assistant superintendent. Their tithe was the largest of any

family in the church. The father, a plumber, contributed himself and secured from others hundreds of dollars' worth of labor when we built a combination parsonage-annex building. For these years since, these talented boys and their parents have been faithful. Bobby, the older of the two, is accompanist for all the musical groups at his large high school. Often the father remarked, "The thing that got us to come was your playing ball with our boys."

Today this pastor, though in another pastorate, looks back and is thankful he played ball with the boys. I am encouraged to play more with the boys.

*Pastor, Trinway, Ohio.

*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

*I will place no value on anything
I have or possess except in relation
to the kingdom of Christ.*

THE LADY speaking her favorite quotation, which was made by David Livingstone, is the gracious Mrs. Harvey S. Galloway, for seventeen years queen of the Central Ohio District parsonage.

In the local church parsonage and in the district parsonage, Mrs. Galloway has put into practice this, her creed for living. Because she has had a right placement of values, trials and problems have fallen into place and her life has been one of serenity, for peace has anointed her with soothing balm. In the midst of pressures she has discovered the golden glow of sweet contentment.

Mrs. Galloway is the mother of two sons. During their "growing up" years, she was their companion, confidante, and friend. She found time to give attention to their spiritual needs and growth as much as their physical and mental demands.

During one crucial period in the life of one of her boys who had entered his teens, she had a special burden for him. Carrying her burden silently, she would pull a promise

from the scripture box each morning as she fixed the school lunches, and pin it to the sandwich wrapper, praying fervently that God would in some way speak to her teen-age son through these little bits of paper.

God did not fail her in these times of great testing—but He honored her unfailing concern for her boys. Today they are both fine Christian men serving God and the church.

In her personal life she has a definite consciousness of the Divine Presence with her each moment. A few years ago the doctor told Mrs. Galloway that she had a malignant condition which would require immediate attention. The entire district had special prayer for her. Mrs. Galloway believed strongly in the healing power of Christ—not only for the sin-sick soul but for the physically sick body. On the day the test was made the doctor found no sign of the malignancy. She testified to the doctor that day that she had a God who had heard and answered prayer. The medical physician looked at the sparkling, radiant woman before him and said humbly: "I know that a Greater Power has come to your assistance."

Mrs. Galloway has served as Sunday school teacher, missionary worker, junior worker, organist, counselor, mother, and wife in the local church. She is now serving as president of

*Amarillo, Texas.

the district N.F.M.S. and leader of the preachers' wives' organization. She has that special knack for making everyone feel very vital and important, from the youngest to the oldest.

Those who observe Mrs. Galloway's life see poise, charm, and beauty there. But those who come to watch her closely see that the golden threads of love predominate in the tapestry of her life. Truly this is a portrait of a queen!

ROYAL COOKBOOK

Our first pastorate was on the Gulf Coast close to the Louisiana border. Our parishioners were mainly Louisiana French, and here we were initiated into the delightful wonders of Louisiana French cooking. A delectable way they serve pork chops is given below.

Brown pork chops in a covered skillet. Place a green pepper ring and an onion ring on each chop and cover with thick tomato soup. Bake in a moderate oven for about fifty minutes. Ooh! So good!

OVER TEACUPS

We conclude this month the very pertinent and interesting paper written by Claud Burton on "The Preacher and His Family." We appreciate the excellent advice on this highly important subject contained in these last few issues.

"Inasmuch as we do not believe laymen should feed their children 'roast preacher' for Sunday lunch, I have a feeling that we must be careful about feeding laymen to our children. No matter how cantankerous a layman acts, we must not discover it to our children. They will discover enough on their own to keep them confused and you busy. Feed your children on love and beans—but leave the laymen out of it! This ought to apply to all our leadership

in every realm of the church—also schools, district and general superintendents.

"There is no end of things that can be said profitably about such matters as reading material, choice of companions, dating and love affairs, atmosphere in the home. Sufficient to say: 'Your child is what he feeds himself on'—and so are you! A diet of cheap magazine literature, worldly companions, and unsaved dates, along with an atmosphere of tension and arguments in the home, guarantees that your child will make a good unsaved worldling.

"I close with this thought: Success is not attained by nervous anxiety. Children are not to be worried about and constantly fussed over—especially fussed at. They are to be loved, appreciated, and lived with and accepted into your life as a normal and necessary part of it. Remember that most always we get from a child what he discovers that we expect. If you expect him to be a Christian and he never suspects that you think otherwise, he is very apt to be. You do not have to be slow with discipline to accomplish this either. You can correct a child without throwing suspicion upon his integrity or intentions.

"The children in our home were all wanted. We dedicated each one of them to the Lord long before he was born—and afterward too. From then on, we have lived in this confidence that God would lead both us and them. It is thrilling to be able to say, 'He never has failed us yet.'"

BOOKSHELF WITH LACE

One of the best parts of the prayer meeting service is the time of testimonies. These, many times, will boost our faith and give us added strength. One of the most helpful and inspiring books on the market is one of testimonies entitled *Remark-*

able Answers to Prayer, written by Basil Miller. These are true accounts of the limitless power of prayer. This book will thrill you and enlarge your vision. (N.P.H.)

THE KING'S HOUSE

Do you need more space for clothes? The parsonages in which I have lived have been woefully lacking in the commodity of closets. One idea which is simple but very practical is to place a second rod in the closet midway between the upper rod and the floor. This allows the space of two closets for blouses and shirts, pants and skirts. Even suits fit nicely into this arrangement. Neat, efficient, economical!

HEART TALK

My husband is a minister. He is on call twenty-four hours of every day. There are constant demands for speeches, counsel, civic affairs, administrative work, directing the many church activities, in addition to his scheduled routine of study, prayer, calling, and regular services.

In the dense black of midnight he may be called upon to cross the city to settle a family dispute—or in the midst of a long-awaited family reunion he is called to rush to the side of one in sorrow.

I feel that, as the wife of this man, my highest calling is to appreciate his devotion to God and to assist him in every possible way to be all that our people need in their minister.

There have been times when I have labored for hours and planned and schemed for days for a surprise birthday party for my husband. At the moment I got the candles lit on the cake and the ice cream in the dishes, the phone rang and he dashed to the hospital, where a chronic patient was calling for him. I was left with the candles burning down into the icing and the ice cream melting in the

bowls and my hopes in pieces. But in a situation of this type—perhaps it is easier to see more clearly than ever the great calling of the minister.

The minister called of God is striving in each of these instances and numberless more to lead a wandering, famished people into a knowledge of the love and grace of God and His plan for their individual lives. And with such a calling he cannot channel all of the needs of a parish into a scheduled eight-hour day. There are times when I have wished to discuss problems of training our child with my husband—but he was teaching a Christian Service Training course. Many times I have longed to just get away and have a long talk with the man whom I love—but he was holding a forum helping teen-agers to handle their problems! Such is life in the parsonage.

