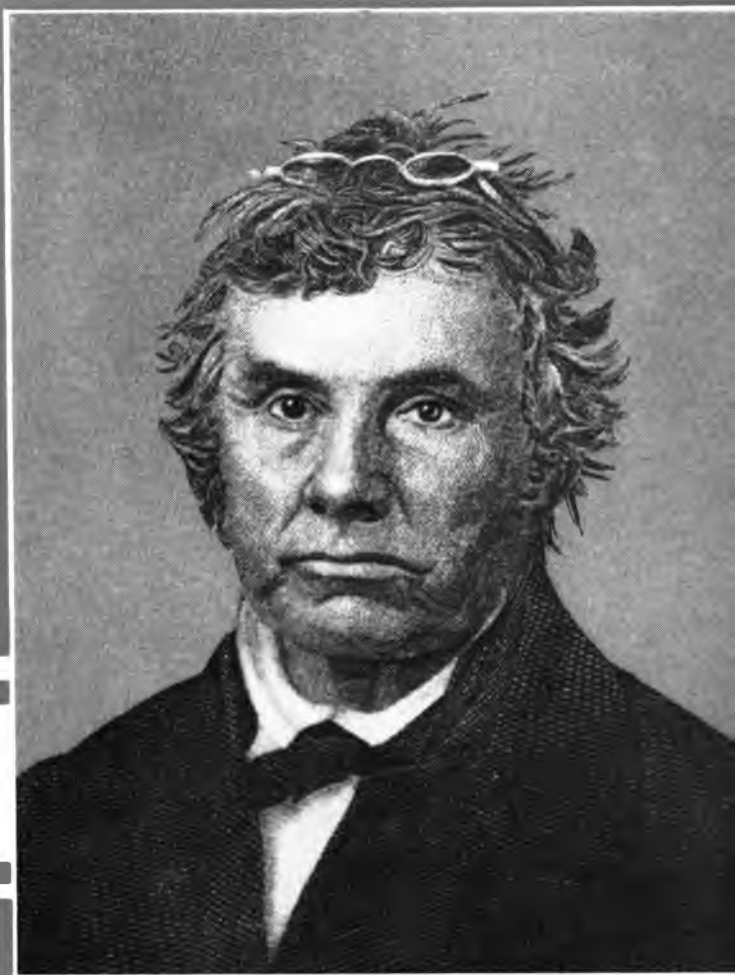


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The Christian Home

By Leslie Parrott*

HENRY GRADY, the southern statesman, stood one day on the steps of the Capitol Building in Washington, D.C. He was talking with a senator friend who remarked with a flourish of his legislative arm toward the dome of the nation's Capitol, "Here, Mr. Grady, is the heartthrob of America."

A few days later Henry Grady made his way out among the red hills of Georgia to a farmer's little home, where he joined the family for their dinner. It was a humble place; there were no marble floors nor Corinthian columns nor any other signs of Greek architecture. But in the little clapboard house the farmer and his wife and children gathered round the table to enjoy a plain and simple menu. But before they began to eat, the farmer asked the children to bow their heads for prayer. At the end of the meal the farmer called for the family Bible to be brought and he read a passage and then united his children at a family altar.

Henry Grady went back to his office in Atlanta and wrote a letter to his friend in Washington. "You are wrong," he said; "the heartthrob of America is not in the Capitol Building at Washington, D.C., but in the thousands of Christian homes which bless our land."

Since World War II, Mr. J. Edgar Hoover and his staff in Washington

have spent considerable time in the study of the nationwide problem of juvenile delinquency. In an article on this subject Mr. Hoover said: "The answer lies for the most part in the homes of the nation. Many of the cases coming to my attention reveal the shocking facts that parents are forgetting their God-given and patriotic obligations, and more children are being sacrificed from the altar of indifference as parents throw aside responsibility."

Henry Grady, J. Edgar Hoover, and a host of other men of greater and lesser stature remind us again and again that the great need we have in America today is to strengthen the fabric of our Christian homes.

Twenty-one hundred years ago the wise old philosopher Pericles stood on the Acropolis at Athens and looked out toward the Mediterranean, where he saw figuratively the might and power of the Roman Empire advancing island by island until it threatened the foundations of Greek civilization. Pericles turned his squinting eyes away from the Mediterranean and fastened them back on his native Athens. He said, "I do not fear an attack from the enemy without our shores, but I fear the corruption and moral declension among our own people."

