

# PREACHER'S

*magazine*

NOVEMBER 1962

**The PERIL OF THE PERIPHERY**

*Editorial*

**THE CHALLENGE OF COMMUNICATION**

**(Propagate or Perish)**

*Kenneth E. Geiger*

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*—proclaiming the Wesleyan message*

# The Preacher's Magazine

Volume 37

November, 1962

Number 11

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I owe much to the doctor who reminded me of—

### The Peril of the Periphery

THE SPEAKER was right who said, "He is the most original who quotes from the greatest number of sources." So, desiring to appear original, here I go borrowing again. The title of this editorial and also the germ idea, I borrowed from Dr. Howard Hamlin—surgeon, speaker, author, and church statesman. And I feel good about borrowing from him, for he is no pauper with either ideas or words. He and I were discussing church affairs and he stoutly insisted that relative to denominational strategy he was "merely a layman out on the periphery." I protested with equal stubbornness that he was neither "merely a layman" (for there are no mere laymen) nor did he reside out on the periphery.

The conversation ended, the receiver clicked up, but the phrase which he had planted in my mind persisted like crab grass. It just wouldn't quit. So here it comes to demand a hearing—the *peril of the periphery*.

#### Doctors Know It

One thing sure, a doctor was the right person to suggest the phrase. Really no one knows as a doctor does the full peril of the periphery. He alone knows how many bodily ills arise when the heart is not able to pump blood adequately to the farther

extremities of the body—the periphery. A foot is injured; gangrene may set in. Why? Because the heart cannot so readily fight the disease when the injury is that far away from the operating center—the peril of the periphery.

The patient complains of recurring numbness in the hands and arms. Is it serious? It could be. It is the heart's gentle reminder to those manual extremities that they are peripheral, that the heart is laboring strenuously to keep blood flowing normally and fully far away. Yes, the doctor knows, your hands and feet know, the peril of the periphery.

#### The Military Knows It

Military strategists know from some sad experiences the peril of the periphery. A military unit moves too fast and gets too far from its source of supply. The supply lines are too thin. The enemy may attack those tenuous lines, break them, and isolate the fighting force. Men out there fighting without adequate supply—the heartbreak of military leaders! Yes, the military knows the peril of the periphery.

#### It Happens in the Church

These peripheral problems are not confined to secular pursuits like medicine and the military. It hap-

pens in every church. Even as you read these words you are thinking of some unfortunate person. The satanic diseases which even now are working their slow havoc are doing so because this person has chosen to live in the suburbs of the soul, out on the periphery of spiritual vitality. Simon Peter followed Christ "afar off" and is a monument to the folly of moving too far from God's city hall and too much into the spiritual suburbs. The Psalmists, on the other hand, exults, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

This is the peril of Nazarenes who try to keep spiritually alive on the thin minimum of church attendance. They flirt with danger. They are adopting the "hands and feet" relationship when they desperately need to get in closer to the heart. O, peripheral Nazarenes, watch out for spiritual gangrene!

Or it may not be the periphery of infrequent church attendance. A person can be in church and still not be there. How about peripheral participation? Have you seen it? Come to church regularly but race for the back seat. Be there physically, yet permit the mind to roam at will into dismal alleys of distraction. Stay through the service, yet seldom come down to pray around the altar for seekers. This is one of the saddest peripheries of them all.

But whatever causes the peripheral problem, the gangrenous condition is the same: bitterness replaces buoyancy, sneers replace tears, criticism replaces co-operation. Testimonies die on the lips; complaining becomes easier than praying; it is easier to sip coffee with the chronic worldlings of one's acquaintance than to attend

the early morning prayer meetings. What is it? Spiritual gangrene! *The peril of the periphery!*

### Preachers Are Not Immune

I hasten to confess that it is not laymen alone who fall victim to this dread scourge. I saw it happen to a minister friend of mine. In his preaching ministry (when he was in places where the emphasis seemed to be popular) he would openly blaspheme our denominational leadership and disparage our educational institutions. After one such service I rode with him to the hotel. He sat beside me in the back seat. I couldn't help but note the ashen gray of his face, lips that had been denied all too long the blessing of a smile. His soul was bleached white by a cancerous disloyalty which verged upon dishonesty. From his inner self there burst this curt but illuminating statement, "I feel so lonesome." What a commentary! He had assumed a "hands and feet" relationship with his own church. The flow of blood was nearly gone: spiritual gangrene had already set in—the green tinge was ominously apparent. I prayed silently but fervently.

"O soul of mine, keep close to the heart of your faith. The devil may not always want you to sever yourself from your church or your Christ. He may just want you to buy a lot and build far, far out on the perimeter. Out where the blood flow is pitifully, dangerously weak; out where the diseases of the soul have greater vitality. O soul of mine, how far do you dwell from the prayer closet? How far from the cisterns of the Word? How far from the vibrant leadership of your church? O soul of mine, be on the eternal watch for the *peril of the periphery!*"

**Bibles**

The Soviet Union distributed about 100,000,000 volumes of Khrushchev's writings last year, nearly double the number (55,000,000) of Bibles or scriptural portions which were circulated in the world.—*Crusader*, American Baptist Convention.

**Meditation**

If we have qualms of conscience over wasting time . . . we also have them for not knowing how to waste time, not knowing how to take things easily, how to rest as God has ordered; or how to meditate, how to pray or spend time in quiet contemplation that we rediscover the inward peace that the world of today so much needs.—PAUL TOURNIER, *Guilt and Grace*.

**Personality**

The most destructive acid in the world is found in a sour disposition.—WILLIAM A. WARD, *Polytechnic Herald*.

**Prayer**

It can make all the difference to a day, if we pray about it in advance.—STEPHEN F. WINWARD, *Teach Yourself to Pray*.

**Worship**

The most beautiful sight from the pulpit is a whole family seated together in a pew. The church service is not a convention to which a family should send a delegate.—CHARLES MYERS, *Houston Times*.

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We never doubt God nor His guidance nor His providential love and care when we are in the clear consciousness of His presence.

—J. RUFUS MOSELEY

By S. D. GORDON: "Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do. When we pray God works."

**Laziness**

It doesn't take many helpings of something for nothing to make the average person lose his taste for work.—GRIT.

**Peace—of Mind**

Peace is not found by moving from a small house into a larger one, by trading an old car for a new one or by leaving one city and taking up residence in another. What we have within our hearts causes us to be restless or to have peace. It was a maid who said sadly of her restless, globe-trotting mistress, "It doesn't do her any good because she has to take herself along."—*Daily Blessing*.

**Prayer**

A prayer was given the other day which ended: "God give us guided leaders, instead of guided missiles."—*Yuma (Colo.) Pioneer*.

**Value**

Of all the valuable things that money can't buy, the most valuable is a man who can't be bought.—*Survey Bulletin*, Sunday School Board of the Southern Baptist Convention.

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No seed of heavenly truth which is sown in faith and watered with tears ever fails to spring up somewhere and sometime into a plant of righteousness.

—J. R. MILLER

*The editor is happy to present this special feature to the readers of the "Preacher's Magazine." Dr. Kenneth E. Geiger is the president of the National Holiness Association. Denominationally, he is the general superintendent of the United Missionary church.*

*This message was the keynote address to the annual meeting of the National Holiness Association held in St. Louis, Missouri, April 25 through 27, 1962. The editor was privileged to be present at the entire convention and considers this president's message worthy of strong recommendation and urges every reader of the "Preacher's Magazine" to give careful attention to this major and worthy message.*

# **The Challenge of Communication**

## **or**

# **Propagate or Perish**

**By Kenneth E. Geiger**

**C**OMMUNICATION is a highly specialized and technical science in our day. Until the invention of the printing press five centuries ago, progress in this field was very slow. The first message over the first telegraph line was sent May 24, 1844, and it traveled a little over forty miles from Baltimore to Washington, D.C. All of us are familiar with the teletype machines now used to bring the latest news to our daily newspapers and hundreds of radio and television stations which make us the best informed people in the world. In 1876, Alexander Graham Bell found a way of making sounds produce changes in a current of electricity flowing through a wire and he found a way of using these changes to produce sound. This new invention called a "telephone" (having its derivation from the Greek words meaning "speak far away") has revolutionized our society.

This amazing twentieth century has brought to us the marvel of radio and television with its potential for both good and evil. We have come from the horse and buggy to the automobile, and ribbons of concrete and asphalt have linked east and west, north and south, and made all of us neighbors. In just a few decades we have come from Kitty Hawk, the site of the first airplane flight, to the supersonic jet. And now with satellites orbiting the earth, we have the possible means of an instantaneous world communication system. It is now within man's grasp to bring events in the most remote part of the earth to every part of the earth by instantaneous television. Can we not in this space age visualize one of our evangelical foreign boards purchasing a ticket for an Africa- or Australia-bound missionary, saying good-by at the door of a spaceship, and in a matter of minutes having

that missionary deposited safely on a distant mission field to begin his work of preaching the gospel?

What has this to do with our responsibility to propagate the gospel and its message of full salvation? To be sure, all of the media just referred to can and should be used by the Church in fulfilling the demands of the Great Commission. But they can only be means to an end. God's plan to use the human personality, the word-of-mouth witness supported by the holy life, and preaching by Spirit-anointed prophets has never been annulled, nor will it ever be! The Church continues to exist only as each generation faithfully communicates to its own and succeeding generations. This responsibility is clearly spelled out in the Great Commission, "Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching* them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Ideas must be projected and the mind must perceive before the will is prompted to act. The teacher has not taught until the pupil has learned; and the desired result of teaching is not fully achieved until precept becomes practice. Preaching and teaching the doctrines of the Word of God, and especially the doctrine of the person and work of the Holy Spirit, does not communicate if the truth does not reach the understanding and result in an act of faith that actually appropriates the grace provided and offered. Every holiness preacher should impose this test upon his ministry. I suspect that every church and group within our movement should be doing a better job of communication. The future of our movement is at stake. The Bible is time-

less and universal, but its message must be communicated to each generation.

### **Pentecost Provides the Pattern**

What followed immediately after Pentecost in terms of defining or explaining this phenomenon establishes a pattern for the Church today. We will do well to learn the lessons taught us by the apostles, and Peter in particular, in the record of immediate post-Pentecost events recorded in Acts 2.

Peter identified the coming of the promised Comforter as that which was clearly predicted in the Old Testament Scriptures. "*This is that* which was spoken by the prophet Joel" (Acts 2:16). In fact, there are two phrases which should characterize our ministry: "*This is that*" and "*Thus saith the Lord.*" This note of certainty and authority plus the Spirit's anointing will once again cause the voice of the prophet to be heard in today's wilderness of spiritual ignorance and apostasy.

Peter's sermon preached on the Day of Pentecost resulted in the conversion of about three thousand souls. I do not propose to analyze the sermon or point out its homiletics or lack of homiletics, but I do want to emphasize its great scriptural content and its Christ-centeredness. His conclusion is not the suave, sentimental appeal to human emotions, but it is a pointed indictment. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). It is no wonder that his hearers were "pricked in their heart, and said . . . Men and brethren, what shall we do?"

I must now point out the fact that the apostles were immediately concerned with propagation and com-

munication. Something had begun at Pentecost which must be continued. The Church would continue to move forward only as each generation received the message and experienced the grace of full salvation. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

If the holiness movement, which would include all those of the Wesleyan-Arminian persuasion, should ever cease to exist or should become so anemic as to be spiritually impotent, it will be so because of failure to observe the following scriptural injunctions:

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them to thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children" (Deut. 4:9-10).

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the

posts of thy house, and on thy gates" (Deut. 6:4-9).

Prior to the rule of Asa, "for a long season Israel" had "been without the true God, and without a teaching priest, and without law" (II Chron. 15:3).

The New Testament Christians faced the challenge of their day thus: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41-42).

"And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (II Tim. 2:24-25).

It is a fact of history that the vitality and dynamic of a movement can be dissipated over the years. The process of transmission or the handing down of a message or emphasis from generation to generation in a careless manner can result in distortion and confusion. Unless the God-given responsibility of communication is discharged with faithfulness and in the fear of the Lord, future generations, like the generation after Joshua, will know not the Lord (Judg. 2:10).

All of this points us to the responsibility of the home as well as the Church. We have all known that the strength of a nation and the Church is in its homes—in the faithful teaching and godly example of pious parents. John Wesley, in commenting on the resolution of Joshua's, "But as for me and my house, we will serve the Lord," said:

"What will the consequence be, if they do not adopt this resolution?—If family religion be neglected?—If care be not taken of the rising generation? Will not the present revival of religion in a short time die away? Will it not be as the

historian speaks of the Roman state in its infancy, *Res unius aetatis*? An Event that has its beginning and end, within the space of one generation? Will it not be a confirmation of that melancholy remark of Luther's, that 'a revival of religion never lasts longer than one generation?' By a generation, he means thirty years. But blessed be God this remark does not hold, with regard to the present instance: seeing this revival from its rise in the year 1729 has already lasted fifty years.<sup>1</sup>

Wesley realistically faced up to a problem developing in his day, in spite of continuing revival. He said:

Have we not already seen some of the unhappy consequences of good men's not adopting this resolution? Is there not a generation arisen, even within this period, yes, and from pious parents, that know not the Lord? That have neither his love in their hearts, nor his fear before their eyes? How many of them already despise their fathers, and mock at the counsel of their mothers! How many are utter strangers to real religion, to the life and power of it! And not a few have shaken off all religion, and abandoned themselves to all manner of wickedness! Now, although this may sometimes be the case, even of children educated in a pious manner, yet this case is very rare: I have met with some, but not many instances of it. The wickedness of children be generally owing to the fault or neglect of their parents.<sup>2</sup>

## Principles of Successful Communication

### (1) BIBLE KNOWLEDGE IS A NECESSITY

We of the Wesleyan-Arminian persuasion must "fall in love" with our Bibles and should become noted for our reading and study of the Word of God.