But when he—the minister—my husband—stands proud and tall in his black suit on Sunday morning behind the pulpit, I have a ringing, glowing thrill of understanding as I realize that I have a part in his ministry to those about me. My life in the parsonage isn't a placidly scheduled, organized routine because of the endless devotion of my husband to his parish. But the longer I live in the parsonage with this hard-working, deeply sincere, selfless-living husband of mine, the more I understand and thank God for the devotion of ministers. What matters the loss of sleep, the interrupted family reunion, the burned-out candles, and the melted ice cream? A heart was blessed somewhere, a soul was saved, a life was touched for good.

My prayer as the wife of this man of God is that I will ever help him in such a manner that he may use his life freely as a trust from God to be the pastor that his heart compels him to be!

I. A Look at Biblical Preaching

By Mildred Bangs Wynkoop*

THERE IS A WHOLESOME return to Biblical theology in the contemporary religious world. Its most rewarding facet is a new interest in Biblical preaching, and some very excellent analyses of what constitutes it have recently been published.¹ This should be of particular interest to holiness ministers since the doctrine of holiness is said to be—in a more than usual theological sense—scriptural holiness. A return to Biblical preaching could result in a wide return to the doctrine which holiness people believe is the most central Biblical truth. Now if ever is the moment to commend the doctrine to those whose concern it is to seriously read and honestly interpret the Word of God. Heretofore, the affirmative answer to the question, “Was Wesley scriptural?” was met with a shrugged shoulder and a “So what?” Now if ever a scriptural apologetic is relevant; this is the day. “So what?” matters and deserves an answer.

But to claim a Biblical status for a doctrine or system of doctrines involves much more than may appear on the surface. Shallow Biblicism is bankrupt. Reference to Scripture as the ultimate Authority for faith and

practice involves the exegete in questions not the least of which has to do with the nature of authority. A discussion of authority would take us too far afield for this study, but it is mentioned because it relates to the central problem for a Biblical theology, namely, interpretation which is informed by it. Contemporary conservative theology recognizes the intrinsic authority of the Word of God, and so-called liberal theology as well as neo-orthodoxy concern each in its own way. At this moment in theological history it is not so much the right of the Scriptures to speak to men that is challenged as the methods of interpretation which divide Protestantism and have done so for so long. When all sorts of theologies, contradictory to each other in vital respects, are said to be Biblical, a thoughtful person seeking truth is justifiably perplexed. There can hardly be conceived a less lovely sight, and one more confusing to a non-Christian, than to watch Christians hurling texts of scripture at one another like petulant children, to widen and perpetuate rifts in fellowship. The fact remains that those who indulge in such bickering are being left on the side lines of the world's deep concerns to fuss among themselves, and those who can contribute to real human needs out of the Bible are speaking to us, sometimes without regard for the disciplines with which the Christian Church has al-

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¹J. B. Weatherspoon, *Sent Forth to Preach*, Harpers, 1954. John Knox, *The Integrity of Preaching*, Abingdon, 1957. Donald Miller, *The Way to Biblical Preaching*, Abingdon, 1957 (to name a few).

ways guarded theological truth from error.

It is with a genuine sense of eagerness that the holiness Biblical student meets the challenge of this day. With confidence and deep humility he examines his own approach to Scripture to test its validity and its results. No other theological tradition has less to lose and more to gain by a criticized exegesis, and none ought to welcome the discipline any more warmly.

WESLEYAN USE OF SCRIPTURE

It is well known that Wesleyans use the Bible differently from some other theological groups. Their distinctive doctrine is come by because of this difference. It is necessary, not only to be aware of this fact, but to understand why it is so and, further, to defend it rationally if one is serious about commending his doctrine to other Biblically informed persons. The Wesleyans' general approach to Christian faith results in a relaxed and confident trust in the inspiration of Scripture. He is seldom overly concerned about defending inspiration. He assumes it and feels that the Holy Spirit is the Guarantor of Biblical truth. He does not spend time, as a rule, in proposing theories of inspiration. It is enough to know that Christ, the living Word, is un-faillingly introduced to men through the written Word when it is properly read. Knowing Him, of whom the Scriptures speak, the Word is validated to the heart and mind of the believer. It does not require a certain kind of faith in the Scripture to read it; the Bible engenders faith in those who do read it even in doubt but without moral rejection.

This more spiritual, less formal, or verbal, view of inspiration is reflected in interpretation. And it is precisely here that the most vulnerable point lies for holiness doctrine. At the point

of greatest strength lies the need for greater care. Interpretation takes on the character of the presuppositions which inform it. A faulty view of Scripture is always reflected in the method of its exposition. Again, Biblical preaching must proceed along disciplined lines of interpretation built on a proper view of what the Bible is and how it can be applied to preaching situations and human need.

TAKING A TEXT

It is considered proper and necessary that a preacher justify his message by the taking of a Biblical text. The implication is thereby made that what the preacher says not only has the sanction of God but is God's truth. That this is implied ought to put a guard on the preacher's heart and lips that is never permitted to relax. The obligation of the called minister is to deliver God's Word to men. The exhortation to "preach the word" requires that the messenger know what God's Word is. Nothing less than a most devoted and honest and painstaking and prayerful and thorough attempt to know what a passage actually says and means will satisfy the divine call to the stewardship of preaching. The thrust of any message must be so true to the intent of the text that the hearer can go home to his Bible and find it there, still warm and convincing, after many days or even months have passed. A sermon's right to be called Biblical is suspected when it is spoiled by a different translation of the text or by completing the sentence or verse or paragraph in the Bible out of which the text was chosen.

Biblical preaching is not easy to come by. There are basic disciplines that structure it. These must be known and practiced. Failure to do so has brought much preaching into reproach. If and when the preaching

of holiness has erred at any of these points, some of the questions raised about the doctrine can possibly be accounted for. One is made to cringe when a preacher attempts to defend the second crisis experience of holiness doctrine on the basis of Paul's reference in II Corinthians to his proposed "second benefit." This is in the same category as exhorting people to intensive Bible study on the basis of Jesus' words, "Search the scriptures." Unconditional eternal security of the believer can hardly be convincingly taught from the words, "God cannot deny himself," when the previous verse declares that the man who denies God will himself be denied by God (II Timothy 2:12-13). God's faithfulness is not a substitute for nor does it stand in lieu of man's moral rejection—at least, on the basis of this scripture. These are all glaring examples of less spectacular but equally faulty exegesis committed with monotonous regularity in all denominational pulpits.

WHAT "BIBLICAL" DOES NOT MEAN

Biblical does not rightly describe the kind of preaching whose only claim to it is the generous use of Biblical words and phrases. It must be remembered that the devil was quite adept at quoting scripture to Jesus during the period of His temptation—accurately, too, but not in keeping with the original intention of the passage.