At a recent service in my own church I asked everyone in the congregation who had been saved in an old-fashioned revival meeting to stand

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to his feet. No less than 95 per cent of the Christians stood testifying that they were first converted in a revival or camp meeting. Then I asked the question, "If we were converted in old-fashioned revivals, why do we find it difficult to reproduce the same kind of atmosphere that has made us what we are in our beloved church?" There are many ramifications of this problem, but one of the most important aspects relates to the quality of our Nazarene homes. Without doubt the Nazarene homes of a generation ago were different from ours today. In fact the Nazarene homes just prior to World War II were different from what they are now.

I. OUR HOMES MUST MAKE A SPIRITUAL IMPACT ON OUR CHILDREN.

Worldliness cannot be eradicated by preaching alone. It must be done by a full co-operation and an all-out effort of parents who realize the significance of their spiritual task in the home. It is an old cliché, but still true, "The hand that rocks the cradle rules the world." The power of the home as a bulwark against sin and worldliness is immeasurable.

Abraham Lincoln one day watched the slave auction in New Orleans. As he saw innocent children sold off to a life of servitude, he heaved a sigh and said, "Someday I'll hit that thing, and when I do, I'll hit it hard!" And he did. Even his enemies were forced to call him Honest Abe. But where did Abraham Lincoln learn those lessons of decency and fair play and honesty? Long before he ever studied his lawbooks at the fireside of the coppersmith, in New Salem, Illinois, Abraham Lincoln learned the lessons of decency and honesty and fair play at the knee of his mother, Nancy Hanks.

John Wesley became the father of Methodism, but one biographer has

said, "He first became a Methodist in the parsonage at Epworth."

Dwight L. Moody preached on love and studied the love of God until he said himself that he felt he could dash into the streets and tell every person he met about the love of Jesus.

But where did Moody first develop the lessons of love? If you will take time to read his biography, you will find that it was at his own mother's knee. Moody was born in a family of nine children. His father died, leaving his mother with the full responsibility of raising the family, plus a home encumbered by mortgage. The creditors took everything they could secure, even to the kindling wood in the shed, and left the widow with her seven children in hard straits. When the firewood became exhausted, the children were kept in bed until time for school. But Moody's mother, who came from Puritan stock, had one motto, "Trust in God." She taught the children the privilege of giving from their scanty store. The hungry were never turned away, and once when the provisions for the evening meal were very meager, it was put to a vote to the children whether they should share their food with a poor beggar who had come to the door. They voted to aid him and offered to have their own slices of bread cut thinner. No faultfinding or complaining about neighbors was tolerated. Church attendance was compulsory. Boys went barefoot, carrying their shoes and stockings in their hands, and putting them on when they came in sight of the church. But it was in these early, poverty-stricken circumstances of a Christian home that Moody learned the first lessons in love.

And today our homes are building the kind of Christian characters which will dominate the church of tomorrow. The only hope for a spir-

itual church of tomorrow is to be found in a spiritual home today that stands as a bulwark against sin and worldliness.

II. OUR HOMES NEED TO REVIVE SOME OF THE HABITS OF THE OLD-FASHIONED CHRISTIAN FAMILIES.

One of these habits is Sabbath observance. The last war has nearly robbed us of our Sunday. In many homes it is no longer a holy day, but a holiday, or at best just another day. Church families who were strict keepers of the Sabbath in the 1930's will today work on Sunday or take a week-end excursion trip with the family with no seeming compunction of conscience. I have made one suggestion at First Church. If everyone in our congregation who works on Sunday will give all the money he makes that day to the church, I believe it will cut down perceptibly on seven-day work weeks. The old-fashioned habit of attending church together as a family, of joining in a family dinner, and the taking of rest or a relaxing walk together in the afternoon—all made sense.