We must free ourselves of the tendency, too much in evidence in our movement, to regard a teaching ministry as "less spiritual" than evangelistic preaching—which, incidentally, is sometimes regarded as "great," not because of its scriptural content,

but because of its exciting or even humorous stories. People do not communicate to others or become soul winners when they cannot "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). Spiritual instability, repeated backslidings, and failure to live by faith are all evidences of a breakdown of our communications system in terms of indoctrination and general knowledge of the Bible.

George Muller of the Bristol orphanages says that during the first four years of his Christian life he neglected the Bible, preferring the writings of men rather than the Word of God. As a result, at the age of twenty-four he found himself very ignorant of the fundamental teachings of the Christian faith. He then began to read the writings of men less and the Bible more. While he read he prayed that the Holy Spirit would be his Teacher. He tells of frequent periods of two and three hours spent in prayer over the open Bible. Andrew Murray in his book *With Christ in the School of Prayer*, quotes Muller as follows:

If the reader understands very little of the Word of God, he ought to read it very much; for the Spirit explains the Word by the Word. And if he enjoys the reading of the Word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so.<sup>3</sup>

### (2) DOCTRINAL PREACHING IS EFFECTIVE

It is my humble judgment that we must have more doctrinal preaching. I am thinking not only in terms of more preaching on the doctrine of the Holy Spirit with particular ref-

<sup>1</sup>The Works of the Rev. John Wesley, II, 301.

<sup>2</sup>Ibid.

<sup>3</sup>Andrew Murray, *With Christ in the School of Prayer*, pp. 293-94.

erence to His blessed work in the heart of the believer through a personal Pentecost, but of a joyful presentation of salvation by faith through grace. Our message must be Christ-centered. We dare not neglect the atoning Blood, the finished work of Christ upon the Cross and His glorious resurrection, and the need of both the imputed and the imparted righteousness of Christ now and always. May we never be justly accused of presenting the Holy Spirit as One who works independently. The Spirit can only apply the Blood and administer the provisions of Calvary. Jesus said with reference to the promised Spirit, "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14-15).

The need for doctrinal preaching is indicated by the unanimous concern of denominational leaders who have spoken to me concerning the fact that many pastors have become too sensitive to expressed hostility toward Wesleyan-Arminian doctrine or have reacted too violently to certain radical or extreme positions which were neither scriptural nor practical. We do not need to abuse or pervert a doctrine in order to lose it. We need only to neglect it. Silence is as effective as denial.

We have taken too much for granted in our assumption that regular church attendance, attendance at camp meetings, etc. have fully indoctrinated our people. With our emphasis upon evangelistic preaching and frequent repetition of the old clichés, we have often failed to communicate. We have sometimes appealed to the emotions but have not made a permanent register upon the understanding. For example, too many laymen, and I suppose not a few preachers, do not understand the Bible teaching of the dual nature of

sin. Hence they cannot understand the provision of the double cure.

Andrew W. Blackwood, in his book *Doctrinal Preaching for Today*, quotes two laymen as they deal with the importance of doctrinal preaching.<sup>4</sup>

George W. Pepper, a lawyer and the first layman on the Yale Lectures, defined doctrinal preaching as the "Christian solution of a felt difficulty and not as a complicated prescription for an unknown disorder." He also defined instruction as "the chief agency of revelation and the basis of all good preaching." This layman also expressed the view that "in nine cases out of ten the man in the crowd, whether he is or is not an occasional churchgoer, has an idea of God that is too hazy to be communicated."

Dorothy L. Sayers of Great Britain is quoted as follows:

Not one person in a hundred has the faintest idea what the church teaches about God or man or society or the Person of Jesus Christ. If you think I am exaggerating, ask the army chaplain. There are three groups of laymen: (1) Frank and open pagans, whose notions of Christianity are a dreadful jumble of rags and tags of Bible anecdote and clotted mythological nonsense; (2) Ignorant Christians who combine meek-gentle-Jesus sentimentality with humanistic ethics; and (3) more or less instructed church-goers. If churches are discredited today, it is not that they are bigoted about theology, but that they have run away from theology. The protestant minister has a better opportunity for doctrinal preaching today than at any time for two hundred years. Laymen feel eager to hear a man with a message from God, if he knows how to speak in terms of today.<sup>5</sup>

### (3) BIBLE TERMINOLOGY IS RELEVANT

With the diligent use of the terminology of the Bible and with under-

<sup>4</sup>Andrew W. Blackwood, *Doctrinal Preaching for Today*, pp. 17-18.

<sup>5</sup>From *Creed or Chaos*, copyright 1949 by Dorothy L. Sayers.

standing of today's society with its moods, motivations, maladjustments, and materialism we must present eternal truth as relevant and practical. The genius of the Bible is its universality and practicality. Basic terms in the Bible continue to communicate. Holiness, sin, confession, faith, salvation, forgiveness, cleansing, purity, power, love, and a host of other terms can become meaningful to people of our day. Careful exegesis by men who know and love God and His Word and who understand and love sinful men can bring the Bible to bear upon any human need.

We create problems and deepen misunderstandings when we inject human interpretations and, like the Pharisees of Jesus' day, add to the law. Phariseism and legalism will build a wall between the Church and a world that needs our Christ and His great salvation. This perversion will rob us of our joy in proclaiming a salvation that is all of grace. It will blind us to the power of the Word and the ability of the Holy Spirit to transform and bring to the heart forgiveness, cleansing, and daily victory in holy living.

Never before have the problems of the world, the pressures of modern living, and the failure of pleasure and wealth to bring inner peace and contentment combined to produce frustrations, neuroses, and all forms of mental illness. Psychology and psychiatry are being resorted to as never before. We can thank God that there is at least a beginning in the practice of Christian psychiatry.

We do have a message to communicate, a remedy to prescribe, for troubled hearts and minds. It is something that goes beyond the mere therapy of prayer or the aesthetic value of worship. The blood of Jesus Christ applied by the Holy Spirit can

make us new creatures in Christ: (II Cor. 5:17). Forgiveness and freedom from guilt bring blessed release. The heart may be cleansed from all sin, and inner conflicts may be resolved in favor of the reigning Sovereign, the Lord Jesus Christ. The old self with its perverseness and rebellion may be crucified, and the new "I" lives and performs the will of God. The Apostle Paul indicates his knowledge of the science of psychiatry in his familiar testimony, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

What healing is to be found in the peace God provides! "Therefore being justified by faith, we have *peace with God* through our Lord Jesus Christ" (Rom. 5:1). "And the *peace of God*, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Let us pray that men of God, men of the Word, scholars in the field to which we have referred, will help us express this message of healing for spirit, mind, and body within the psychological frame of reference.

### Prospects for the Future

I would not be fair if I did not point out the hopeful signs in our movement and the fact that solid foundations have been laid for effective communication. Our Bible schools, colleges, and seminaries are constantly strengthening their curriculums. Several of our publishing houses are doing an outstanding piece of work in publishing doctrinal books and expository treatises. The Bible study hour in many of our camp meetings is constantly becoming more popular. As further indication of this

hopeful trend, I would cite the increased interest in the seminars and workshops at our N.H.A. conventions. The fact that over twelve hundred ministers and ministerial students attended the first series of six seminars on holiness doctrine co-sponsored by the National Holiness Association and six colleges and seminaries during the fall of 1961, and that general interest and demand have led to the publication of most of the scholarly papers presented at these seminars in a new book, is another encouraging sign.

In evangelical circles in general there is increasing interest in the Holy Spirit as the answer to the problem of an impotent, though busy and generally well equipped, Church. Many are seeking reality and would learn of and experience the deeper life. It is evident that the apostasy of the last days is upon us, but at the same time the true bride of Christ is being prepared for her wedding day. I can find no other explanation for the prayer meetings, healing services, etc. in some of the more formal and ritualistic churches. I cite these manifestations as evidence, notwithstanding the fact that associated with such incidents there are occasional phenomena and emphases which we could not fully endorse.

Our Wesleyan-Arminian leaders have made a notable contribution during the past two decades through their leadership in and association with the broader evangelical cause. Scholarship and leadership have been combined with spirituality and humility, and a witness has been given which has answered questions, cleared minds of prejudice and misunderstanding concerning our teaching of the Holy Spirit and His work in the believer, and caused not a few to seek and find a personal Pentecost.

We have every right to speak of the dynamic of our movement while at the same time we acknowledge our need of revival and the fact that there are certain "blind spots" and areas of neglect. Let us admit that we have often failed to keep the proper balance between the subjective and the objective. It is true that many of our people are not witnessing, soul-winning Christians. Perhaps they have only needed leadership in this area. I have personally witnessed revival coming to a church and community when good people started to do the work of witnessing and soul winning. We have relied too much and too long on the mass evangelism approach through our revival meetings and camp meetings. These ministries we should have had and must continue, but we must not leave the other work undone.

I am not willing to be silent concerning other indications of a spiritual dynamic. The cleansing of the Blood and the power of the indwelling Holy Spirit have enabled thousands to live holy, separated lives. I would point to the missionary endeavors of our constituent groups and the sacrificial giving and intercession which have scattered our missionaries to the ends of the earth and made their work fruitful. Our people take stewardship seriously. Published in the December 8, 1961, issue of *Christianity Today* was a partial list of denominations in the United States with their per capita giving. Of the ten highest in per member giving, seven were holiness denominations. Two others in this group of ten highest give a prominent place to the Holy Spirit. The three highest are denominations affiliated with the National Holiness Association. They are the Free Methodist church, the Wesleyan Methodist church, and the Pilgrim Holiness

church with reported annual per capita giving of \$271.86, \$231.77, and \$216.49 respectively. Other denominations affiliated with N.H.A. whose statistics relative to giving were not published in this listing rank near the top. The Church of the Nazarene leads the list of denominations having 100,000 members or more in per capita giving. Nor should we forget the camp meeting movement, the extensive effort in Christian education through our Bible schools, colleges, and seminaries, and our publishing interests and endeavors on both an independent and denominational level. Not the least among the various efforts in communication are the several high-level radio broadcasts which give forth the message of full salvation and are being heard around the world. I am convinced that these facts are indications of spiritual life and are the results, not of human effort, but of the power of the Spirit in "earthen vessels."

Communication in the realm of the spiritual has never been easy. The unconverted man is "dead" in his sins (Eph. 2:1). "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

We can thank God that the Holy Spirit uses the power of the inspired Word of God and reveals Christ through "earthen vessels." Jesus knew that Pentecost would be imperative. His farewell promise was,

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**It has often been demonstrated that one who does not trust God is doubtful of his fellow men.**

—*J. B. Chapman*

**Faithfulness is faith become permanent.**

—*J. B. Chapman*

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me [or ye shall communicate] both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

I understand that in the medical history of France there is the case record of a man who was afflicted with a creeping paralysis. He first lost his sight and then his hearing. By degrees he lost his sense of taste, smell, feeling, and the very power of motion. He could breathe, eat, think, and even talk; but no message could reach him from without. At last by accident one day his wife discovered an area on the cheek where feeling had returned, and with great effort traced letters and spelled out words with her finger upon that tiny spot. Once again she could communicate.

Though man is depraved and dead in his sins, and the human mind is capable of misunderstanding and deep-rooted prejudice, the Holy Spirit and the Word can help us find and touch a divinely quickened spot. We can effect a spiritual breakthrough and the life-giving, cleansing power of the blood of Jesus Christ can do its work.

There is no greater challenge than that which presents itself to all of us—the wielding of the Sword of the Spirit, which is the Word of God, in the power of the Spirit. This is the challenge of communication. This is our hope for the future!

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"Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm."—*Robert Louis Stevenson.*

# Gleanings from the Greek New Testament

By Ralph Earle

Eph. 1:21

## PRINCIPALITY

FOUR PARALLEL terms are used in this verse. The first, *arche*, literally means "beginning." That is the way it is translated in the first verse of Mark's and John's Gospels. In fact it is so rendered in forty out of the fifty-eight times it occurs in the New Testament. Eight times it is "principality," as here.

For its meaning in this passage Thayer suggests: "the first place, principality, rule."<sup>1</sup> He adds: "Hence the term is transferred by Paul to angels and demons holding dominions entrusted to them in the order of things."<sup>2</sup> Arndt and Gingrich's explanation is similar: "Also of angelic and demonic powers, since they were thought of as having a political organization."<sup>3</sup>

Cremer carries the discussion a point further. He notes that *arche* used in conjunction with the other terms in this verse signifies "supramundane powers," and then writes:

The several synonymous designations by no means indicate a relationship of the angels one to another, nor a difference of rank, . . . for the synonymy of the designations forbids such a distinguishing. They rather bear upon

the relation and conduct of angels toward mankind. . . . We have therefore no indication of, or connection whatever with, the Rabbinical or Neo-Platonic angelology, which in itself, upon closer comparison, is found to be altogether inappropriate.<sup>4</sup>

J. Massie thinks differently. He says that the four terms used here, "or their linguistic equivalents, are found among the orders of angels in Jewish-Christian books ranging over the New Testament period or its immediate neighbourhood."<sup>5</sup> So perhaps this idea should not be ruled out altogether.

Meyer feels that the picture given here is of ranks of angels. He says that the group of terms here "is neither to be understood . . . of the *Jewish hierachs*, nor . . . of the various grades of *Gentile rulers*, nor . . . of *human powers in general*, nor of . . . 'any kind of glory and dignity'; but, as is shown by the immediate context . . . and the analogous passages, iii. 10, Col. i. 16, Rom. viii. 38 (comp. also I Pet. iii. 22), of the *angels* who are designated according to their *classes of rank* . . . and, in fact, of the *good angels*, since the apostle is not here speaking (as in I Cor. xv. 24) of the victory of Christ

<sup>1</sup>Lexicon, p. 77.