Biblical preaching, moreover, is not the result of culling a series of congenial texts from the Bible into a logical or systematic arrangement. It is a curious thing that the letter of Paul to the Romans has become the proof-text book for the differences between the Lutherans, Calvinists, and Wesleyans. How can this be? By the simple device of careful selection of texts and by interpreting the

whole according to the principle of selection. The truth is that likely all the central affirmations of each theological tradition can be found in the Book of Romans, but to put them into unresolved contradiction is to do violence to the intellectual competency of Paul—and no serious scholarship concurs in that. Some elements of the Christian faith are known only by way of proof texts, e.g., the Virgin Birth and the Resurrection; but systems of theology cannot be said to be Biblical by virtue only of a logically organized selection of Biblical texts taken out of their historical and contextual setting.

Biblical does not mean that any one word has precisely the same meaning from one book to another from Genesis to Revelation, or even in the scope of one book.¹ A variety of meanings and enriching of meaning and actual change of meanings are clearly observable throughout the Bible and even within the short scope of one book. Words are tools of thought and adjust themselves to a context serving the varied purpose of the author. The word "grace" in the New Testament is used in many senses. It would be a sign of real incompetence to arbitrarily impose one meaning on every example of the use of that word. When the principle "Scripture interprets Scripture" means either an artificially selective correlation of texts or a uniform interpretation of words or a surface meaning of passages, the interests of a Biblical theology are not served. Scripture often helps to clarify other obscure passages, but just as often a thorough study of the context is the primary need for both of them and must include the intention of the specific author.

¹Notice the contextual modification of the word "perfection" in Philippians 3:12-16.

Biblical preaching is not simply skimming over the surface of a book, making running comments on the words without regard to the meaning they had for the human problems to which they constituted an answer. Nor is it Biblical exegesis to reconstruct the historical *Sitz im Leben* and fail to relate the spiritual truth which the passage carries to contemporary and personal needs. Dramatic reconstruction of the original historical event is useful only when the underlying moral situation common to the contemporary audience is made clear.

Not all preaching which is graced by the name expository is Biblical preaching. Donald Miller, in his exceedingly valuable book, *The Way to Biblical Preaching*, establishes his thesis that all truly Biblical preaching is expository in that it is true to the sense of the passage and is itself an unfolding of Biblical truth. But dull, barren, wordy, wooden, stuffy comments on a passage can hardly be classified as Biblical. It is possible, and all too customary, to lose the view of the forest by rubbing one's nose on each tree trunk. Yes, this kind of preaching stays close to the words but never finds the underlying, life-giving, heart-changing, mind-enlightening sense of them. Words are essential to meaning, but they can assume an improper autonomy which obscures rather than interprets meaning.

One of the most subtle temptations in preaching, and the one least obviously dangerous but the most disastrous to Biblical preaching, is the tendency to read back into scriptural words all the accumulated theology which church controversy and scholarly thinking and human experience and cultural change have added to the meaning of words in the past two thousand years. Whenever the word

"saved" occurs in Scripture, for instance, we assume it to mean salvation in the theological sense. Then the analogy of the man who is "saved" though his works are burned up (I Corinthians 3) is made to teach eternal security, regardless of the fact that Paul was not talking about personal salvation here at all. In the same letter, the words "sanctified" (describing those to whom he wrote) and "carnal" are attributed to the same persons and occasions endless theological problems. Actually, a problem can arise here only when these terms are lifted out of the context and defined apart from Paul's actual meaning and then imposed back into the Biblical text, and the text compelled to conform to the word's twentieth-century meaning.

Is it any wonder that distorted exegesis has torn theological brethren apart and made mockery of the term Biblical? Perhaps the author's sensitivity at this point has been unduly heightened by the charge of heresy for the proper return to the Scriptures itself to establish the original meaning of these terms. Such a procedure can hardly be called, in truth, "another gospel," which is anathema. It must be granted that real Biblical preaching, arising out of an honest, painstaking search for Biblical meaning, may sound like another gospel to those whose ears are tuned only to familiar, pat, comfortable phrases. But it is the divine genius of the Word of God that it can startle, shock, probe, enlighten, heal, goad, when it is allowed to speak for itself. Certainly the vast perspective of church thinking as recorded in its theology and massive commentaries dare not be ignored or disdained. No single insignificant individual has the scholarly or moral right to disclaim all dependence on and freedom from the heritage of Christian culture and pre-

sume that he can improve on or even duplicate in one short, limited lifetime the accumulated wisdom of his fathers. But he always has the right and—in the Protestant circles—the moral obligation to read for himself the Book which alone is the way to truth. The “great expounding books” which John Knox tells about in *The Integrity of Preaching* can “dull the fine taste” of the wine of the Word of God by diluting it with too much human reason.

It is the preacher’s task to “preach the word.” This means that with the help of all the scholarship at his command he digs deeply into the inexhaustible riches of the Word and discovers for himself the dynamic of its spiritual message. Preaching, then, will be inspired and exciting and relevant. To change the figure of speech, too much reliance on dogmatic interpretation (which is human after all) may drain off by tragic short circuit the inherent “charge” of the passage and leave nothing but cold, dead, harsh, uninspired preaching. Handling the Word of God is much like working with a “live wire” (as J. B. Phillips suggests in his preface to *Letters to Young Churches*). In the best sense, we do not determine the laws of its manipulation. It does. None of us can put a fence around the Bible and say, “I know what it means, what it can only say and what it cannot say.” When we are the most complacent

about it, the most assured, it strikes us the hardest. Such is the unspent thrill of reading the Bible through the “innocent eye,” as Ruskin expressed it. All advances in the Christian Church have been born in a return to a fresh study of the Word of God. It can take care of itself—and men, too, both friend and foe.

One other distortion of Biblical preaching seems worthy of mention. Its peculiar application in holiness preaching makes it particularly dangerous to holiness doctrine, but it has a counterpart in other theological traditions as well. It is the tendency to interpret scripture in terms of personal experience; and consequently theological dogma, rather than being Biblically grounded, is but a reflection of generalized personal experience.

The author recently heard a prominent holiness preacher describe ministerial instability (that is, a chronic indecision regarding place of service, length of pastorate, and such like) as a sign of carnality. It would seem more true to fact to say that one of the signs of a carnal heart could be an unstable spiritual vision, but that instability as a trait could also have physical and psychological causes. It is important to put the horse on the right end of the cart. One would need to guard against the implication that stableness of purpose is a sign of sainthood. It may be, rather, an evidence of sheer self-seeking.

HAPPINESS

Wang-wei, a Chinese poet of two thousand years ago, wrote these lines which are still true today: “You ask me what is the supreme happiness here below? It is listening to the song of a little girl as she goes down the road after having asked me the way.”—NANCY CLEAVER in *“The Treasury of Family Fun”* (Fleming H. Revell Company).