Another old-fashioned habit was that of the family altar. I must have been no more than six years of age when my father came onto the back porch of the parsonage one day, where Mother was preparing fruit for canning, and told her and me about the new organization which had just been started in Kansas City; they called it "Prayer and Fasting." On the spot I became a member of the "Prayer and Fasting League" and have been one ever since. The family altar was an integral part of our home. It was just always taken for granted that after the meal Dad would send one of us youngsters for the Bible and we would read and pray together. And many little problems were settled at that family altar

before they had time to become big problems. As I look back on my days of childhood, I can see how the family altar along with other old-fashioned Christian habits was a stabilizing force in our home.

III. OUR HOMES NEED TO BE ANCHORED SECURELY TO THE PROGRAM OF THE CHURCH.

This means that sometimes we have to love the church and be loyal to it in spite of some things which go on. I was reminded recently that the three greatest disappointments in the life of Jesus came at the hands of churchmen.

The first was the great disappointment on His visit to the Temple in Jerusalem. It had been eighteen years since His first visit and no doubt Jesus approached the Holy City with considerable spiritual anticipation. But He arrived in the Temple to find that God's house of prayer had been turned into a den of thieves.

The second big disappointment came at the hands of His own church members at the synagogue in Nazareth. After Jesus preached His first sermon, they not only refused to accept it, but endeavored to slay Him.

And the third disappointment came on Golgotha. For it was the churchmen, the super-religious people, who were responsible for the crucifixion of Christ. But still the Scripture says, "Christ also loved the church, and gave himself for it" (Eph. 5:25).

It was during a time of spiritual declension, when even the priesthood had been corrupted by the wicked sons of Eli, that Hannah was able to save her boy Samuel to the church. She did not accomplish this task by criticizing the ministry and letting the faults of the congregation be the regular dinner table conversation. Hannah accomplished the formidable task against great odds because she

kept her family tied closely in a spiritual relationship with the church.

Jesus was twelve years of age when Mary and Joseph took Him to the Temple for the Feast of the Passover. Having concluded the days of spiritual celebration, Mary and Joseph found their place once more in the caravan which was to make its way down the mountainside from the Holy City. Having gone a day's journey, they missed the boy Jesus and, like wise parents, stopped everything to search for the lost boy. For three days and nights they searched through the city, in the homes of their friends, in the market place, and in every play-yard and street where a boy might go. At last when they had come to wit's end, someone suggested that they look in the Temple among the classes of boys which met there.

In the church they found Jesus, seated in a semicircle talking with the scribes and teachers. I cannot know the conversation between Mary and Jesus when they met. I rather imagine that Mary made a great ex-

clamation of joy on finding Jesus, and then, as is the custom of mothers, stood Him off at arm's length to give Him a rebuke for being lost.

I do not know exactly what Jesus answered her, but I imagine it went something like this: "Mother, I am very surprised. All My life you have been telling me how important the church is, that nothing else can compare with it. And I believed you! Why then did you come to the church in your last hour of desperation, and not in your first moment of opportunity?"

Either our church families can do a lip service to the church (that is disproved by their very attitude and loyalties) or they can show by their love and appreciation and loyalty and sacrifice and tears and giving and every other expression of devotion that the church is the greatest thing in their lives. Someone has said, "A boy tied to the right man seldom goes wrong." Is it not true that "the family which is tied to the right church seldom gets lost"?

HAPPINESS

Some cynic spoke truly, as even cynics sometimes do, when he said that there are two common tragedies in human life: One is to be unable to get the thing one most desires; the other is to get it. Nevertheless there are two wishes, which if attained lead straight to happiness. Human hearts and treasureholds swing open before them. They are attainable by everybody, and they are least likely to leave tears of regret in their wake. They are very simple, these two magic wishes. One is, *to be lovable*; the other, *to be useful*. Combine them and you have in their possessor a type of humanity closely approaching the ideal. For the person who is both lovable and useful holds the key to real happiness, and to all the wealth he can properly use.—*Nuggets* (Barnes-Ross Co.).

Our Road to Pentecost

THERE WERE MANY roads which led to Jerusalem in that ancient day, bringing Jewish pilgrims and proselytes to Judaism to the Holy City for the annual Feast of Pentecost. This was an important Jewish day and the crowds which jammed the streets attested to the attraction it had for the followers of Judaism from many countries. Well might it be said of that memorable day, "All roads lead to Pentecost."