<sup>2</sup>Ibid.

<sup>3</sup>Lexicon, p. 112.

<sup>4</sup>Lexicon, p. 115.

<sup>5</sup>HDB, I, 616.

over *opposing* powers, but of His exaltation above the *existing* powers in heaven."<sup>6</sup> He adds, however, that "the Rabbinical theory of classes of angels, elaborated under the influence of Platonism, yet dissimilar, is not in keeping with the designations of the apostle, and has evidently been elaborated at a later date."<sup>7</sup>

### POWER

The word is *exousia*, which is more correctly translated "authority." Abbott-Smith defines the word thus: "1. properly, *liberty* or *power* to act, freedom to exercise the inward force or faculty expressed by *dynamis*. . . . 2. Later . . . of the power of *right, authority*."<sup>8</sup> Cremer maintains this distinction between *exousia* and *dynamis* when he writes: "If the latter imply the possession of ability to make power felt, the former affirms that free movement is ensured to the ability."<sup>9</sup>

### MIGHT

This is *dynamis*, which is properly translated "power." Arndt and Gingrich note that while the first meaning of the word is "power, might, strength, force," it may also signify "power as a personal supernatural spirit or angel."<sup>10</sup>

### DOMINION

The word *kyriotes* is from *kyrios*, "lord." So it properly means "lordship." The King James rendering comes from the Latin word for "lord," which is *dominus*. Arndt and Gingrich indicate that while the term is used especially for "the majestic power that the *kyrios* wields" it is employed in this passage (and Col.

1:16) for "a special class of angelic powers."<sup>11</sup>

What do these four terms taken together signify? We have already noted several opinions, but might add two or three more. Eadie connects them thus: "Whoever possesses the *arche* enjoys and displays *exousia*; and whoever is invested with the *dynamis*, wields it in his appointed *kyriotes*."<sup>12</sup>

Alford gives a rather careful discussion of distinctions. He writes:

The most reasonable account of the four words seems to be this: *hyp. pas. arches* gives the highest and fullest expression of exaltation: *k. exousias* is added as filling out *arches* in detail: *exousia* being not only government, but every kind of official power, primary and delegated. . . . Then in the second pair, *dynamis* is mere *might*, the raw material, so to speak, of power: *kyriotes* is that preeminence or lordship, which *dynamis* establishes for itself. So that in the first pair we descend from the higher and concentrated to the lower and diffused: in the second we ascend from the lower and diffused to the higher and concentrated. The following shows that in this enumeration not only earthly, nor only heavenly authorities are to be included, but both together,—so as to make it perfectly general.<sup>13</sup>

Finally we might note Salmond's conclusions. He opposed all idea of a graduated scale of angelic or demonic powers. Says he: "It is true that in the non-canonical writings of the Jews . . . the idea of variety of ranks among the angels appears, and that in the later Rabbinical literature it took strange and elaborate forms."<sup>14</sup> Then he adds: "But between these and the simple statements of the New Testament there is no real likeness, and there is noth-

(Continued on page 19)

<sup>6</sup>Ephesians, pp. 342-43.

<sup>7</sup>Ibid., p. 343.

<sup>8</sup>Lexicon, pp. 161-62.

<sup>9</sup>Op. cit., pp. 236-37.

<sup>10</sup>Op. cit., p. 207.

<sup>11</sup>Ibid., p. 461.

<sup>12</sup>Ephesians, p. 101.

<sup>13</sup>Greek Testament, III, 85.

<sup>14</sup>EGT, III, 278.

## Sunday Night Evangelism Provides the Increase

Location: Church of the Nazarene, Monroe, Wisconsin

Pastor: Rev. Gordon Wetmore

Number of Members: 39      Average Sunday School Attendance: 66

*Though thy beginning was small, yet thy latter end should greatly increase (Job 8:7).*

**T**HE CHURCH of the Nazarene at Monroe, Wisconsin, is on the increase under the leadership of Rev. Gordon Wetmore. During the "Fourteen Sunday Nights of Evangelism" they experienced a 35 per cent increase in attendance and 9 per cent increase in membership.

In Sunday night evangelism, as in other endeavors, the direction of progress is the important indicator. Not many churches have a big beginning. This scripture gives the divine principle: "Though thy beginning was small, yet thy latter end should greatly increase." The Sunday night story for this month indicates once again that evangelism is not dependent on the size of the church. This story gives an insight into the evangelistic emphasis of a smaller church.

In presenting this series of Sunday night stories we have tried to select a variety of situations. The church membership of this church is primarily from the rural area and considerable distance is involved in traveling. It is interesting to note among the churches that are successful in reach-

ing new people for Christ that there are some elements that hold true whether the congregation is large or small, rich or poor. One of these elements is the attitude of the pastor. In every case there is the desire to reach the lost with the message of Christ. In every case we find that winning the lost is hard work and that it forces one to depend on God for results. Prayer and working for a solution bring results. Rev. Gordon Wetmore carries a burden for the lost. You can see it from these words from his pen: "The report of this church falls far short of that which could be published as an example. Perhaps the facts will help in obtaining a picture of what the churches are doing or not doing. The issue is complex. I am seeking for the answer for this church. I trust that together we will find the answer for our denomination." God give us men with hearts afire with a passion to reach the lost with Christ's message of deliverance from sin.

### Preparing for Evangelism

The pastor concentrated his efforts on turning the attention of the congregation toward making the Sunday night service evangelistic. *The Church—Winning Sunday Nights* was

taught as a Christian Service Training course. Prayer groups met preceding the Sunday evening service to pray for souls. Cottage prayer meetings were featured. The members had a mutual Saturday evening prayer covenant that they kept in their own individual homes due to the large traveling distance involved in getting to the church. The pastor used statements from the pulpit at strategic places in the service to call attention again and again to the importance of the Sunday evening service for evangelism. He then began to make the congregation aware of their responsibility of inviting the unsaved to the Sunday night services. Goals were set for each Sunday night. Each goal was based on a percentage increase over the past month's actual attendance.

### Preaching Program

Five weeks prior to the "Fourteen Sunday nights" the pastor beamed the following messages toward the church for this evangelistic thrust:

TEXT	TITLE
Acts 2: 1-7, 12-21	"This Is That Which Was Spoken by the Prophet"
I Cor. 15: 24-27a	Christ's Day Is Coming
Acts 1: 8a	Conditions of Spiritual Power
Heb. 6: 1-12	Let Us Go On unto Perfection
Matt. 4: 19	To Be a Christian Is to Be a Soul Winner

The preaching program for the "Four-

teen Sunday nights of Evangelism included two nights for revival, one watch-night service, and the following messages:

TEXT	TITLE
Rev. 7: 9-17	Out of Tribulation
II Cor. 4: 1-7	Eyes That Will Not See
Heb. 4: 12	The Spirit's Sword
John 8: 21	"Ye Shall Seek Me"
Rev. 1: 4b-6	Washed in the Blood
Matt. 9: 10-13	Christ Came to Save Sinners
I Pet. 1: 3-9	The Result of Your Faith
Matt. 1: 18-25	Call His Name Jesus
Matt. 2: 1-12	Wise Men Still Come to Christ
Luke 2: 12	The Angel Speaks Today
Rom. 6: 11-13	"Let Not Sin Therefore Reign in Your Mortal Body"

### Music and Special Features

The evening services provided for more congregational singing, using songs of testimony and testimonial choruses. A choir was not used except an occasional number by the Sunday school children. Emphasis was placed on the use of individual talent and an increase of congregational participation. Scripture readings, special singing, and testimonies gave everyone an opportunity to participate in the service.

## Results

Rev. Gordon Wetmore in looking back makes this observation, "Perhaps the greatest value of the four-weeks of this church was an increased awareness of the crucial place this service [Sunday evening] holds in the total effectiveness of our church."

The major result was the frequent altar services—two definite experiences of salvation, one clear experience of heart holiness, resulting in three new members received into the church at the end of the fourteen weeks. The congregation experienced a new joy in their souls as they became involved in the actual winning of souls. Brother Wetmore gives one of the secrets of church growth that is often overlooked: "New converts worked and brought in others." One of the essentials in evangelism is new converts. Many times the new converts of a church will actually bring more new people to church in a year than all the rest of the congregation put together. One of the first things we need to do is to encourage our new people to "go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5: 19).

### From the Pastor's Heart

Brother Wetmore feels rather strongly that the Sunday night service is important to our denomination. Here are his reflections on this service: "The Sunday night evangelistic service could be the means of declaring the *raison d'être* of the Church of the Nazarene. By the same token its decadence would prophesy the possible eventual impotence of our denomination. It would appear that the essence of the religious consciousness of our generation is a masked and

complex hunger for a spiritual reality at the personal level. The answer is a personal, dynamic experience of salvation in Christ. The proclamation of this answer must be the nucleus of the program of Sunday evening evangelism. My personal, out-on-the-limb feeling is that the answer is not found entirely in promotional sensationalism or sophisticated proselyting. Properly used promotion is excellent and is a necessary secondary method, but it must be kept secondary to the prime evangelistic motive. I realize that the average Christian is not stirred by principles and primary motives and this factor makes the promotion, etc., necessary. But I also feel strongly that those to whom we are beaming the gospel should have reason to believe that our Sunday evening evangelistic service exists only to proclaim this "Answer"—in all of its glory.

I believe this is what the Church of the Nazarene and particularly what the Department of Evangelism has been saying. And I believe that as a church we are beginning to see that a stepped-up program of the shopworn methods is not the central answer. Out of this I pray that we will rediscover that which made the holiness movement sixty years ago the answer to its generation, and that the glory will characterize our Sunday evening services."

Don't succumb to the temptation to say, "If I had a larger church . . ." Make the one you have bigger. Remember all of the larger churches were once small. A passion for lost souls that finds expression in Sunday night evangelism will enlarge the Kingdom. How is it with you and your church? Are you progressing according to the scripture? "Thou thy beginning was small, yet thy latter end should greatly increase."

## For Whom the Bell Rings

By John W. May\*

**TEXT:** *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me (Isa. 6:8).*

(Have a plowshare ready and have someone ring it four times at the close of the reading of the text. The layman that helped me was seated in the choir and stood to ring the bell. The choir had been dismissed.)

### INTRODUCTION:

Tell the story of Samuel, our native preacher in Africa who was told he could not hold services in the church. He rang the bell nevertheless.

The bells still ring in Africa calling people to worship. The Church of the Nazarene still has places of worship for the many who are in need. But I have asked \_\_\_\_\_ to ring the bell here today, for it rings for us also.

### I. THE BELL RINGS FOR GOERS.

A. It rings for people who will hear and heed the call to service.

*Ill.* It is said that out of every 100 volunteers for foreign missionary work only 24 enroll as candidates. Out of the 24, 18 withdraw or drop out, leaving only 6 to begin missionary work. Out of the 6, 4 drop out or leave the field, leaving only 2 to settle down to successful missionary work. Two out of 100! These are

general statistics, not those of the Church of the Nazarene, but there may be those in this congregation today who need to heed the call to active service in a mission field somewhere.

B. It rings for people who hear but cannot go. Physical, educational, or other hindrances prohibit.

Some would go but they are too old.

Some would go but they could not pass the physical test.

Some would go but they refused the call when they were younger, and it is now too late.

*But it is not too late to support world evangelism!*

*Ill.* A young man, accepted for service in Africa, reported to New York for passage but found that, after further examination, his wife could not stand the climate. He prayerfully returned home disappointed but determined to make all the money he could to be used in the spread of the kingdom of God over the world. His father, a dentist, had started to make, on the side, an unfermented wine for the Communion service. The young man took over the business and developed it into vast proportions. The name of that man was Welch, whose family still manufactures grape juice. He gave liberally to missions.

C. It rings for people who have never heard, and will never hear, the

\*Parkersburg, West Virginia.

call to foreign missions service but who will wholeheartedly serve in other capacities—people who will support those who are called and will go.

*(Bell rings three times.)*

## II. THE BELL RINGS FOR GETTERS.

A. It rings for people who will get a vision.

*Ill.* "How long is it since Jesus died for sinful people?" asked a woman in Brazil. "Look at me. I am old. Where have you been all this time?"

An old Eskimo said, "Did you know this good news all the time since you were a boy? Then why did you not come to us with it sooner?"

An old man in India asked a missionary, "Is all that you have been telling us in that Book?" "Yes," said the missionary. "Then who has been hiding the Book?"

B. It rings for people who will get a burden.

*Ill.* A young lady complained that she could not get interested in missions. Her aunt replied that she could hardly expect to. It is just like getting interest at the bank. You have to put in a little something first.

Robert Moffat said, "I would that I had a thousand lives and a thousand bodies that I might devote them all to no other employment than preaching the Gospel to those who have never heard the joyful sound."

C. It rings for people who get their prayers through. There is so much to pray about—so many needs—so many dying out there without Christ. It is just as horrible to be lost in Africa as America.

*Ill.* A young Gazaland preacher backslid. He soon took several wives, and began drinking and carousing. After a short time he became seriously ill, and lay unconscious. People went to town, bought some oil crates,

and prepared to make a box in which to bury him, giving him a Christian funeral. At evening he revived and, seeing their preparations, asked them what they were doing. When they explained he cried, "No, no, don't deceive people; bury me like I lived. I've just come back from the gates of heaven. They won't let me in. Wrap me in a blanket. Roll me in a mat. Bury me like a heathen. I'm lost! Lost!" After crying out these frightening words he fell back on his mat—dead.