Submitted by Nelson G. Mink

PUNGENT SAYINGS

A young preacher seeking holiness made this statement: "If the Bible doesn't teach it, it should—for I feel my need of it."

"Would you bring out your 'Blue Ribbon' message for just one person? Jesus did.

"Don't leave your purses in the pews," advised one minister. "Don't you know that here are some so simple in their faith that if they found your purse they would immediately take it as an answer to their prayer?"

"Satan tries to make us think that Bible persons were some kind of super-spiritual people, but Elijah was a man of 'like passions as we are.'"

"Prayerlessness is the number one problem in the Christian world today."

"You can usually tell how big a man is by what it takes to inflate him. Swelling is a sign of disease."

THE SUNDAY SCHOOL SCORES AGAIN

1. Ninety-eight per cent of all Sunday school-trained boys and girls never get into serious trouble or crime. The vast majority of our criminals never attended Sunday school.

2. It has been estimated that more than 50 per cent of our Bible knowledge has been acquired through the Sunday school.

3. Eighty-five per cent of all Protestant church members were led to Christ and church membership because of the influence of Sunday school.

—National Sunday School Association

SENTENCE SERMONS

THE ROW about cancer and cigarette smoking goes on and on with but one apparent conclusion thus far: That mice shouldn't smoke.

A MAN is like a car . . . He needs overhauling if he starts knocking too much.

"Unbelief is not just refusal to accept certain beliefs about God; it is the refusal to subordinate your life to anything above you, not even to God."

—DR. CARL MICHAELSON

WORTH PONDERING

Who are the people that faithfully attend church?

1. Are they those with plenty of time? No! Usually they are busy people.

2. Are they those with plenty of money? No! Usually they struggle financially.

3. Are they those with plenty of talent? No. Usually they are very ordinary people.

Then why do they attend church?

1. Because they have learned the secret that time spent for God is really time saved.

2. That money given to God is really money invested with eternal interest payments.

3. That talent (however ordinary) used in Christian service is rewarded with an inner sense of security and well-being.

—BETHLEHEM, PA., *Midweek Herald*

The Four Questions of John

Genesis 32:24-30

- I. "And Jacob was left alone" (sanctification is an individual matter).
- II. "And there wrestled a man with him" (sanctification is the work of God).
- III. "Until the breaking of the day" (sanctification is a crisis experience).
- IV. "I will not let thee go, except thou bless me" (sanctification must be sought).
- V. "What is thy name?" (Sanctification is conditional.)
- VI. "And God blessed him there" (in sanctification God meets man at the point of his need).
- VII. "Thy name shall be called" (sanctification deals with man's major problem—sin).
- VIII. "And Esau ran to meet him" (sanctification has a beneficial influence on those around us).

—LEONARD J. DEAKINS
Selma, California

- I. PETER: "Master, where are You going?" (John 13:36)
- II. THOMAS: "Master, we do not know where You are going; how can we know the way?" (John 14:5)
- III. PHILIP: "Master, let us see the Father, and it will satisfy us" (John 14:8).
- IV. JUDAS: "Master, how does it happen that You are going to show yourself to us and not to the world?" (John 14:22)

—LEONARD J. DEAKINS

A Set Judgment

TEXT: Acts 17:31

- I. A DAY APPOINTED. "He hath appointed a day."
- II. A JUDGMENT SET. "He will judge the world."
- III. AN ASSURANCE GIVEN. "He hath given assurance unto all men."

—HENRY T. BEYER, JR.
Baton Rouge, La.

Psalm 101

- I. "I WILL SING" (v. 1).
- II. "I WILL BEHAVE MYSELF WISELY" (v. 2; see I Samuel 19:14).
- III. "I WILL WALK" (v. 2).
- IV. "I WILL SET NO WICKED THING BEFORE MINE EYES" (v. 3).
- V. "I WILL NOT KNOW A WICKED PERSON" (v. 4); see Psalms 119:63).

—LEONARD J. DEAKINS

Lest I Forget

TEXT: Psalms 78:10

INTRODUCTION: Humanity is so prone to forget.

- I. GOD'S PAST AND PRESENT BLESSING (Israelites)
- II. GOD'S REMEDY FOR SINS
 - A. In the person of Jesus
 - B. By the process of suffering
 - C. For the purpose of making an atonement
 - D. Making provisions so that whosoever will may be saved
- III. GOD'S FINAL REST FOR HIS PEOPLE
 - A. Blessed hope
 - B. Joyous bliss

CONCLUSION: Let us not forfeit our eternal life by failing to hold fast the beginning of our confidence steadfast unto the end. For we need faith or patience that, after we have done the will of God, we might receive the promise.

—HENRY T. BEYER, JR.

The "Beholds" of Genesis

- I. "BEHOLD A LADDER" (Genesis 28:12).
- II. "BEHOLD THE ANGELS OF GOD" (Genesis 28:12).
- III. "BEHOLD, THE LORD" (Genesis 28:13).
- IV. "BEHOLD, I AM WITH THEE" (Genesis 28:15).
- V. "BEHOLD A WELL" (Genesis 29:2).

—LEONARD J. DEAKINS

A Dual Responsibility

SCRIPTURE: Hebrews 10:35-39; Hebrews 3:12-14

TEXT: Matthew 26:41

INTRODUCTION: The text reveals Jesus' concern for His disciples. He saw the folly of their negligence. He instructed them to watch and pray. These, my friends, are vital vitamins in a Christian's diet. He told them that to fail the advice would lead them into a state of indifference and slothfulness. Let's observe the teachings of the Saviour.

- I. THE PREPAREDNESS OF THE SAINTS ("That no man deceive you.")
 - A. Must be on guard (a soldier on guard).
 - B. Must be sober; not drunk, insensible, uncouth, irrational, asleep (Matthew 21:34).
 - C. Must be alert (watchman on the wall—Ezekial 33:2).
- II. THE PRAYERFULNESS OF THE SAVED ("Men ought always to pray.")
 - A. Prayer is an essential element in the Christian life.
 - B. It strengthens and builds strong resistance.
 - C. It seasons the saints.
 - D. Prayer keeps a keen edge on our Christian experience.
- III. THE POWER OF THE SAVIOUR ("Pray without ceasing.")
 - A. To fulfill God's commandments.
 - B. To further the work of the Kingdom.
 - C. To follow the leadings of the Spirit.
 - D. To find God's will.

CONCLUSION: No place in the Bible can we find a greater concern than Jesus had for His disciples, and His own. He recognizes the danger that had encompassed them and would have easily defeated their purpose, and for this reason He advised them to watch and pray.

—HENRY T. BEYER, JR.