And it should be no different today. As pastors, we have passed the Easter season and are moving well into our spring program and on toward Pentecost, Sunday, June 9. But in more ways than just this passing of the church calendar we should be looking to Pentecost as one of the very significant days of the year. We should be occupied in preparing the roads for our people, from wherever they are, so they can make the "pilgrimage" to Pentecost again this year.

PENTECOST IN THE CHURCH

Most of us are quite well geared to take full advantage of the outstanding days in the church year. At Thanksgiving we attempt to get our people to deepen their grateful worship of God. At Christmas we lead our people through song, pageantry, and preaching, to the manger that they might catch a glimpse of the incarnate Son of God. At New Year's we strive to get our people to take inventory and check up on their spir-

itual lives. During Youth Week we labor diligently to challenge our unsaved youth to accept Christ and all of our Christian young people to live nobly for Christ.

During the Lenten season we move quickly and with expectation to bring our people up to the passion of our Lord in sincerity and true humility. We search for plans to rally our largest crowds of the year; we pray diligently that the recounting of the sufferings of our Lord will break the stony hearts of some of our marginal and indifferent members and at the same time deepen the devotion to Christ of our more faithful members. We put our best foot forward, make our best preparation, and once again, as at Christmas, we use every implement our talent will provide to say once again, "He arose!" Yes, the victory of Easter is important to the Christian faith and to the life of the Church.

But what of Pentecost? Have we forgotten it? By our actions some of us have. Is it not significant in the plan of atonement and in the history of God's dealings with men? By our neglect we would say that it is not important. After Easter so many of us think only of magnifying Mother's Day, honoring our graduating seniors, remembering Memorial Day, and featuring Father's Day before we go to work to try to beat the summer slump! And in so doing we fail to take our church to the Upper Room,

where the Church was born and the age of the Spirit was ushered in. And, in my humble opinion, in so doing we miss one of the very best occasions in the year to move our church up spiritually.

The time from Easter to Pentecost was a significant one to that group of loyal if wondering disciples. It can be significant for us also in this day of confusion and perplexity.

ABOUT THESE ROADS

We started out talking about the roads which can lead to Pentecost for each of our people, roads which come from where they are to the Upper Room, where the promise of the Father is waiting. And we must see that for each individual in our church there must be a road built, for he has particular needs, he is at a specific location with respect to his spiritual life, he must have a motivation to come to Pentecost. But there will probably be no roads unless we as pastors build them. Are we decrying that we are not seeing the revivals we would like to see? Are we whipped because so few of our people are seeking the experience of entire sanctification? Are we anxious because the spiritual level of our church does not seem to be as high as it ought to be? Are we disturbed that our church members do not seem to exemplify the fruits of the sanctified life as we feel they should? Are we distressed that our people are not as concerned with witnessing as we feel New Testament Christians should be?

In God's scheme of things Pentecost played an important role, touching all of these problem areas of church work. Perhaps, just perhaps mind you, we could see some of these situations aided if we would, this year, build some roads to Pentecost.

Let us see what a few of these might be.

1. *Teaching.* For those who do not adequately understand what the experience of entire sanctification means, the pastor must do some definite teaching which would instruct, direct, and clarify, so that their basic intellectual problems are ironed out. We need to have a stronger teaching ministry as pastors. We must not take so much for granted. We must lead those who are new to our church in a positive, constructive, thorough teaching program.

2. *Creating hunger.* There are an increasing number of people around our churches who seem to be satisfied in their spiritual state as "partial Christians." They will never be moved to that complete dedication which is the prerequisite of Pentecost until their hunger is intensified. Let us do all we can to create a hunger in the hearts of these people until they will seek the blessing without a lot of human pressure.

3. *Stirring out the carnal.* There are always some who are hiding out in the woods of carnal living and really do not want to hear the message of heart holiness. These will never find the path to Pentecost until they are stirred out of self-complacency and until they see the true state of their spiritual lives. As holiness preachers we must never get far away from the "holiness or hell" concept. We must pave our road with straight preaching on the evils of carnality and the dangers of harboring it in the heart.