*(Bell rings three times.)*

## III. THE BELL RINGS FOR GIVERS.

A. It rings for people who will give proportionately.

In a recent year Americans spent \$304,000,000 for chewing gum—more than we gave for the support of Protestant missions.

B. It rings for people who will give sacrificially.

*Ill.* In a missionary service in Scotland the people were strangely moved. A boy ten years old sat in a pew moved, but with nothing to give. After the offering was taken the ushers returned to the rear of the church. He followed them. Looking into the face of one of them he said, "Please, sir, put the plate low." The usher, catering to what he thought was a childish whim, put the plate on the floor. The boy then stood on the plate and said, "O God, I have no money to give, but I give myself in the offering."

C. It rings for people who give enthusiastically.

*Ill.* I sat at supper recently with one of our pastors. He told me he had quite a number of people in a missionary convention held near him. The Sunday morning following the convention they took the service out of his hands and enthusiastically

pledged nearly \$900 for world evangelism. They had never given more than five or six hundred before.

**CONCLUSION:**

The bell rings for you this morning. What will you do?

Give for lost men everywhere. The rewards are great.

*Ill.* Alfonso is a pastor of a Church of the Nazarene in Guatemala. In Bible school days he was nicknamed, "No, thank you," because he often times passed the food in the dining hall to others and went hungry himself. Once he spent a whole year without a bed for himself in the parsonage because he would not admit the need to anyone. He had grown up undisciplined and neglected. By the time he was eight he could play the marimba so well they stood him on a soapbox to play. Alfonso had an obsession for music. He played for dances and drinking parties. At eighteen he was ruined in health and his spirit broken. He had tried all manner of sin and found it all bitter. Then the gospel was preached

in his hearing. A missionary took him to the Bible school, but there was little promise in such an unlikely looking chap. They gave him a chance and he made good. God gave him a splendid wife, one of the Bible school girls. When the story was written he was pastor of a church that he had brought from a chaotic state into a perfectly organized Church of the Nazarene. He invents his own Sunday school contests, and gets his people to pray and fast, and together they are winning many souls. He can now bring heaven and earth together with his music. He has written several stirring gospel choruses and the people love to sing them.

Your offerings in the past have gone into the over-all program of world evangelism, of which this good man is a result and part.

*(Bell rings once for each pledge. Over \$800.00 was pledged in amounts ranging from \$75.00 down. This was preached approximately one month before Thanksgiving Sunday so as to give the people time to raise the money.)*

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## Gleanings from the Greek New Testament

*(Continued from page 13)*

ing here to point either to an ascending *scale* or to a *descending*."<sup>15</sup>

Salmond summarizes his attitude toward this passage as follows:

We must take the terms, therefore, not as dogmatic terms either teaching or implying any doctrine or graduated ranks, differentiated functions, or organized order in the world of angels, but as rhetorical terms brought together in order to express the unique supremacy and absolute sovereignty proper to Christ, and meaning simply that whatever powers or dignities existed and by whatever names they might be desig-

nated, Christ's dominion was above them all.<sup>16</sup>

That seems to be a sane and wise interpretation. Actually it does not differ radically from that of Alford. Verkuyl expresses it similarly in his Berkeley Version. He translates the words: "all government and authority, power and lordship." Then he adds this in a footnote: "No classifying of spiritual orders, but a mention of the whole seen and unseen realm." This echoes Alford's explanation given above.

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<sup>15</sup>*Ibid.*

<sup>16</sup>*Ibid.*

## The Sacrifice of Thanksgiving

By T. W. Mitchell, Jr.\*

**TEXT:** *I will offer to thee the sacrifice of thanksgiving, and I will call upon the name of the Lord (Ps. 116:17).*

**A**MERICA has a holiday that is not celebrated in every area of the world. This holiday is Thanksgiving. It is a day set aside to thank Almighty God for His mercy and blessings. Perhaps it has various meanings to different people. To some it is a day of feasting, a day when the turkey is roasted to a golden brown and served along with oyster dressing, cranberry sauce, pumpkin pie, and other tasteful dishes. To others it is a day off from the routine of life, a break that many need to rest tired bodies and soothe frayed nerves, a day they can lounge around the house without the fear of being called to the office or plant where they spend most of their time. To others it is a day that marks the opening of the hunting season; a day when they can call out the hound dog and go to the country or forest to chase the fox or rabbits; a day when they can follow the bird dogs, hoping that sooner or later they will find them frozen on a covey of quail. Yes, it is a day that is celebrated in various ways, but we have this day because of the great sacrifices that have been made. As

we look at the sacrifice of Thanksgiving let us notice these things.

### I. The Sacrifice of Our Forefathers

Driven by a desire to get away from the devastations of the endless wars and conflicts in Europe, wanting better homes for their families, desiring to get away from compulsory service in the king's armies, having an eagerness to escape from religious persecutions and to find communities where they could worship God as they felt He should be worshiped, the Pilgrims set sail from Europe with the thought in mind that soon they would have their hearts' desires. Little did they realize the dangers and hardships that awaited them. The sea journey ended as the little ships made their way into the peaceful harbors and dropped anchor just off the shores of their new-found homes. Many no doubt were overcome with emotion as they came ashore and, for the first time in days, put their feet on mother earth. Some shed tears of happiness, while others lifted their eyes toward heaven in tribute to God; still others got on their knees, bowed their heads, and lifted their hearts to the Master, all in praise and thanksgiving. God had given them a safe voyage over a boisterous sea.

But out before them now were even greater dangers than the sea.

\*Columbia, South Carolina.

They had their work cut out for them. Building dwellings for shelter and protection, clearing land to plant crops, digging wells to assure pure water, furnishing food for hungry women and children took their toll among the men. Some were killed by red men, others were captured, while still others became lost in the uncharted wilds of the forest that surrounded them. Sacrifices were no uncommon thing to this group of early settlers who had come to a strange land to found new homes. Many spilt their blood in fighting savages and the elements. Others, not willing to give up, died of pneumonia as the cold blast of the first winter engulfed the tiny colony. As we read the pages of history we cannot but realize the sacrifices that these forefathers made to establish freedom and give us a nation in which men could worship God as they felt He should be worshiped.

## II. The Sacrifice of the Early Church

But had it not been for the sacrifices of the Early Church, Christianity never would have reached Europe and there never would have been a vision for a better life such as the Pilgrims knew. But the Early Church set the example which has inspired every generation of Christians from that time until this. The sacrifice of the Early Church as written on the pages of the New Testament is enough to thrill and prompt any Christian to want to move up and do more for God. Let us look at that Church and see some of the sacrifices they made.

*The sacrifice of popularity.* The Early Church was not a popular Church. It faced a struggle for survival. The religious leaders of the day tried to destroy the infant Church. Every conceivable trick was used against the band of faithful men

and women who carried on their shoulders the burden of this new faith. Yet in spite of the fact that they were not popular, the members of that Church stood their ground and witnessed faithfully and the Church moved forward. Would to God that the people of our day would realize that being popular is not nearly so important as being what God would have us be! The Early Church sacrificed popularity for power and progress and a right relationship with God.

*The sacrifice of financial gain.* The very first men of the Church were asked to give up their only means of support without the promise of food, shelter, or clothes. The fishermen left their nets; the tax collector left his table; the physician left his practice. These men realized all the time that the task to which they were called did not pay dividends in the manner they were used to. This sacrifice should put us to shame. I worked as an automobile mechanic for seven and one-half years while pastoring a home mission work. While working at this trade I made this statement several times, "I would rather be in grease up to my elbows and know that I was in the center of God's will than to pastor a cathedral knowing that I was out of place." It was not easy, but the sacrifice was so small when I realized the financial sacrifice of the Early Church. Driven by the desire to do God's will, the early Christians forgot about the jobs they left and the money they would not make, and began to follow Christ. Can we truthfully say that our object and aim in life has been to follow Christ rather than to find financial security?

*The sacrifice of their own lives.* Many of the Early Church died at the hands of antireligious, unchristian, God-hating, truth-denying, Christ-

rejecting, sin-loving people. Stephen died the first martyr's death, having his body bruised and broken by the stones that the enemy threw. Paul wasted away as a prisoner at Rome, only to have his head cut off for his efforts to reach those people for God. Peter along with countless others was crucified because he would not denounce Christ. Others were fed to hungry, man-eating lions. The bodies of others became burning torches to light the arena in which they were cast.

But what was it that caused the Early Church to make such a sacrifice?

### III. The Sacrifice of Calvary

Fresh in the minds of the Early Church was a picture that time would never erase. A picture that had been painted by the hand of reality was so imprinted in the minds and hearts of those early followers that they realized they would never equal the sacrifice that was made on Calvary. No doubt they went back a little in history as they stood watching the death of Christ. They remembered the song of the angels declaring that a Saviour had been born. They remembered the attempts of Herod to get rid of their King. They remembered their first glimpse of Christ as He exhorted them to become fishers of men.

They remembered those glorious days of His earthly ministry when congregation after congregation would come from miles around for day services, night services, and sometimes would stay long enough to make it a camp meeting. They could see even now the lame as they were made to walk, the blind as they were made to see, the deaf as they were made to hear, and the dumb to speak. They saw lepers cleansed, and the dead restored to life under the mighty

power of Christ. They could feel the weight of the twelve baskets of crumbs that were gathered from five loaves and two fishes after the feeding of five thousand men and a number of women and children. They could feel the tugging of the draught of fishes that had suddenly come into their nets after they had toiled all night without catching anything. Jesus had said, "Cast your net on the other side."

They remembered those hours of teachings, those times of prayer, the Last Supper, the betrayal, arrest, and trial of Jesus. They looked at the robe of mockery that had been thrown around His body. They saw the matted hair that was saturated with blood from the wounds of the thorn-crown. They heard the cries of blasphemy that came from the lips of mocking, unchristian soldiers. Then, suddenly, from the lips of Christ himself there came the cries as He gave up the ghost, sacrificing the last drop of divine blood on Calvary to buy us back to God.

The sacrifice was not over yet, for Jesus descended into the heart of the earth to wrest the keys of death and hell from the hands of Satan himself, tasting death and hell for every man. He that "did no sin, neither was guile found in his mouth"—He that was the precious Gem of heaven, the Only Begotten of God, suffered the pangs of death and hell for you and me.

With those events fresh in mind is it any wonder that the Early Church was willing to make the sacrifice in blood, sweat, and tears to preserve that which Christ had died for? The least we can do is make the necessary sacrifices to preserve this heritage that we possess.

We have Thanksgiving because of the sacrifice of Calvary. We have

Thanksgiving because of the sacrifice of the Early Church. We have Thanksgiving because of the sacrifice of those men and women that

blazed a trail of Christianity across the continent of America. Thanksgiving, yes, but not without sacrifice!

## Evangelist—It's Nine-thirty

By Naomi Meadows\*

THE CHURCH OF THE NAZARENE is made up of several departments. Probably the one best known to all ages is the Sunday school, often referred to as a feeder to the church.

Too often we hear our pastors say, "Our last evangelist did not attend Sunday school; you need not feel any obligation to go." Brethren, it is not only an obligation as an evangelist to attend Sunday school, but it is a God-given privilege. Pastor and people have expressed surprise when we arrived in Sunday school on time. We have even been thanked and complimented for being in the Sunday school.

Evangelist, did you not answer the question in the affirmative on your district assembly report—"Do you faithfully support the entire program of the church?" Where were you last Sunday morning at nine-thirty? Having a coffee break at the parsonage? Standing and visiting with someone else you were keeping out of class, or rushing down the highway to be there just in time for the morning worship service?

Recently an evangelist was asked to boost the Sunday school in the revival services and replied, "We

were not called here to boost the Sunday school; we were called to have a revival." Poor fellow! Did he never see a revival break out in the opening part of the Sunday school, or in a class where a teacher had a passion for the lost of the class? Are not these teachers evangelists as well as you? How dare you let them down! Can you scold and be disappointed if people do not attend your services if you do not co-operate with other leaders?

As a teen-ager, I was won to the Lord through the Sunday school in Olive Hill, Kentucky, and the Lord has never once exempted me from this ordinance of the church I love. Don't thank me, don't compliment me for attending Sunday school. It comes as natural for me as being on time for the revival service in which I am to preach. It is part of my life.

Permit me to revise the chorus we often sing:

*Everybody ought to go to Sunday  
school,  
Sunday school, Sunday school.  
The pastors and evangelists—all the  
Nazarenes—  
Everybody ought to go to Sunday  
school.*

\*Evangelist.

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00 extra.

During the storm all we see is tragedy but later we discover that there are—

## Treasures In the Hail

By Audrey J. Williamson

**I**T WAS MIDSUMMER in beautiful Iowa! The corn stood full-tasseled, lush, and green, with promise of bountiful harvest. Field after field the parallel rows appeared like battalions of soldiers on dress parade. Pride and satisfaction swelled in the hearts of farmers as they surveyed the results of their careful sowing and cultivating. Even the passers-by shared their joy in the growing fields.

But suddenly, as though it had been preordained for destruction, lay a field the picture of ruin. Here and there stalks still stood shorn of leaves and discolored with death. But much of that verdant beauty which had been won by the farmer's sweat and blood, was now beaten to earth, unable to be salvaged even for fodder. A total loss! No harvest there! A sad and disheartening sight! What had happened?

Hail! The experienced eye could tell at a glance. Coming swiftly out of a darkened sky on a warm summer day, those balls of solid ice had descended, violently and mercilessly, utterly destroying one farmer's crop, sparing another's.

How then could the phrase ever be coined, "Treasures of the hail?" What *treasure* could be found in loss, disappointment, and failure?

Yet the phrase appears in the Word of God in the Book of Job, chapter 38, verse 22. It is spoken by God himself to His servant Job. "Hast thou seen the treasures of the hail?"