SCRIPTURE: Jeremiah 1

INTRODUCTION:

- A. Historical data.
 - 1. Jeremiah's prophecies date about 626-586 B.C.
 - a. Forty years of service as a prophet of God.
 - b. His ministry overlapped the ministries of Habbakuk and Zephaniah.
 - 2. Jeremiah's ministry directed primarily to Judah.
- B. In examining Jeremiah's call to service we will learn much of God's ways with those who answer His call.
 - I. GOD'S CALL (v. 5)
 - A. God has a plan for every life. He clearly states His purposes for Jeremiah from before his conception.
 - B. Man can thwart God's plans for his individual life by disobedience.
 - 1. This does not teach predestination.
 - 2. It does teach that in God's will there is a specific purpose for each life.
 - II. JEREMIAH'S RESPONSE (v. 6), "I am a child"
 - A. Jeremiah felt his youth (about twenty years old at this time).
 - 1. In a time when age was so revered, a young man would ask the question, "Who will listen to me?"
 - 2. Young men today might feel it is presumptuous for them to preach and counsel their elders.
 - 3. But men today, as was Jeremiah, are called to preach or deliver, not their own messages, but God's.
 - B. God showed Jeremiah his duty (v. 7).
 - 1. He must show simple obedience.
 - 2. He must rely upon the God who has called him, and not himself.

- C. God's promise (v. 8).
1. Jeremiah's assurance of victory was in the assurance of God's presence.
 2. Our obedience to God brings the same promise to bear on our situation.

III. GOD PREPARES (v. 9), ". . . touched my mouth"

- A. Here is a symbolic act representing cleansing.
- B. Compare with Isaiah's experience in Isaiah 6.
1. Isaiah's account is more vivid.
 2. Jeremiah, nevertheless, received a cleansing touch.
- C. Carnality must be cleansed if one would serve God.
1. Exaltation of self, pride, and love of the world must be taken away.
 2. A single motivating purpose is necessary to accomplish God's plan.

IV. GOD'S APPOINTMENT (v. 10)

- A. God reveals to Jeremiah what his task will be.
1. It is mostly a ministry of judgment because of Judah's sinfulness. There are four destructive verbs used.
 - a. He is to root out.
 - b. He is to pull down.
 - c. He is to destroy.
 - d. He is to throw down.
 2. Even in Jeremiah's ministry there is a presentation of hope. Two verbs are used.
 - a. He is to build.
 - b. He is to plant.
- B. God often withholds details of our calling from us until after we have met His call with a positive response.
1. Jeremiah is to warn and foretell of a soon-coming judgment (vv. 11-12). (See commentary on Hebrew word for almond.)
 2. Jeremiah is to tell the instrument of God's judgment (vv. 13-16).

CONCLUSION: (vv. 17-19)

- A. "Gird up thy loins" (prepare yourself for your calling).

- B. Obey God (answer the calling).
- C. If you are in the will of God you are immortal until your task is accomplished (v. 18).
- D. You may have few friends in your task but you will always have One. This promise suffices our every need (v. 19).

—ROSS R. CRIBBIS
Brantford, Ontario

Milepost for the Sanctified

TEXT: *Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled (Hebrews 12:14-15).*

INTRODUCTION:

- A. The text indicates the need of diligence in holy living.
- B. Failure to take care of spiritual lives can result in defilement.
- C. There are mileposts to guide us in the paths of righteousness.

I. THE MILEPOST OF DISCIPLINE

- A. Sanctified life—spiritual nature has dominion over mental and physical natures. Need to keep this relationship.
- B. Supporting scripture.
 1. Keep body under subjection (I Corinthians 9:27).
 2. "Abstain from all appearance of evil (I Thessalonians 5:22).
 3. Keep oneself "unspotted from the world" (James 1:27).

II. THE MILEPOST OF REFINEMENT

- A. The heating of metal enables skimming off impurities.
- B. Strengthening of faith by sore trials which may bring heaviness (I Peter 1:6, 7).
- C. Refining of nature by periods of suffering (I Peter 4:12-13; 5:10).
- D. Profit from the chastening rod (Hebrews 12:5-11).
- E. In all these experiences the sanctified child will not faint nor charge God foolishly.

- III. THE MILEPOST OF CHRISTIAN NURTURE
- Read and study the Bible to get food for his soul.
 - Prayer will be his vital spiritual breath.
 - Cultivation of fellowship with God and His people.
 - Services of worship and other means of grace.
 - Active Christian service and witness.
- IV. THE MILEPOST OF INFLUENCE
- "... an example of the believers in word, in conversation, in charity [love], in spirit, in faith, in purity" (I Timothy 4:12).
 - Growth of the fruit of the Spirit (Galatians 5:22-23).

— ALLAN W. MILLER
Florence, Oregon

Life Is a Race

TEXT: ... *Let us run with patience the race that is set before us* (Hebrews 12:1).

INTRODUCTION: Get a good start; dig in as a sprinter; don't get off balance by too big a push with the first step.

- LAY ASIDE EVERY WEIGHT.
 - Evil associates
 - Evil habits
 - Worldliness
- KEEP FIT.
 - Proper diet and sleep
 - Training rules--study and prayer

- RUN WITH PATIENCE.
 (Young people illustrate by acting out the story of the race between the hare and the tortoise.)
 - The Christian race is no 100-yard dash.
 - All finishers are winners—but only finishers.
 - It is a marathon race.

CONCLUSION: Gil Dodd's prayer toward the end of a marathon race, "Lord, You pick them up, and I'll put them down."

— ROBERT A. RAPALJE
Patchogue, New York

Life Is a Fight

TEXT: *Put on the whole armour of God . . .* (Ephesians 6:11).

INTRODUCTION: Tell the story of David trying on Saul's armor. (Have a small boy stand on platform beside you. Place your coat on boy, showing how oversized it is. Make armor out of corrugated boxes and paint names of armor with water paint. Have teen-age boy stand on platform beside you and place armor on him—piece by piece.)

- GIRDLE OF TRUTH. Youth needs stiffening against error.
- BREASTPLATE OF RIGHTEOUSNESS. Covers vital organs. Righteousness is plain rightness or goodness.
- SHOES OF PREPARATION OF THE GOSPEL OF PEACE. It gives one willingness to "go . . . tell."
- SHIELD OF FAITH. Most important to ward off fiery darts. Arrows set on fire both cut and burn!
- HELMET OF SALVATION.
 (Made with paper bag plus cross, cut out of corrugated box).
- SWORD OF THE SPIRIT.
 (Pretend to hand boy real sword—then exchange for the Bible.)

CONCLUSION: Having done all, stand—don't run. "Resist the devil, and he will flee from you."

— ROBERT A. RAPALJE

Life Is a Journey

TEXT: *Seek ye first the kingdom of God . . .* (Matthew 6:33).