4. *Strengthening the timid.* There are some in our midst who are frightened by some of the demands they feel are attached to the life of the

sanctified. They feel so weak and incompetent that they can never attain these demands. For them we must build roads of kindness and patience and long-suffering. We must remember that not all who hold back are reprobates. We must keep in mind that people, most of our people, need lots of encouragement. We cannot drive these people into the blessing, nor trap them into the blessing, nor trick them into the blessing; we must lead them, and that over the most carefully marked paths we can make.

5. *Paving with love.* Above all, if we are to get our people to Pentecost we must pave those roads from wherever they come with love. Jesus at the seaside following the Resurrection had just occasion to censor Peter and the other disciples who were there. But instead He loved them and He showed them that He loved them. And in loving them He got them to go to Pentecost. It would surprise us to know how many more people are loved into the blessing than are preached into it or whipped into it. Love is the example; love is winsome; love will open hearts' doors when all other methods fail.

A PLANNED PROGRAM

In the seven weeks which separate Easter and Pentecost there is ample time to work out some plans and do some preaching which will make Pentecost Sunday a mighty time in your church. Perhaps you could:

1. Preach a series of sermons on Sunday morning on various aspects of the experience of entire sanctification and the significance of Pentecost.

2. Preach a series of Sunday evening sermons around the "Personalities of the Upper Room" in which you picture the spiritual needs of certain of the followers of Jesus and show how Pentecost did something for each.

3. Plan a class in church membership for boys and girls and young people and new converts, to the end that a class of members might be taken into the church on Pentecost Sunday.

4. Plan your prayer meeting talks for this period as a time of teaching on certain aspects of the experience and life of holiness which would instruct and guide your people.

5. Encourage your people during this period in their own witnessing and in their own contacts with others to testify definitely to friends and neighbors about the experience of entire sanctification and the life of holiness they enjoy.

6. Plan a holiness convention during this time with a visiting speaker.

7. By giving attention to the matter of heart holiness during this season you might see ways to incorporate a more intensive emphasis of this kind into your year-round church program.

TODAY'S PREACHING

Methodist Bishop Frederick Buckley Newell, in addressing 500 ministerial and lay delegates at the opening of the New York conference's 156th annual session, said, "Much current preaching is 'trivial, trite and feeble.'"

The Preaching of Peter Cartwright

By James McGraw*

IT SEEMED THAT in his day, a Methodist preacher feeling his call to preach, did not hunt up a college or a Biblical institute, but rather he hunted up a horse, and some traveling apparatus, and with his library of Bible, hymnbook, and Discipline, he would start out with a text that never wore out, or grew stale, 'Behold the Lamb of God that taketh away the sin of the world!'"

Thus writes Clarence Edward McCartney in his book *Sons of Thunder, Pulpit Powers of the Past*. The man he is describing is Peter Cartwright, rough, muscular, courageous, and crude but at the same time gentle, kind, humble, and considerate toward the men and women to whom he preached.

Cartwright was born in Virginia in 1785, but moved to Kentucky when he was six years old. His mother, a consecrated, sanctified Methodist, surrounded him with her love and prayers during those early days of his life. But Peter followed in the steps of his wicked father. He writes of those early years, as quoted by J. G. Lawson (*Deeper Experiences of Famous Christians*): "I was naturally a wild, wicked boy, and delighted in horse-racing, card-playing, and dancing. My father restrained me little, though my mother often talked to me, wept over me, and prayed for me, often drew tears from my eyes; and though I often wept under preaching and resolved to do better and seek

religion, yet I broke my vows, went into bad company, rode races, played cards, and danced."

At sixteen he was so strongly convicted of sin that he thought he would die. With his mother's help he prayed until peace came, and it was three months later in one of the many Methodist camp meetings of that day that he was gloriously converted. He joined the Methodist church immediately, and was called to preach very soon afterwards. His first sermon, preached in Logan County, Kentucky, was from the text in Isa. 26:4, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

"The Lord gave light, liberty, and power," Cartwright said of that service, "and the congregation was melted in tears." Among the converts who knelt at the altar that night was a professed infidel, who was genuinely converted and later joined the church.

Broad shoulders, a massive head, black, piercing eyes, and clear, heavy voice made Peter Cartwright a welcome friend and a dreaded enemy in the conflict between sin and holiness. Unorthodox but effective, he possessed the common sense which helped compensate for his lack of formal education, and what he didn't know was overlooked in the midst of an extravagant portion of enthusiasm in his Spirit-filled ministry.