Certainly Job had known the time when all was plenty and promise. His wealth was the greatest of any man in his day. His flocks and herds were numbered in the thousands! His crops yielded bountifully. His sons and his daughters were prosperous. His household of servants and laborers was great.

Then the hail came! First his possessions were taken from him; his servants were slain, and his camels and sheep and oxen were stolen or destroyed.

Then the hail fell again. His sons and his daughters were killed in a great storm of wind that smote the house in which they were all gathered.

But this was not all! The hail descended another time! Job was stricken with a painful and loathsome disease which isolated him from society. And this was not all. His wife advised him to "curse God, and die." His friends assured him that it was his sin and iniquity that had brought his misfortune upon him. In such a

flood of calamity how could one find any "treasures"?

Yet they are there—

"The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

"In all this Job sinned not, nor charged God foolishly."

"He knoweth the way that I take: when he hath tried me, I shall come forth as gold."

"I know that my redeemer liveth."

"Though he slay me, yet will I trust in him."

Treasures of the hail! With what beauty they show! Before the hail battered upon him and all that he possessed, Job was a man who feared God and scorned evil. But his true

worth and the depth of his spirit were not revealed until adversity fell upon him.

It is easier to look back across the millenniums and admire Job's experience than it is to recognize that calamity and hardship, delay, frustration, misunderstanding, and disappointment can bring us anything but failure and loss. The test is at the point of our faith. Implicit confidence in God's wisdom, goodness, and mercy will bring us through any difficulty. We know what Job did not know—that all his troubles were permitted of God to prove that His trust in His servant was not misplaced.

And the record states that the end of Job's life was better than the first. There are "treasures in the hail."

### Psalm for the Parsonage Family

*Lord, in this generation Thou  
Hast been our Dwelling Place.  
Thy loving hands have been our walls;  
Our roof, Thy smiling face.*

*No tangible possessions grace  
The wilderness we roam;  
Thy presence is our earnest of  
An everlasting home.*

*Desiring creature-comforts, if  
We murmur, we recall  
Three years when Thy Son had no place  
To lay His head at all.*

*Lured by the quest for permanence,  
We mourn our transiency,  
Repenting when His voice suggests,  
"If ye abide in me . . ."*

*What confident abiding here!  
What lasting residence!  
Lord, Thou hast been our Dwelling Place,  
And we would not go hence.*

LOIS KENDALL BLANCHARD  
Gainesville, Florida

A layman comments pointedly and pertinently about the problem of pastoral monopoly of the midweek service

## Prayer Meeting: Preaching Service or People's Service?

By J. V. Wilbanks\*

I HAVE JUST BEEN reading Alfred Murray's *Psychology for Christian Teachers*. In the chapter dealing with adult recreation and creativity he mentions the monotony of routine in everyday living as one of the elements that contribute to that sense of insignificance and futility so evident in the modern adult. Self-expression and participation in various activities, he says, are essential to the proper re-energizing and refreshing stimulus so desired and needed by the adult soul so long grown stale and visionless by the humdrum, grinding routines of a mechanical world. He states that even the old-fashioned prayer meeting, that formerly gave its adherents an opportunity to give self-expression to pent-up aspirations and desires and experiences, was now a thing largely of the past because the prayer meeting had become another preaching service.

If one will secure a half dozen copies of the *Herald of Holiness* with as late numbers as the year 1947 he is sure to find, by scanning the "Question Box" column (conducted at that time by Dr. J. B. Chapman), some reference to the matter of the prayer meeting being properly the people's meeting. Many of the questions in-

volving the prayer meeting were about like this: "Our pastor is a good man, and we all love him, but he persists in using the prayer meeting time for another sermon. I always thought that the prayer meeting was a time for lay participation in prayer and testimony. Am I correct in thinking this? If so, what can be done to make our dear pastor aware of misappropriating the midweek period of worship?" And the answer that Dr. Chapman usually gave was something like this: "You are right in your conclusion that prayer meeting is the people's meeting; it is to be deplored that so many preachers feel that they are obligated to deliver another sermon on Wednesday night, a time that should primarily be given to prayer and testimony by the people. The best way to approach this problem is on your knees, and let us pray and hope that your pastor, and all other pastors, who are guilty of this will read these lines and amend their ways."

I am a layman in the church and, consequently, sit in the pew on Wednesday night. As such I can readily sympathize with the layman's question that was asked those years ago and is still being asked. I am also in complete accord with Dr. Chapman's answer. I also agree with Al-

\*Colorado Springs, Colorado.

fred Murray's appraisal of the modern-day situation that in many congregations the prayer meeting as a people's meeting is largely a thing of the past, and this is regrettable—even from a psychological and recreational standpoint, besides being a hindrance to the individual's spiritual development.

Why do people come to prayer meeting anyway? Two reasons mainly: they come to pray and they come to worship—to worship in song and testimony. Generally, the spiritual nucleus of the church arrives on Wednesday evening to enjoy Christian fellowship together: to pray together about their mutual problems and concerns, to express their love and praise to God, and to recount their week's experiences of answered prayers. Such participation is enjoyable and profitable not only to the ones that testify, but also to the ones that listen. I can testify personally to this, for I have heard thousands of Spirit-anointed Christians testify, and not once can I recall a single testimony that has bored me. A prayer meeting in which prayer and praise are emphasized is a kind of spiritual workshop where practical spiritual problems and solutions are mutually and freely discussed, and where not only the testifier receives much good, but all the listeners as well are instructed in the ways of faith and true religion.

Then the question emerges: "Doesn't a devotional message have any place in prayer meeting? Can a prayer meeting be a success and minister to the spiritual needs of the people without being orientated with at least a few good, inspiring remarks by the pastor?" To conduct a prayer meeting on the principle of excluding a devotional theme would be going to the other extreme; no definite direction would be given to the spirit

of worship, and the meeting would culminate in a greater failure than the other system of the pastor utilizing all the time.

The fact of the matter is, a pastor's flock assembles on Wednesday evenings much in the same characteristic fashion that they assemble on Sunday mornings. There are the old and the young and the middle-aged who come to worship. There are those with their perplexing problems. There are those with their aspirations. There are those with their sorrows and afflictions, and these people expect some kind of alleviation for their trouble and some kind of guidance for their perplexing conundrums—and consciously or unconsciously they expect to get a degree of such condolence from their pastor! The pastor realizes this, and more often than not he attempts to fill the bill by resorting to a regular menu of Sunday diet—or something very approximate thereto! How is he going to conduct the meeting and cover all of these requirements, and do it in a single hour? Exacting? Of course it is, but who said that successful prayer meetings were easy?

Perhaps a personal experience would enlighten the matter a bit. It was my privilege to be a member of the First Church of the Nazarene in Denver, Colorado, during my youth. Dr. Melza Brown was the beloved pastor. Dr. Brown was not only a splendid preacher on Sunday morning, but very adept at conducting Wednesday evening prayer services as well. I believe the people received three distinct values from those mid-week prayer and praise services: prayer, inspiration, and praise and testimony. You will notice that two-thirds of this schedule was the people's participation, one-third the pastor's responsibility. I think it makes a good formula for any successful prayer meeting.

But what about the pastor's responsibility for ministering to the various needs of his prayer meeting congregation, and at one and the same time helping to get the people into a proper atmosphere of worship and praise? I think, first, the pastor must realize that not all of the responsibility is his on this people's night to minister to every need of his flock, as it is in the Sunday morning service. Two-thirds of the meeting being predominantly the people's, two-thirds should be the people's responsibility to minister to one another's need in the way of mutual prayer and testimony—and this is really a ministry that the pastor cannot properly perform. However, there are such evenings when the pastor's inspirational message, though much more condensed, is more pointed and powerful. I recall one such instance Brother Brown brought a short devotional theme about divine guidance, based on the thirty-seventh psalm. At that time I was involved in some distressing quandries—especially as regarded guidance. Though I was but a youth, yet the problems then pressing in upon me were of actual proportion and not mere

youthful apparitions—they were real and they were serious. Brother Brown spoke briefly but with inspiration. The Holy Spirit took that message and applied it directly to my own heart and circumstances. I was encouraged and went forth with greater confidence in God's divine leadership. But I recall that the preacher did not monopolize all the time that night. He gave ample time for prayer and testimony as usual; and, as usual, they were a blessing to all the people.

It has been objected that this type of meeting is too often monopolized by some layman giving a long-winded and trite personal experience. This objection is not altogether without foundation, but generally this is not the rule. However, where such occasions do persist, a buzzer might be pressed at the end of three minutes (which is certainly ample time for a good testimony). After a few times of being "buzzed" down, it is likely that the offender will take the hint and confine his surgical "operations" within that time limit. Besides, brethren, isn't it about time some good layman had his turn at "hogging" the prayer meeting period?

#### AN OLD QUESTION

Can I be a Christian without joining the church?

Answer: Yes—it is as possible as being:

- A student who will not go to school
- A soldier who will not join an army
- A citizen who will not pay taxes or vote
- A salesman with no customers
- An explorer with no base camp
- A seaman on a ship without a crew
- A businessman on a deserted island
- An author without readers
- A tuba player without an orchestra
- A parent without a family
- A football player without a team
- A politician who is a hermit
- A scientist who does not share his findings.

(Selected)

#### ENCOURAGING THOUGHTS

"All that Jesus purchased by His death can be had by faith."

"Faith is neither hope, nor sight, nor feeling, nor knowledge, but it results in all of these."

"Suppose you begin to believe God in the same way that you believe in people."

"Use the talents you have. The woods would be silent if no birds sang except the best."

"Most of our harsh judgments would be mellowed if we only understood."

—CHARLES W. KOLLER

# How Many Hours Can a Minister Squeeze Out?\*

**M**INISTERS as a group are probably healthier physically and mentally than most people. But items like these continue to appear in our national publications. *Virginia Minister Confined in Mental Institution. Pennsylvania Clergyman Cracks Under Emotional Strain.* Here—there—and all across the country growing numbers of ministers are breaking down.

*Why does it happen?*

Night and day, there are 168 hours in anyone's week. Our ministers get no more than the rest of us. Yet one congregation that surveyed itself learned they expected 82 hours of work from their minister in one week—*49 per cent of his total time!* *And this is not an isolated instance!*

Many ministers work seventy hours and more for their congregations each week. They have to do it in order to keep up the functions of their jobs. A Yale Divinity School professor of theology enumerates these six functions:

## FUNCTIONS

### OF A

### MINISTER DUTIES

Pastor . . . . . Sow spiritual well-being among the congregation.

Preacher . . . . . Deliver sermons that give guidance in the

relationship of God to man.

Priest . . . . . Administer sacraments and perform weddings and funerals.

Teacher . . . . . Direct church's religious education program.

Administrator . . . . . Responsible for church finances and physical upkeep.

Organizer . . . . . Provide the spark for church groups, fund drives and special events.

A group of Methodist ministers found that most of them used more than fifteen hours a week in pastoral visiting. They put about the same amount of time into preparing sermons, conducting services, attending church meetings, and general study. Church business required from five to fourteen hours, and counseling five hours or less.

That's how a minister can so easily put in a ten-hour, seven-day week. If you allow him eight hours of sleep at night with four hours in which to eat, bathe, dress, etc., he has used up twenty-two of his daily twenty-four.

He then has two hours a day for himself. What shall he do with them? Go shopping for a pair of shoes he needs? Take his son to the dentist? Volunteer to serve on a civic committee he favors?

How about the man himself? Does he have enough time to keep abreast

\*Reprinted by permission of Ministers Life and Casualty Union, Minneapolis, Minnesota.

of current events, take in a ball game, play golf occasionally, or give proper attention to a reading program?

A minister is only human. He gets tired and worn-out just like the rest of us. But it's more likely to "run his battery all the way down" because of the long hours we require from him.

He needs time to "regenerate" himself—time to rest his tired body and unwind his busy mind—time to partake in private devotions. This means time for self-improvement study—time for a quiet moment of conversation with his wife—time to romp with his hopscotch girl and his kite-flying boy.

All of these refresh him physically, mentally, and spiritually. And remember, the better man he is, the better minister he can be.

Your minister didn't dedicate his life to your church because it was going to be an easy job. But to do what he must as well as a man can do, he needs help from you, as a lay

leader or member of his congregation.

*And what can you do?*

You can willingly take an active part in fund-raising drives, visitation, and evangelism, recruiting church school teachers, and other acts of stewardship. The time you give can be of enormous assistance to your minister in performing his functions as an administrator and organizer. It's up to you to see that there is a balance between the time you ask of him and the help you give him.

#### A GENERAL COMPARISON OF WEEKLY HOURS

	Minister	Layman
Work	70	40
Bodily Maintenance (sleeping, eating, etc.)	70	70
Remaining (for self- improvement, family, household tasks, leisure, etc.)	28	58
<b>TOTAL</b>	<b>168</b>	<b>168</b>

## Pulpit and Parish Tips

# Saving Precious Church Service Moments

By E. E. Wordsworth\*

**D**R. B. F. HANES assumed a Methodist pastorate prior to his coming to the Church of the Nazarene, and at the first Sunday morning service announced from the pulpit platform, "I refuse to be a bulletin board for all church announcements during my pastorate," and then gave explanatory statements. He was not

\*Redmond, Washington.

willing to utterly waste the precious moments designated for divine worship, and rightly so. He trained his church members to read and be informed, by consulting church media—printed bulletins, news sheets, and properly posted announcements. Thus important minutes were saved for better and holier purposes.