- ATTITUDE OF THE BUM
 Setting: A young person dressed as a bum enters side door, walks across the front and out the back. The pastor then exhorts against young people taking this attitude either now or in the future.
 - No ambition
 - No goals
 - No accomplishments

II. ATTITUDE OF THE SPORT

Setting: A youth all loaded down with sports equipment marches across front, drops part of equipment in center.

A. Sports are good but not when overloaded.

B. Not "Eat, drink, and be merry" but "crucified with Christ."

III. ATTITUDE OF PREPAREDNESS

Setting: A youth all dressed up carrying luggage walks across front.

A. Prepared for the present

B. Prepared for the future

C. Prepared for the hereafter

CONCLUSION: Plan on the costs of the journey, and your traveling companions.

—ROBERT A. RAPALJE

Life Is a School

TEXT: *Study to shew thyself approved of God.*

INTRODUCTION: Even if disliked—must face it.

I. ATTITUDE OF THE DUNCE (a disgrace)

(A young person enters side door with dunce cap on, walks across front, and stands in corner.)

A. Cutups have to be careful of their spirituality.

B. Life is too short to fool all the time.

II. ATTITUDE TOWARD DISCIPLINE

(Girl dressed as an old-fashioned schoolteacher, with a rod in one hand and paddle in the other, walks across front—dunce leaves corner and precedes teacher out the back.)

A. Necessity of willingness to accept discipline.

B. Results if not accepted.

III. ATTITUDES TOWARD HARD KNOCKS

(Boy all bandaged—legs, arms, head—walks across on crutches. When in center, slips again.)

A. "All things work together for good," we should learn from difficulties.

B. Sometimes hard knocks pile up (II Corinthians 10:13).

CONCLUSIONS: Are we passing in the school of life? Is 75 per cent passing with God or does He require 100 per cent?

—ROBERT H. RAPALJE

Life Is a Stage

TEXT: John 16:8

INTRODUCTION: The patience and persistence of the Holy Spirit

I. THE INNOCENCY OF BABYHOOD.

(Curtain opens with baby in high chair.)

A. "Of such is the kingdom of heaven."

B. Need for becoming children of God.

II. THE HOLY SPIRIT SPEAKS IN CHILDHOOD.

(Curtain opens and small boy walks across.)

A. God loves and speaks to children.

B. Perfect faith of the child.

III. THE HOLY SPIRIT SPEAKS TO THE YOUTH AGAIN.

(Curtain opens and a typical youth walks across.)

A. "Remember now thy Creator . . ."

B. Youth of the Bible.

IV. THE HOLY SPIRIT RETURNS TO THE MIDDLE AGE.

(Curtain opens and a youth dressed as a middle-aged person walks across.)

A. Danger of settling down in work-world without Christ.

B. Evil of rearing children in non-Christian home.

V. OLD AGE IS OFTEN TOO LATE FOR THE HOLY SPIRIT TO SPEAK.

(Youth dressed as an old person walks across.)

A. Complacency of old age.

B. Wasted life.

C. Eleventh hour.

CONCLUSION: "Now is the accepted time."

—ROBERT A. RAPALJE

Living in Today's World

SCRIPTURE: Titus 2:11-15

TEXT: . . . *we should live soberly, righteously, and godly, in this present world* (Titus 2:12).

INTRODUCTION:

- A. Entire sanctification is God's provision by which His children may live in this present world.
- B. We possess this treasure in "earthen vessels" (II Corinthians 4:7).

I. LIMITATIONS OF THE EXPERIENCE OF ENTIRE SANCTIFICATION

- A. Still subject to temptation.
 - 1. Temptation is not sin.
 - 2. It is the solicitation or enticement to sin.
 - 3. Jesus was tempted but sinless.
- B. Entire sanctification does not remove the possibility of backsliding.
 - 1. Possibilities of backsliding are greatly reduced.
 - 2. Rare exception for one to backslide who has been genuinely sanctified.
- C. Maturity does not result.
 - 1. Life of holiness is continual development.
 - 2. Walking continually in the light of God's love and mercy (I John 1:5-7).
 - 3. The future holds much for the growing Christian.

II. SECRET OF LIVING

- A. Sanctified child of God fully depends upon the Holy Spirit and His fullness within his heart to keep him pure and clean in this sinful world.
 - 1. Consecration and faith bring one into relationship with Christ whereby one is entirely sanctified.
 - 2. Only as this relationship is maintained can God's child live a life of holiness.
- B. Should not be mainly concerned with one's own endeavors to keep himself pure.
 - 1. Obedience in walking in the light.

- 2. Fellowship with God keeps one clean.

C. The Holy Spirit's place.

- 1. Very Life and Strength.
- 2. Guide and Comforter.
- 3. Assists in Christian living and service.
- 4. Power for active Christian work.

CONCLUSION: Therefore obey the Holy Spirit's guidance and leadership, utterly depending upon Him for success in living and serving in today's world.

—ALLAN W. MILLER

Holy Is Our God

SCRIPTURE: Leviticus 18:26; 19:4

TEXT: . . . *I the Lord your God am holy* (Leviticus 19:2).

I. ENCOUNTER WITH THE HOLINESS OF GOD

- A. Moses at the burning bush (Exodus 3:5)
- B. Moses and the children of Israel after the Red Sea crossing (Exodus 15:11)
- C. Isaiah (chapter 6)

II. GOD'S COMMAND

- A. I Peter 1:16
- B. Connected with holy living (Titus 2:11-14)

III. PARTAKERS OF GOD'S HOLINESS

- A. The divine nature (II Peter 1:4)
- B. Through chastening (Hebrews 12:10)

—ALLAN W. MILLER

Truths of Pentecost

SCRIPTURE: Luke 24:45-53; Isaiah 44:3; John 14:26; II Timothy 2:20-22; Matthew 28:16-18

TEXT: Matthew 28:19, 20

- I. THE COMMAND IS, "Go."
 - A. To all the world (Matthew 28: 19-20).
 - B. To witness to salvation (Luke 24:47).
 - II. THE NEED IS "POWER."
 - A. Some doubted (Matthew 28:17).
 - B. Jesus commanded us to go and teach repentance and remission of sins. This is the message.
 - C. To carry the message to all the world, the need is power.
 - III. THE PROMISE IS, "I AM WITH YOU."
 - A. Promise of the Father (Luke 24:49; cf. Isaiah 44:3).
 - B. In Power (Acts 1:8).
 - C. The actual receiving (Acts 2).
- ALLAN W. MILLER

The Best Robe

SCRIPTURE: Luke 15:20-24

TEXT: *But the father said to his servants, Bring forth the best robe, and put it on him* (Luke 15:22).

- I. THE BEST ROBE CONTRASTED WITH OTHER ROBES.
 - A. The robe worn by the selfish (Luke 16:19).
 - B. The robe worn by the jealous politician—Herod (Acts 12:21).
 - C. The robe worn by a helpless king (Jonah 3:6).
 - D. Contrasting robes of Ahab and Jehoshaphat (I Kings 22:10).
 - E. The "filthy rags" worn by the sinful world.
- II. THE BEST ROBE IS WHITE. HOLINESS IN CHARACTER.
 - A. SAINTLY ROBES, "white linen" (Revelation 19:8).
 - B. ROBES MADE WHITE IN THE BLOOD (Revelation 7:14).
- III. THE BEST ROBE IS THE KIND GOD GIVES.
 - A. It represents new character
 - B. It represents new desires and ambitions.
 - C. It represents new life, hopes.

—NELSON G. MINK

God's Ways Versus Man's Ways

TEXT: Proverbs 14:11-12

INTRODUCTION: God's ways and man's ways have been exactly opposite since the fall of Adam and Eve. The only remedy is the blood of Jesus and the new birth.

- I. SIN IS THE RUIN OF MEN AND FAMILIES.
 - A. Hope and household of sinner shall fall in storm (Matthew 7:24-27).
 - B. Sure judgment of God shall sweep it away.
- II. THEIR LIVES SEEM RIGHT TO THEMSELVES.
 - A. Opinions and practices above pricks of conscience.
 - B. Worldliness, sensuality, and flesh-pleasing look right to the spiritually dead.
 - C. They are interested only in external performance and partial reformation.
 - D. Try to convince self that all will be well at last.
- III. THEIR END SHALL BE FEARFUL.
 - A. More painful as they remember the sure knowledge that they could have done better.
 - B. Wages of sin are always spiritual death.
 - C. Iniquity is certain ruin.
 - D. Self-deceivers are self-destroyers.
- IV. RIGHTEOUSNESS IS STRENGTH OF MEN AND FAMILIES.
 - A. God says the tabernacle of the upright shall flourish.
 - B. They shall flourish in graces and comforts.
 - C. They shall enjoy true riches and honors.

CONCLUSION: If our friends and neighbor seem to flourish in sin, remember God shall throw down the sinner and cause the upright to flourish.

—PAUL F. WANKEL
Dupo, Illinois

A Visitor in the Night

TEXT: John 3:1-17

I. DEDUCTIONS OF NICODEMUS

- A. Jesus was a Rabbi, or great Teacher (v. 2).
- B. Jesus came from God (v. 2).
- C. His ministry proved His connection with God (v. 2).

II. DECLARATIONS TO NICODEMUS

- A. A man must be born again (v. 3).
- B. New birth is key to heaven (v. 5).
- C. Love moved God to provide new birth (v. 16).

III. DIFFICULTIES OF NICODEMUS

- A. Failed to understand spiritual birth (v. 4).
- B. Failed to see Jesus as a Saviour of men (v. 2).
- C. Failed at this time to accept the teaching of Jesus (v. 9).

CONCLUSIONS: John 19:39 shows that Nicodemus learned to love Jesus.

—PAUL F. WANKEL

Worship

SCRIPTURE: John 12:1-9

INTRODUCTION: Mary showed three thoughts of interest in her worship.

I. REASON FOR HER WORSHIP

- A. Jesus had done something for her and for Lazarus.
- B. The presence of Jesus drew her to worship.
- C. This need of worship drew her to the feet of Jesus.

II. METHOD OF HER WORSHIP

- A. She found something of value.
- B. She brought and presented it to Jesus.
- C. She finally gave of herself without reserve.

III. BENEFITS OF HER WORSHIP

- A. It gave her a release of emotion.
- B. Worship let the world know of her relationship to Jesus.
- C. Jesus gave her His commendation.

CONCLUSION: Worship does not change God, but it does change us.

—PAUL F. WANKEL

There Are Such Things

SCRIPTURE: Romans 11:1-5, Philippians 4:8

INTRODUCTION: As with the prophet Elijah, and the people of St. Paul's day, the temptation often comes to Bible-believing, Holy Spirit-receiving Christians to believe that they are practically alone in their efforts to hold up a standard worthy of a great God. Encouragement to keep the standard high can be found in the Bible and in our environment, evil and imperfect though the environment may be. For those who may feel that there are no longer high standards or high ideals that are being held on to, tenaciously, by others, we may repeat, "There are such things." There are still such things as:

I. A LOVE THAT IS TRUE

A. John 3:16.

1. The first step in a true love is to recognize that God loves us.
2. This love cost both God and Christ something. True love costs.
3. God's love culminates in eternal life for us. It is unselfish.

B. John 15:13-14.

1. Christ, the Son of God, loves us enough to die for us.
2. His love will prevail only for those who obey His commandments.

C. I John 4:19.

1. Many people today love Him.
2. Our love arises out of His love. Love demands love.

II. A GOD THAT IS JUST AND TRUE

- A. Some are deceived. But no excuse for those who know the way.
- B. We shall receive an host (but sure) trial.
- C. Judgment entirely is dependent upon our lives here.

III. FORCES AROUND US WHICH ARE NOBLE.

- A. A pure word.
 1. Our Bible is God-inspired; it is up to the critics to prove otherwise.
 2. The results of reading its pages prove it God-inspired.
 3. Changed lives prove it God-inspired.
 4. Your own experience proves it God-inspired.
 5. It is for your perfection, sanctification and growth.
- B. Lovely thoughts and deeds.
 1. The lost art of meditation. I think a great deal about what I read in the Bible.
 2. Helpful writings in books and periodicals.
- C. Christ is our Leader, Saviour, and Master of good report (Isaiah 9:6).
 1. He is recognized by His enemies.
 2. His friends cannot find words to express their love and devotion.
 3. We serve One to whom every knee shall some day bow.

CONCLUSION:

- A. There is a cause for praise.
 1. There are virtuous men and women not only in the Old and New Testament but also in our day.
 2. Many who have not compromised with worldliness.
- B. There will not stand alone. The next time your faith slips a little low or you are discouraged, think on these things and remember—there are still such things as these in the world today.

—AUDRY MILLER
Killbuck, Ohio

Christian Security

SCRIPTURE: John 10:22-39

INTRODUCTION:

- A. Feast of Dedication—held in commemoration of the purifying of the Temple after its defilement by Antiochus Epiphanes in

162 B.C. (v. 22).

- B. The shadows of the Cross are falling on Jesus.

I. CONDITIONS

- A. Hear (v. 27).
- B. Believe in (v. 26).
 1. Unbelief characterizes those who are not sheep.
 2. Do not have the disposition of those who come unto Christ to be instructed and saved.
- C. Follows (v. 27).
- D. Obey (v. 27).
 1. Lack of responsibility.
 2. Lack of obedience.
- E. What confidence can I have that meeting these conditions will bring security?