I have seen pastors consume so

much vital time on unnecessary, repetitious announcements and endless exhortations as to kill the devotional spirit and atmosphere of a Sunday morning service. Why does a pastor think he has to repeat announcements already in the weekly bulletin anyway? It is boring in the extreme. It reveals poor planning ahead of the service, and the pastor is to blame. Pastors must learn how to use every church service moment to the best advantage. Some pastors close their Sunday school sessions at 10:50 a.m., so as to allow time for necessary preparation for the morning worship hour, adjourning to the church sanctuary, donning choir robes, the last word or suggestion, if need be, from music director, pastor, or others responsible for important parts in the service. Some pastors carefully plan with all special participants the complete order of the morning service. From the moment the pastor and choir are standing in their places, by motion of his hands lifted, the congregation sings "Holy, Holy, Holy" and a worshipful spirit prevails. After the morning prayer, the special singers, being on the platform, without announcement sing to the glory of God and the edification and blessing of the saints. There is no fumbling for songbooks, turning of pages, walking to the piano for a brief moment of conversation with the pianist about the special, etc. Prior understanding has eliminated such procedure.

We grant that there are times when

it is the pastor's prerogative and duty to give special recognition and emphasis to vital church functions and important matters; but using time for announcing routine services, committees, programs, organizational matters, games, refreshments, parties, Martha Washington tea parties, Halloween parties, class socials, youth gatherings, hikes, picnics, fishing and hunting trips, contests, and all sorts of propaganda is utterly out of place at the Sunday morning preaching service. Save the precious moments for the singing by the congregation of stately hymns, the devout reading of the sacred Scriptures, the anointed special numbers by the church choir and the specials by consecrated singers, and the preaching of the precious Word of God. Redeem the time. "God is not the author of confusion."

In closing we wish to say that we are not pleading for strict liturgical services. One pastor goes to an extreme at this point, having so much ritual that it consumes forty or forty-five minutes each Sunday morning; and the preaching of the Word, which should always be central, is seriously curtailed. Another pastor has order and proper arrangement of the service, but he arises at 11:20 a.m. to preach for forty minutes a well-prepared message, and the congregation leaves the church knowing God has been there. Above all, and at any cost, let us always make room for the presidency of the Holy Spirit in all our church services.

---

SHORT TAKES FOR THE BULLETIN OR ———

"However much a man may scoff at flattery, deep down in his heart he is pleased with the thought that some of it might be true."

"If all the men who sleep in church were laid end to end, they would be more comfortable."

"If you are not in style, perhaps you are out of debt."

# Preaching Values in the Greek New Testament

By Marvin Grooms\*

WE OFTEN HEAR the expression, "It's Greek to me!" denoting difficulty, something generally unknown and uninteresting. But when it comes to the Greek New Testament—well, here's one area that should be profitable and inspiring, especially to the preacher.

Say, you are preaching a sermon "Till the End of Time!" on Matt. 28:20. For the word "always," the Greek actually reads "all the days." How suggestive! Sad days, glad days, discouraging days, and delightful days. "I am with you all the days."

You wish to preach on stewardship. What better text than II Cor. 9:6-7? Take the word "cheerful." The literal rendering of Paul's adjective for this word is "hilarious." What a starter for a message on the fun of giving!

In our Lord's day, there were many people called Jesus. Take a good look at Matt. 27:17. One of the oldest manuscripts, Sinaiticus of the fourth century and in the British museum, has the heading, "Jesus Barabbas." The practical side is this: Yes, there

were many men called Jesus, but which Jesus are you going to follow—Jesus Bar (son of) Abbas or Jesus the Son of God? (See the New English Bible.)

Acts 1:8 is an outstanding verse. Look at the word "power." In Greek, it is *dunamis*, from which we get our word "dynamite." Need I say more?

The third chapter of Acts tells about the healing of a lame man. It relates that Peter took the lame man by the hand, and the Greek word signifies a grip that is lifting. Here's our need—services where people can come and get their "faith lifted," and sense a spirit that is friendly and helpful.

For centuries scholars have fought over the seventh chapter of Romans. Was it Paul's pre- or post-Christian state? A Scottish scholar, Dr. C. L. Mitton, noted the words in v. 25b, *autos ego*, suggest the paraphrase, "when I rely on my own resources, and cease to depend on God." He further states that the words *autos ego* could refer to either state. Moffatt translates these words, "left to myself." This is not the last word, but it is something to ponder.

\*Toledo, Ohio.

There are two words for "good" in the Greek New Testament. They are *agathos* and *kalos*. The former means morally good, while the latter suggests beauty and winsomeness. Both of these words are used of the early disciples. We must not only be morally good, but there must be a winsomeness about our goodness if we are to attract others to Jesus. How meaningful and appropriate is our program of "Evangelism First"!

The preacher was Dr. J. DeWitt Jones. The text was *Luke 5:26*. He noted that the Greek word for "strange" is a word very similar to our word "paradox." The word literally means "contrary to expectation." The title of his sermon was "The Unexpectedness of Jesus." Here's his outline:

- I. The Unexpectedness of His Birth.
- II. The Unexpectedness of His Speech.
- III. The Unexpectedness of His Choice of Friends
- IV. The Unexpectedness of His Death

An excellent sermon! And the thought came just from a study of a Greek word!

Let's take a look at *Eph. 1:14*. Paul is speaking about the Holy Spirit being the *arrabon* of our inheritance. The word means "pledge, guarantee, first instalment, down payment."

A friend of mine, who's nationality is Greek, informed me that the word *arrabon* is used today for an engagement ring. How rich the word and its meaning! God's promises are true and they will be fulfilled, because He has given us His Spirit as a guarantee.

The books I have found most helpful in the study of the Greek New Testament are: *A Greek-English Lexicon*, Arndt and Gingrich; *Biblico-Theological Lexicon*, Cremer; *Expository Dictionary of N.T. Words*, W. E. Vine; *Synonyms of the N.T.*, R. Trench; *The Expositor's Greek Testament*, edited by W. R. Nicolls; *Word Studies* by the following men: M. Vincent, A. T. Robertson, Ralph Earle, Wm. Barclay, B. Blackwelder, and Kenneth Wuest; and the many different translations.

It should be the desire of each of us to be "a workman who does not need to be ashamed of his work, as one who is correct in his analysis of the Word of truth" (II Tim. 2:15, Norlie).

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#### DENTAL EARNESTNESS

Dr. Parker said, "Some men have only dental earnestness. I knew one such man—a Mr. O——. Never a word came from beyond his teeth. Mr. O—— spoke in the same key, whether at a wedding or at a funeral, and with an impartiality truly severe; accosted age and infancy with the same monotonous chivalry. Words, why, sire, they never failed him. When the Apostle said, 'Where there be tongues, they shall cease,' he did not know that Mr. O—— was among the blessings of the future, though he might have suspected this fact when he predicted that knowledge shall vanish away. Mr. ——'s service cost him nothing—neither in heart or brain. Not a nerve throb; not a pulse beat, and yet the unsuspecting lady cherished his name with most affectionate thankfulness. Words, words, words—oh for one tone from the heart, oh for one sigh of sympathy. But that luxury was denied us in the person of Mr. ——. We must have more than dental earnestness." —Contributed by B. V. Seals.

In a day when Catholic pressure is on the increase here is a pertinent discussion

## Counsel About Mixed Marriages

By Wallace A. Ely\*

**M**IXED MARRIAGES have brought grave problems to many people. When people of different social rank, financial worth, professional rating, and other major differences marry, unhappiness results if the barriers to good companionship are not overcome. People of different church denominations often marry and as a result there are serious problems to be solved. Mixed marriages that bring the greatest problems come when Roman Catholic and non-Catholic persons marry. It becomes the responsibility of preachers to counsel parents and unmarried people about the problem of mixed marriages.

Catholics are not permitted to attend services of non-Catholic churches except by special permission. By the request of a woman before she died, it became my duty to ask a group of men to serve as pallbearers at her funeral. One was a most loyal Catholic. "I can get permission to serve just as the other men do," he assured me. For the first time in his life he went into a non-Catholic church and heard all of the services.

For a number of years this man had given me Catholic magazines. His wife was not a Catholic and I freely

discussed her problem with her. I base this article mostly upon what I learned from these two sources.

I learned that when a Catholic marries a non-Catholic there can be no compromise regarding church attendance of the Catholic and his children. If the non-Catholic chooses to make no surrender, he or she must go to church alone the rest of his or her life. When non-Catholics make an unconditional surrender to Catholicism, they are called "converts."

The Catholic church holds marriages as sinful and invalid if the Catholic priest does not perform them. In a question-and-answer section of a Catholic magazine, a young lady stated that her brother married a Protestant girl, and that the wedding was performed by a Protestant minister. She asked if there is any remedy for such sin. The answer was that her brother had indeed committed a mortal sin. Although this is one of the greatest of all sins, God is good. The priest is the direct representative of God on earth, so the priest is good. He will find some remedy for this, one of the worst mortal sins, the sister was told.

I asked a man who had renounced Catholicism what the priest would require of the young man. He informed me that the priest would require a large payment of money and

\*Alexander, Arkansas.

that he would make a severe assignment of penance which would include things hard for people to do.

I learned that the family to which the young man belonged was distressed over what they supposed to be a mortal sin committed by one of their number. Too, much unhappiness came to the non-Catholic family to which the girl belonged. The young husband, pressed by his family, fell into a mood that made his wife and all of her family unhappy. He was utterly unwilling that children should be born to them and be reared non-Catholics.

When a non-Catholic marries a Catholic and the Catholic priest performs the ceremony (marriage is a sacrament, the Catholics teach), the Catholic church requires the non-Catholic to sign a contract that the children born of the union will be baptized and brought up Roman Catholics. The non-Catholic is also required to take six to eight weeks of instruction in the Catholic religion before the marriage.

After the marriage the Catholic bride or groom must make every effort to bring children into the home. When children are born, another powerful pressure is made to cause the non-Catholic to become a Catholic "convert." It is much easier before the marriage to sign a contract to let the children become Catholics than it is to make the final surrender

after the baby rests in the arms of the non-Catholic parent. It is also easier for the non-Catholics to resist pressure from their companions to become Catholics than to resist after pressure from their own children is added. Most assuredly the children are required to relentlessly strive to make "converts" of their non-Catholic parents.

Can the love and domestic happiness that He who made us male and female and established the home prevail when Catholics and non-Catholics marry? When the great finalities of life lay bare their stark realities, marriages of Catholics and non-Catholics pose an ominous shadow over the homes that are so constituted.

Our young people are confronted with this grave problem. They do not know the snares, coercions, and demands that crouch along the road that a non-Catholic travels when he or she marries a Catholic. It becomes the privilege and duty of preachers to keep their young people and their parents well informed about what lies ahead for non-Catholics who marry Catholics. Preachers should impress young people with the fact that the fear that a loyal Catholic boy (or girl) has for the Catholic church is and always will be greater than the love he will ever have for his companion. When non-Catholics marry Catholics, they must take the dire circumstances.

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## FOR YOUR BULLETIN BOARD

"Duties are the things we look forward to with distaste, perform with reluctance, and brag about afterwards."

"He who laughs last seldom gets the point anyway."

"If your batting average is high enough, the big leagues will find you."

"Tourists are people who travel thousands of miles to get a snapshot of themselves standing by their car."

"Knowledge humbleth the great man, astonishes the common man, and puffeth up the little man."

"The world today is too dangerous for anything but the truth and too small for anything but brotherhood."

## Supplied by Nelson G. Mink

### BE A TWICER

Sunday night belongs to the church.

All over America the Church has been beating a retreat. It has been backing up before the insistence of people saying: "We don't have time. We're too busy."

Strange that in a generation with labor-saving devices beyond our dreams we don't have the time our fathers had for church.

Church after church has blacked out on Sunday nights. Tens of thousands of churches have surrendered one of their last two bulwarks to a pagan world, surrendered one of the two remaining hours traditionally reserved for Christian worship and instruction.

You ask, "What can I do about it?" Three things at least. You can be a "twicer" at church. You can invite your friends to come. And you can pray for those in charge of the Sunday evening worship. If many of us do these things there need never be a Sunday night blackout.—ANON. in *Columbus, Georgia, First Church*.

### PREACHING

"Good preaching is shooting that hits the mark. More than awakening someone's interest, it breaks down the mental detachment that may exist even in interested persons to let them find themselves no longer spectators, but participants addressed by God and compelled to make some response.

Good preaching, therefore, goes beyond mental illumination. It troubles conscience, stirs emotion, and prompts the will to action."—JOHN WHITE, *The Tongue of the Learned*.

### CRITICISM

I have heard of a minister who keeps on his desk a stone with the word, "First," painted on it. It is the first stone that he refuses to throw. Throwing stones becomes a habit. Somebody says something we do not like—and before we think, we heave a stone. We may regret having done so the minute we have spoken, but we have reacted automatically according to our habit pattern.—ROY BURKHART, in *R. & R. Magazine*.

### TOMORROW!

Our perspective should not be limited by the threats of tyrants. Dictators come and go. Mankind is ageless. Tomorrow always belongs to the people.—WALTER WINCHELL.

### THE GOD OF JOHN WANAMAKER

At the same time that John Wanamaker was the postmaster general of the United States and president of the large department stores he founded, he was superintendent of a Sunday school that had 4,000 members. A friend asked him, "How do you get time to run a Sunday school when you have so many other obligations to take your time?"

"Why, the Sunday school is my business," replied Mr. Wanamaker. "All other things are just things." And he continued, "Forty-five years ago I decided that God's promises were true and sure, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'"—A. P. BAILEY.

Many an indignant Christian has taken a typewriter in hand to complain about the rudeness and selfishness of non-Christians, whose public habits make a target easy to hit today.

But what about the public manners of Christians. Time and time again we are flung into the company of persons who have no awareness of the Christian life and couldn't care less. What opinion do they form of Christ from us? Is our friendliness and graciousness toward them so sincere and contagious that they yearn to know us better? Or do they get the subtle impulse that we cannot get out of their society fast enough?