II. THE SOURCE

- A. My Father.
 1. Almighty God (Deuteronomy 33:27).
 2. Greater than all (John 10:29).
- B. Shall never perish.
- C. No one can pluck a child of God out of God's hand.
 1. Final perseverance implies final faithfulness.
 2. There is no unconditional security, but there is a security that exceeds such a supposed security that results when God's children place their trust and confidence in the power of God (cf. David's trust, II Samuel 22:1-3).
 3. Paul (Romans 8:38).

III. EVIDENCES

- A. No evidence of security when one who claims to be a child of God yet lives in sin.
- B. Christ's claims and works were consistent with each other.
- C. Jesus set aside by the Father to be sent into the world.

CONCLUSION: There is a security for Christians which is founded in the power of God. But one must keep himself where the power of God is effective in his life.

—ALLAN W. MILLER

The Preacher's Magazine

Book Club Selection for November

STEWARDSHIP SERMONS

Charles M. Crowe (Abingdon, \$2.50)

It would be agreed that a book of stewardship sermons decidedly deserves a place in the Nazarene Ministers' Book Club. Yet looking back across the past quadrennium, one has not presented itself with such outstanding merit that it would demand a place. But now one has appeared on the horizon and by sheer merit warrants a place in that select list of books that earns their way into the Nazarene Ministers' Book Club.

In the first place, this is a discussion of stewardship on a broad level. Not only is money and talent involved but all of life beside. In fact, only the last segment of the book is devoted to the stewardship of possessions.

The author is well known to the members of our Ministers' Book Club, for you who have belonged for some time will recall his superior book entitled *Getting Help From the Bible* which was the selection for July, 1957. The high quality of illustrations that was noted in that book is continued in *Stewardship Sermons*. The author's ability at illustrations is sheer magnificence. These windows are properly placed; the light does not shine too brightly and the material to be illuminated bears the full scrutiny of illumination.

So you will read with joy and profit *Stewardship Sermons*. It will provide you both meat and drink for the stewardship emphasis in February of 1961 and for many other seasons beside.

It will be noted that in two places the author suggests that if giving a total tithe to the church seems a difficult situation that a half a tithe might pass. We would immediately disavow this, for with us the minimum of giving is the whole tithe and the place is the storehouse. Just remember this author is writing to a vast reading audience, many of whom have not yet begun to make a decent start of tithing, even at any level.

Therefore, read it, mark it, let it simmer into your thinking, and I venture you will be glad that your Book Editor chose this book as a Book Club selection.

THE RUDDER AND THE ROCK

Charles W. Conn (Pathway Press, \$2.50)

Charles W. Conn deserves to be introduced. As a minister in the Church of God, Cleveland, Tennessee, he has made an honored place as a writer, both accurate and appealing. In *Like a Mighty Army* he became a brilliant historian in setting out the story of the Church of God—its victories and defeats—one of the best jobs of church history writing to show up in a long time.

Now he presents a book of thirty-eight devotionals. These are designed as moral rudders to help the voyager on life's turbulent sea to avoid the rocks.

Each is warmed by the lifeblood of case studies—all are evangelical. Sermons are here only suggested.

VELVET is the fashion I guess. Two books have recently come with velvet woven into the title.

BEGGARS IN VELVET

Carlyle Marney (Abingdon, \$2.00)

In this case the title of the book is the title of one of thirty-six brief discussions. *Beggars in Velvet* is, of itself, a penetrating study of self-induced pauperism—a blight of our day.

The vignettes of spiritual philosophy are just that: Not Biblical nor theological, but exposes of foibles and pitfalls of religious life. Each is pertinent, incisive; some are devastating. Listen to the titling samples: "Stir-crazy," "A Two-cent Deal," "The Pressure Cooker."

The book is well organized into three sections: "The Life We Lead," "The Way We Do," "The Hope We Have."

Marney, you met in *Faith in Conflict* and also *Dangerous Fathers, Problem Mothers, and Terrible Teens*. He is adept with his pen and knows how to wring from words their full quota of meaning.

The other *Velvet* book—

CROSS WITHOUT VELVET

Geoffrey C. Bingham (Moody, \$2.00)

This book builds the *velvet* theme into its entire discussion. The subtitle helps us pinpoint the author's emphasis—"Studies in Discipleship." Taking the words of Samuel Rutherford ("My Lord hath no velvet cross") as his springboard, Author Bingham sets out to reconstruct discipleship in its true colors.

"We have drained the word 'disciple' of much of its original meaning." This forthright feeling is amplified by a study of discipleship in the New Testament, in the Early Church; a long, frank look at the tests and cost of discipleship. The author's relating of discipleship and the Holy Spirit is indeed wholesome.

A worthwhile, spiritually stimulating volume. We wish, however, that the author had remembered that windows are essential lest a home become a cell. It lacks illustrative sparkle.

IMPORTANT ANNOUNCEMENT

As of January 1, 1961, the Nazarene Ministers' Book Club changes its policy of operation as follows:

1. Every Nazarene pastor will belong automatically.
2. Any other minister desiring to join the Nazarene Ministers' Book Club may do so by asking to have his name placed on the mailing list.
3. BOOKS WILL NOT BE SENT EACH MONTH. But whenever an unusually good book comes to our attention, a *Review* will be mailed to *all* ministers.
4. Then each minister can order as he pleases.

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30 ¶ And when Zebul the ruler of the city heard the words of Gā'āl the son of Ebed, his anger was kindled.

31 And he sent messengers unto A-bim'-'ē-lēch privily, saying, Be-

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3 ¶ Then came Isaiah the prophet unto king Hēz-ē-ki'-āh, and said unto him, What said these

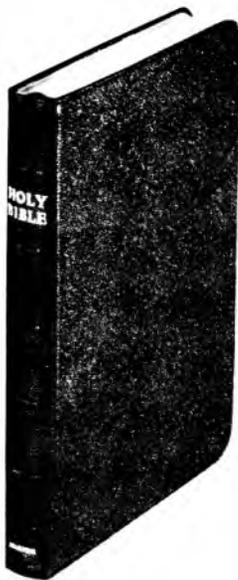
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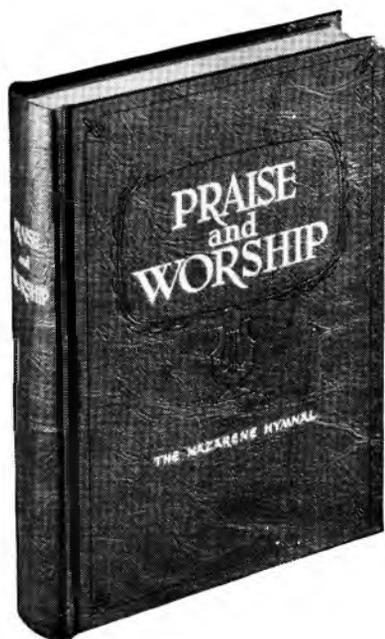
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