How do we react when we miss a plane or bus? When smoke is blown in our face? When intoxicating drinks are being served to people around us, much to our discomfort? When a fender is crumpled?

Strong Christians do not have to act like a bulldozer. The Lord told us to let our light shine before men, but He did not tell us to turn up the high beam and blind everyone coming our way.—Adapted from *Decision*. Copied from *Houston Central Park Bulletin*.

#### BOOKS

"We should be as careful of the books we read, as of the company we keep. The dead very often have more power than the living."—TYRON EDWARDS.

#### ABUNDANT LIFE

"Buddha tried to make men victorious over the desires of life by cutting the root of desire itself, so that man would go out into desirelessness, into Nirvana. But you cannot cure the ills of life by reducing life; you cannot get rid of your headaches by getting rid of your head. The remedy of life is not

less life, but more life. You must have enough inward life to master outward environment and circumstance."—E. STANLEY JONES.

#### PREACHERS

"Never seek to muzzle your preacher in spite of crisis and tension. Guard with your life the freedom of the pulpit. It is always the last citadel to fall before the tyranny of dictatorship.—*Arkansas Methodist*.

#### "SURE I READ THE BIBLE"

The story is told of a group of Christians from a Bible society who visited the home of an elderly lady. The purpose of their canvassing the neighborhood was to seek the answers to two questions. "Do you have a Bible?" and, "Do you read it?" To these questions the old lady replied, "Of course I have a Bible, and I most certainly read it! Did you think I was a heathen?" She further insisted, though they did not require it, that her niece run upstairs to the bureau drawer and fetch it. When it was brought to her, she flicked through its pages, and upon seeing a pair of eyeglasses tucked within the pages she exclaimed, "Well, I do declare, I've found my glasses at last . . . they've been lost for over a month."

#### CHANGE IN TIMES

In a discussion of today's soft living, a speaker recalled: "When I was a boy, I worked twelve to fourteen hours a day on the ranch. On Sunday I rode a mule ten miles to church and when I got there we sang, 'Work, for the Night Is Coming.'" Nowadays they work eight hours a day or less, drive an air-conditioned car over paved roads, where they sit in a cushioned pew and listen to the choir sing, "Art Thou Weary, Art Thou Heavy Laden?"—*Copied*.

## EIGHT REASONS WHY I AM A CHRISTIAN

1. I want to have an assurance that all is well with my soul.
2. I want to accent life in the right places.
3. I want the best life has to offer.
4. I want an influence that counts for the glory of God.
5. I don't want to live in the basement of my being.
6. I want to travel with a clean crowd.
7. I want to be in harmony with God and with my own being.
8. I want a bright and glorious future.

—NELSON G. MINK

## THE SORROWS OF AN ETERNAL HELL

1. "Everlasting destruction" (II Thessalonians 1:9)
2. "Everlasting burnings" (Isaiah 33:14)
3. "Everlasting contempt" (Daniel 12:2)
4. "Everlasting fire" (Matthew 25:41)
5. "Everlasting punishment" (Matthew 25:46)
6. "Everlasting chains" (Jude 6)
7. "Eternal damnation" (Mark 3:29)

—NELSON G. MINK

## THE OLD PATHS (Jeremiah 6:16)

1. Rigid in their demands
2. Call for heart searchings
3. Lead to spiritual rest
4. Stand the test of the Bible

—NELSON G. MINK

## THEME: HOW GREAT IS GOD?

### HE IS GREAT ENOUGH:

1. To love you with a great love (Eph. 2:4)
2. To save you with a great salvation (Heb. 2:3)
3. To strengthen you with great power (Acts 4:33)
4. To give you great joy (Acts 8:8)
5. To give you great grace (Acts 4:33)
6. To give you great peace (Ps. 119:33)
7. To lay up for you a great glory (Matt. 24:30)

## THEME: PAUL'S PRAYER FOR THE CHURCH

TEXT: "Cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:16).

- I. The Praise of His Prayer
  - A. For their adoption (Eph. 1:5)
  - B. For their acceptance (Eph. 1:6)
  - C. For their abundance (Eph. 1:8)
- II. The Purpose of His Prayer
  - A. Spiritual wisdom (Eph. 1:17)
  - B. Spiritual awakenings (Eph. 1:17)
  - C. Spiritual workings (Eph. 1:19)
- III. The Plan of His Prayer
  - A. That they may know of His redemption (Eph. 1:7)
  - B. That they may know of His revealings (Eph. 1:9)
  - C. That they may know of His riches (Eph. 1:18)

—N. G. M.

## THEME: SOSTHENES, THE BROTHER

TEXT: I Cor. 1:1

1. This man had persecuted Paul at Corinth.
2. Paul forgives all wrong, and takes him to his heart.
3. Paul makes possible an opportunity of service for Sosthenes.
4. Makes his former enemy his partner.

## TOPIC: PAINFUL MEMORIES

TEXT: Luke 16:25

- I. Remember the time of your probation
  - II. Remember the value of past opportunities.
  - III. Remember the fixedness of your present condition.
  - IV. Remember the Holy Ghost was fair.
- N. G. M.

## TOPIC: THE FIXING OF A GREAT GULF

TEXT: Luke 16:26

- I. The gulf of separation begins here and now.
- II. This gulf of separation demanded by the holiness and justice of God.
- III. This gulf has finality about it, for it is "fixed."

—N. G. M.

**Paul, Prisoner of Jesus Christ**

SCRIPTURE: Acts 16:19-40

TEXT: Eph. 3:1

INTRODUCTION:

- A. A bit startling to think of Paul as a jailbird!
- B. Yet he was in prison enough to about qualify under such a designation.
- C. If we are to take Paul's viewpoint, however, he does not seem to be disturbed by it; rather glories in it; makes it useful to him; exhorts Timothy, "Be not ashamed of me his prisoner."
- D. What etchings of the profile of Paul may we see in his prison experiences?

I. THE PAST WHICH BROUGHT HIS EXPERIENCE INTO SHARP FOCUS

- A. The madness of his own pre-conversion days (Acts 8:3).
- B. He recalls these things at his own trials:
  - 1. As background for accounts of his terrific conversion (Acts 22:4).
  - 2. With pathos as he remembers (Acts 26:10):
    - a. "Many of the saints did I shut up in prison."
    - b. "I gave my voice against them."
- C. Which again clearly indicates:
  - 1. Haman may hang on his own gallows.
  - 2. There is a reaping as well as a sowing.
  - 3. The past not necessarily responsible for the present, but certainly gives understanding to the present.

II. THE PROOFS WHICH INDICATE HIS EXPERIENCE HAD USEFULNESS

- A. How Paul used his prison time:

- 1. To write his Epistles (some are known as the Prison Epistles).
  - 2. To serve his friends as they came to him (Acts 28:30).
  - 3. To win the jailers themselves to Christ (Gal. 16:31-32).
- B. What an example for us!
- 1. To make life's disappointments God's appointments.
  - 2. To turn life's rough tables into places for serving.

III. THE POSITION WHICH MADE HIS EXPERIENCE CONTRIBUTE TO UNDERSTANDING

- A. Christ understands because He has been through humanity (Heb. 2:18).
- B. Paul needed to understand others, for his tremendous drive would make for impatience with their ineffectiveness.
- C. Significant that as he wrote on behalf of a youth entailed with the law that he should speak of himself as "servant of Jesus Christ" (Philemon 1).
- D. We too understand others as God leads us through suffering such as they have.

IV. THE PERSON WHICH MADE HIS EXPERIENCE BEARABLE

- A. Even as in other places he is servant of the Lord, so here prisoner of Jesus Christ.
- B. The fact that the Lord places, or lets us be placed,
  - 1. Makes that place, even though difficult, bearable.
  - 2. Goes beyond, gives it a romance.
- C. "Where Jesus is, 'tis heaven there"

CONCLUSION:

We may not go to actual prisons, but we will have many binding experiences. Let us remember that, if we have Christ, "iron bars do not a prison make."

—J. MELTON THOMAS  
*Spokane, Washington*

## Paul, a Servant

TEXT: II Cor. 4:5

### INTRODUCTION:

- A. Hymn of challenge, "A Charge to Keep I Have"
- B. To serve my present age . . . the servant complex . . . the others philosophy . . . this is what it means to be a dedicated Christian.
- C. St. Paul is supreme example of man who denied, changed, subordinated himself to this place of service to God and his fellow men.

### I. PAUL WAS IN THE BACKGROUND.

- A. Paul the learned, the leader, the gifted becomes Paul the servant.
- B. He phrases it again and again (Rom. 1:1; Phil. 1:10; I Cor. 7:22; and the text).
- C. Interesting, arresting, that Paul uses the phrase in his salutations.
  - 1. It is his beginning, the greeting, the way he identifies himself, the way he lets folk know who he is:
    - a. Not an ambassador
    - b. Not a king or president
    - c. Not a descendant of a proud heritage
    - d. Not Paul the zealous
  - 2. He identifies himself as Paul, servant of God.
    - III. As signature in music tells what program is, so phrase who Paul is.

### II. OTHERS IN THE FOREGROUND.

- A. Not a subservient bondage to others.
  - 1. Not a fear that results in cringing.
  - 2. Not subordination of personal dignity because of some supposed worth in others.
- B. Rather realizing the meaning of every man.

- 1. Made in God's likeness, potentially God's children.
- 2. We put ourselves in position to redeem that concealed image.
  - a. Not by exalting them as lords
  - b. But by humbling ourselves as servants
- C. So ourselves your servants.
  - 1. It makes the menial task meaningful.

### III. JESUS IS THE REASON.

- A. Humbling to note that Jesus too designated himself Servant (Phil. 2:5-8).
- B. Now Paul would follow the example and himself be a servant.
- C. But mind you this:
  - 1. It was a servant to Christ (Rom. 1:1). We all serve someone—let it be Christ.
  - 2. It was for Jesus' sake.
    - a. Because Christ so loved others, so trusted us with others
    - b. So gave himself for others, places confidence in us to continue in self-giving
    - c. We serve them for Him!

### CONCLUSION:

Christ left us an example that we should follow in His steps.

—J. MELTON THOMAS

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## God Makes a Difference

SCRIPTURE: II Cor. 5:14-21

TEXT: II Cor. 5:17

### INTRODUCTION:

God makes a difference in the life, in the home, in the nation, if He is enthroned in the heart. God does make a difference; in fact, He makes all the difference. Consider with me four facts which this text suggests:

I. MAN'S NEED OF BEING CHANGED, BEING MADE DIFFERENT.

- A. Man needs to be changed; not politically, intellectually, but spiritually made new within, before he can be made different without. Man does not need reformation but regeneration (John 3:3, 7).
- B. His nature needs to be changed from one of hatred to love, sickness to health, distress to rest.
- C. Only One is able to bring about such a change as this. He is Christ Jesus, the Mighty to save and to deliver.

II. THIS VERSE WOULDN'T BE IN THE BIBLE IF THERE WERE NO POSSIBILITY OF BEING CHANGED.

- A. If you are going to enjoy a different life, you must come in contact, fellowship, and have an encounter with the Christ of Calvary.
- B. Give examples of men and women who met the Master face to face, such as Paul, the Samaritan woman, and the blind man who exclaimed, "One thing I know" (John 9:25).

III. CONSIDER WHAT GOD HAS DONE TO BRING ABOUT A CHANGE IN YOUR LIFE.

- A. God left the pinnacle of heaven that He might dwell within and upon the citadel of the hearts of men.
- B. Paul said, He "loved me, and gave himself for me" (Gal. 2:20).

IV. WHAT MUST I DO TO BE CHANGED?

- A. Be responsive to His call (Matt. 11:28).
- B. Be receptive to His voice.
- C. Be re-created anew by the "word of God, which liveth and abideth for ever" (1 Pet. 1:23).

—JAMES R. WHITE  
Portland, Oregon

*This outline was used in a sermon which preceded a love feast*

## Christian Love

SCRIPTURE: Rom. 12:19-21

TEXT: John 13:35; Matt. 22:37-40

INTRODUCTION:

"Love is the medicine for the sickness of the world, a prescription often given, too rarely taken." (Karl Menninger, *Love Against Hate*, Harcourt and Brace, New York, 1942, p. 294.)

I. VALUES OF CHRISTIAN LOVE

A. To Oneself:

- 1. Warmheartedness
- 2. Joyful hope
- 3. Patient and steadfast in trouble
- 4. Persistent in prayer
- 5. Conceit crowded out

B. To Others

- 1. Blessings and prayer for persecutors
- 2. Liberal and hospitable
- 3. Sharing of life's joys and sorrows

II. VIRTUES OF CHRISTIAN LOVE

A. Humility

B. Generosity

C. Unwavering trust in God's providence

III. VICTORIES OF LOVE (Rom. 12:21, Phillips)

A. Victory over the god mammon

B. Victory over self-centeredness

C. Victory in our witness to others

CONCLUSION:

Look at Christian love. Its jewels sparkle. Within you it builds a fortress. To your fellow men it shares and serves. In its example, its ministry is strongest. They must look at you and say: "He is like Christ."

—JAMES ROBERTSON  
Abernathy, Texas

## A Transformed Church

SCRIPTURE: Eph. 2:1-13

### I. BLACK PAST (v. 2)

- A. Were dead (v. 1).
- B. Walked according to this world (v. 2).
- C. Filthy conversation (v. 3).
- D. Filthy living (v. 3). Fulfilling desires of flesh.
- E. By nature (v. 3), not environment.
- F. Summary of black past (v. 12):
  1. Christless, without Christ.
  2. Homeless, being aliens.
  3. Hopeless, without hope.
  4. Godless, without God. Note: Ephesians had Diana but no real God to answer prayer.

### II. BRIGHT PRESENT

- A. "But God" (v. 4), what a difference these two words make!
  1. Dead—yes—"but God"!
  2. Filthy living—yes—"but God"!
  3. By nature children of wrath—yes—"but God"!
- B. "But now" (v. 13), distance changed to nearness.
  1. Quickened together (v. 5).
  2. Raised up together (v. 6).
  3. Sit together (v. 6).
  4. We have peace (v. 14).
  5. No more strangers (v. 19).
  6. Good foundation (v. 20).

### III. GLORIOUS FUTURE (v. 7)

Paul looked out into the future and saw a whole procession of ages. We are to be monuments of His grace throughout endless ages.

—R. J. NIKKEL  
Corning, California

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## Contending for the Faith

SCRIPTURE: Jude

INTRODUCTION: Jude wrote to sanctified. It is possible to be sanctified before death.

I. IT IS NEEDFUL FOR SANCTIFIED TO CONTEND FOR THE FAITH (v. 3).

II. HOW WE SHOULD CONTEND (v. 3).

- A. Not spitefully or hatefully.
- B. But earnestly.

III. WHY WE SHOULD CONTEND.

- A. Because certain men are "crept in unawares" (v. 4). Unsaved men get into religious positions and tear down the work of God.
- B. Because it is possible to backslide (v. 5). "The Lord, having saved the people . . . afterward destroyed them that believed not."
- C. Because even the sanctified can fall (v. 6). Angels, while of a different order, were holy beings and fell.
- D. Because there is great wickedness in the world (v. 7), "even as Sodom and Gomorrha," people who promote evil.

IV. GOD'S DESCRIPTION OF THESE FOUR CLASSES OF PEOPLE.

- A. "They have gone in the way of Cain" (v. 11). Cain put reason above revelation.
- B. "Ran . . . after the error of Balaam" (v. 11). Balaam walked behind light. He knew better than he did.
- C. "Gainsaying of Core" (v. 11). Gossip, talking against God's work.
- D. Spots in your love feasts (v. 12).
- E. Drifting clouds without water (v. 12), not fulfilling their true purpose.
- F. Trees with withered fruit, without fruit, dead, plucked up (v. 12). This shows the slow steps of backsliding.
- G. Raging waves foaming out shame (v. 13).
- H. "Wandering stars" (v. 13), out of orbit.

V. THEIR REWARD IS RESERVED (v. 13), "BLACKNESS OF DARKNESS FOR EVER."

—R. J. NIKKEL

## Growing Up

SCRIPTURE: Jude 20-25

- I. AFTER WE ARE SANCTIFIED OUR MAIN RESPONSIBILITY IS TO BUILD UP OURSELVES ON OUR MOST HOLY FAITH (v. 20). I HAVE A NEVER-DYING SOUL TO SAVE AND FIT IT FOR THE SKY.
- II. HOW TO BUILD YOURSELF UP:
  - A. Pray in the Holy Ghost (v. 20).
  - B. Kept in the love of God (v. 21)
  - C. Keep watchful (v. 21). Watch and pray.
    1. Looking for mercy (v. 21)
    2. Looking for the blessed hope (Titus 2:13)
  - D. Be a soul winner (vv. 22-23).
  - E. Hate the world, flesh, and devil (v. 23).
  - F. God will help us. He is able (v. 24).

—R. J. NIKKEL

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## Listening to God

SCRIPTURE: John 8:46-47

INTRODUCTION: Jesus divided His audience into two contrasting groups: those who were listening to the Word of God and those who were not. People still separate themselves in this same manner.

- I. WHOEVER IS OF GOD LISTENS TO GOD.
  - A. People who desire to know and to love God want to hear Him speak.
  - B. Those who belong to God want to keep His favor—they believe what God says, and they obey.
  - C. Listening to God is not only hearing what He has to say, but it is also living according to what He has said.
- II. WHOEVER DOES NOT LISTEN DOES NOT BELONG TO GOD.
  - A. One cannot be in harmony with God and not be interested in what He has said.

- B. There may be excuse for not listening to father, mother, brother, sister, friend, or preacher, but there is no excuse for not listening to God.
- C. One cannot be a child of God except he hear His voice calling personally.

- III. GOD'S KINGDOM DEPENDS ON THOSE WHO WILL LISTEN.
  - A. God uses those who will hear His Word and do it.
  - B. He strengthens the weak listener to be a strong doer.
  - C. We are to listen, not just to be saved ourselves, but also to bring someone else to God.
- IV. LISTENING TO GOD SHOULD BE OUR LIFE'S OCCUPATION.

—IVAN A. BEALS  
*Benton, Illinois*

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## Choices and God

SCRIPTURE: Joshua 24:14-19

INTRODUCTION: Choices mold our destiny. They unite us with God or separate us from Him. Choices make us what we are. Thus, if we would be children of God, we must choose His way.

- I. CHOICES ARE MADE FROM FEAR, TRUTH, AND LOVE (v. 14).
  - A. We will choose God's Way if we fear Him.
  - B. We will choose God's way if we heed His truth.
  - C. We will choose God's way if we respond to His love.
- II. CHOICES ARE MADE FREELY, DECISIVELY, AND ETERNALLY (v. 15).
  - A. In spite of influences, it is a person's free choice whether he will serve God or Satan.
  - B. When a choice is made, its conclusion soon affects our actions and directs our destiny.

C. Our choice for or against God settles our eternal abode in heaven or in hell.

III. GOD DEMANDS THAT WE CHOOSE TO SERVE HIM ONLY (vv. 18-19).

- A. He will not accept "also" service from us.
- B. God is a holy God, a jealous God, and He will not share His glory with another.
- C. We do not serve Him at all if we only choose to partly serve Him.

IV. A TOTAL CHOICE FOR GOD IS THE CONDITION FOR FELLOWSHIP WITH HIM.

—IVAN A. BEALS

### Difficulties of Disbelief

TEXT: *Lord, to whom shall we go? thou hast the words of eternal life* (John 6:68b).

INTRODUCTION: Some people say that it is difficult to believe the things of God and the central position of Christ, the Son, as our Saviour. However, real difficulties arise when we do not believe God and accept Jesus Christ as our Saviour. Some of the difficulties of disbelief are:

I. THERE IS NO REASONABLE SUBSTITUTE FOR GOD.

- A. Powerless material objects cannot take His place.
- B. Human governments cannot rule the universe in order.
- C. God is the only possible Source of righteousness.

II. THE MERIT OF CHRIST IS THE ONLY POWER OF REDEMPTION.

- A. Faith in self will not suffice because of depravity.
- B. Faith in other men is futile for the same reason.

C. Faith in mere religion is powerless if it is of man.

III. THE TRUTH OF THE SCRIPTURES CANNOT BE HID.

- A. It has been tested and proved in the lives of men.
- B. It alone has provided such inspiration to convert sinners.
- C. It has prevailed over the false theories of men.

IV. THE SALVATION OF GOD CANNOT BE REPLACED.

- A. The gift of the Son is the only cure for man's need.
- B. There is no other source of life.
- C. There is no other abiding purpose for life.

V. THERE IS NO OTHER PLACE TO GO BUT TO THE LORD.

—IVAN A. BEALS

### CHARLIE STALKER, THE QUAKER

EVANGELIST, SAID:

"I saw enough at the plow to keep me till now."

"They get a divorce and talk about it until they are hoarse."

"The Bible says, 'I have set before thee an open door'; that is all I need."

"I have listened to the heart cry of a near damned world for over fifty years, and my messages come from that."

One of Brother Stalker's choicest bits was: "Don't let anything touch your faith."

"There are possibilities of faith in the realm of the physical, the spiritual, and the financial that we have never seen."

"When Moses went alone he was fearful; when God sent him he was faithful. When he went alone he began to kill, but when God sent him he began to save. When he went alone he was afraid of the people, but when he went with God, the people were afraid of him."

—Submitted by Evangelist  
TRUMAN SHELTON

## CHRISTIAN PERFECTION

*Dr. Asa Mahan* (M. E. Schmul, 190 pages, cloth, \$3.00)

Here is an unabridged reprint of an old holiness standard volume. It is a strong presentation of holiness as second blessing, instantaneously received by faith. To those who are not acquainted with the author, he was the president of Oberlin College and was sanctified and became a colaborer with Charles G. Finney, about one hundred years ago.

## NEO-EVANGELICALISM

*Robert Lightner* (Dunham Publishing Company, 176 pages, cloth, \$2.00)

Here is a technical study that will appeal strongly to some ministers, but I expect only a limited segment of our Wesleyan ministry. It is scholarly, decidedly academic, but thorough. The author points out the development of fundamentalism in the past half-century, showing out its strength and weaknesses. Then he turns to a presentation of what he calls neo-evangelicalism as a modern movement which arose out of dissatisfaction with fundamentalism and as a reaction to liberalism. Any man who would like to do some serious, rather sweaty thinking relative to the various movements such as fundamentalism, neo-fundamentalism, orthodoxy, neo-orthodoxy, liberalism, neo-liberalism, conservative liberalism, and neo-evangelicalism will find this book happy reading. It is solid, academic, proper all the way through.

## HANDBOOK OF PREACHING RESOURCES FROM ENGLISH LITERATURE

Ed. by *James Douglas Robertson* (Macmillan, 1962, 268 pages, cloth, \$5.00)

In his introduction to this volume, Dr. Andrew W. Blackwood suggests that this meets the pressing need of ministers today. In his thinking, many ministers would strengthen their ministry if they could quote more extensively from our quality English literature. Here is a treasure house of thought and inspiration taken exclusively from English literature, well classified into 177 religious themes. There are 657 outstanding quotations. To make it the easiest possible, it is indexed by topics and also by author.

## PAUL THE MAN

*Clarence Edward Macartney* (Revell, 1961, 224 pages, cloth, \$2.95)

The name Clarence Edward Macartney is well known by ministers everywhere as the author of books of nearly every kind—sermons, illustrations, biographies. In *Paul the Man*, Macartney sets out to show that Paul was a man with like passions as other men. He discusses those features in Paul's life that would most likely have tested the qualities of human frailty to which he was so frequently subjected.

There is a wealth of background research built into the book. It would be a splendid book for a youth group who are planning a study series on St. Paul, and a splendid book also for preachers who would like to emphasize the humanity of Paul in preaching from some of his matchless sermonic texts.

## THE PARABLES HE TOLD

David A. Redding (Revell, 1962, 180 pages, cloth, \$3.00)

All preachers buy books with various reasons for doing so. Sometimes it is sheer Biblical content and sometimes illustration. Sometimes it is to read for style. This being the case, *The Parables He Told* is worthy of serious consideration. It is not a book of deep doctrinal or Biblical insight. You would be disappointed if you purchased the book with that in mind. But it is unusually sharp writing. This man knows how to express himself lucidly, pointedly, and with distinct appeal. You will not have read far before you discover that the man has written and rewritten, phrased and rephrased his messages until they are polished and fairly shine. This is worthy reading to discover what makes good written or pulpit style.

After having said this I must confess that when you have read these messages on the parables they will in no case insult your intelligence. There is intellectual strength, there is carefulness of exposition, but the author does not plow very many brand-new furrows in thought content. He does set up a style of writing worthy of careful attention by all of us.

## THE WORK OF THE HOLY SPIRIT

Lycurgus M. Starkey, Jr. (Abingdon, 1962, 176 pages, paper, \$3.00)

This is indeed a difficult book to review for our reading audience. Every Wesleyan minister would be benefited by a careful reading of it. The subtitle of the book, "A Study in Wesleyan Theology," gives you the clue to what the author is doing. In a meticulously careful study of the works and writings of John Wesley he points out John Wesley's thinking relative to the work and ministry of the Holy Spirit. There is distinct value in this, for some have been inclined to feel that John Wesley over-emphasized the experience of perfect love without giving sufficient attention to the work of the Holy Spirit as the Third Person of the Godhead and the Administrator of holiness.

Dr. Starkey quotes prolifically, not only from modern writers, but also from the journal and letters of John Wesley and from many other original sources. He finds a vast array of references to the work of the Holy Spirit from the pen and mind of John Wesley. At this point the book offers a decidedly substantial and worthwhile contribution.

But this book editor would incline to differ with the author many places as he interprets John Wesley to modern readers. At one point in the book he seems to go out of his way to suggest that John Wesley was not a strong exponent of instantaneous conversion—at least not throughout his ministry. Then in his discussion of Christian perfection he leaves the impression that John Wesley did at no time ever give strong evidence of ever receiving the second blessing and therefore could not consider it as being of greatest import for modern man.

At a number of places throughout the book the author seems to play strong on the cord of ecumenicity, rather feeling that John Wesley would have been a strong ecumenicist if he were alive today. Those of us who recall that he was the creator of one of the greatest evangelical forces in the world, that he had to step aside from a great denominational structure to consolidate his work, find it difficult to feel that he would be a strong voice luring vital young denominations back into the fold of church merger.

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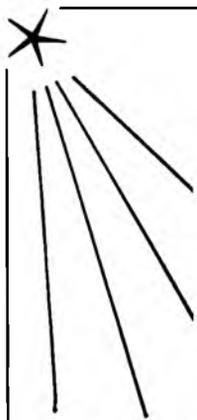
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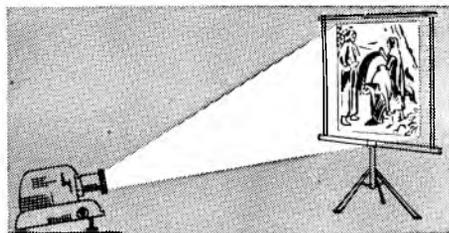
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