William Warren Sweet (*Religion on the American Frontier*, Vol. IV) observes that Cartwright's personality fit into the western frontier so well that his success can easily be under-

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stood. "The great mass of our western people," he writes, "wanted a preacher that could mount a stump, a block, or old log, or stand in the bed of a wagon, and without note or manuscript, quote, expound, and apply the word of God to the hearts and consciences of the people." Such a man was Peter Cartwright. It has been said that his circuits were like "lines of battle," and they were continuously in a state of excitement, if not outright commotion!

"Muscular Evangelism" was the term Richard W. Scharn used in describing Cartwright's ministry in a study he made, and it is true that this early Methodist firebrand was known throughout the Cumberland Mountains as one of that section's best fighters. Strange as it seems in the light of present-day niceties, in his day Cartwright saw nothing inconsistent in a good Christian thrashing of rowdies who sought to disturb his meetings, "so long as it was done in a spirit of love," he would explain. On more than a few occasions unruly attendants were literally thrown out of the meetings they sought to disturb, and then Cartwright would continue his sermons.

Afraid of no one, Peter Cartwright must have inspired interest if not awe as he conducted his tent revivals and camp meetings. In his autobiography, edited by W. P. Strickland, Cartwright tells of two finely dressed young ladies who came to his meeting, attended by their two brothers. The ladies came down near the front, but the boys stood by the door. Cartwright was not feeling very well, so he took some peppermint from his pocket and put it into his mouth. Just as he did, the young ladies "took the jerks"—a common emotional phenomenon in those times—and the brothers became enraged. They said they had seen the preacher take

something from his pocket, and they accused him of causing the condition the girls were now displaying. They threatened to give the evangelist a good beating, but Cartwright took advantage of their accusation and reaching into his pocket said, "I gave your sisters the jerks, and now I'm going to give them to you." The boys fled immediately, but later the same boys and their two sisters were all converted and joined the church.

Unorthodox, unique, and unusual are not strong enough words to adequately describe Peter Cartwright in action. On one occasion when he stopped for a night's lodging in a home in the Cumberland Mountains, the people were having a dance. A young lady courteously asked Peter to dance, and for a moment he was speechless, but then he thought of a plan. He describes what followed:

"I rose as gracefully as I could; I will not say with some emotion but with many emotions. The young lady moved to my right side; I grasped her right hand with my right hand, while she leaned her left arm on mine. In this position we walked on the floor. The whole company seemed pleased at the act of politeness in the young lady shown to a stranger. I spoke to the fiddler to hold a moment, and added that for several years I had not undertaken any matter of importance without first asking the blessing of God upon it, and I desired now to ask the blessing of God upon this beautiful young lady and the whole company. . . ." Cartwright goes on to describe the consternation which at first seized his partner while he knelt there to pray, holding firmly to her hand, so that she could not flee, and how she finally knelt with him, as did perhaps thirty or more others in the room. Some prayed while others fled into other rooms of the house and into the yard. The dance never

did get under way that night! Cartwright prayed and exhorted, and as a result a "society" was organized with thirty-two members.

With such rough and ready tactics as he displayed, he is considered by some to be unworthy of the respect due a minister. But there is another side to the man. He was keen and sharp in debate—on one occasion he had a verbal encounter with Joseph Smith of the Mormons, and Smith came off second best according to those who were present. It is not too widely known either that Peter Cartwright sought the nomination of his party for a seat in the Congress—and the opponent who defeated him was a man named Lincoln.

Quick wit came to his rescue when a lack of education hindered him. Once a learned minister tried to bring contempt on Cartwright's ignorance by addressing him in Greek. Cartwright, of course, did not understand a word of it, but he was not to be outdone. He spoke back to him in German, which he had learned as a child from a neighbor. The minister thought it was Hebrew and was amazed. He told Cartwright he was the first educated Methodist preacher he had ever seen!

Since none of his sermons are published, we know only that his themes were mostly on Christ, the power of God, and the punishment of hell. His sermons were largely topical in construction. He preached at least forty-five minutes, and many times an hour and a half. Gestures were frequent and vigorous. As many as

twenty thousand heard him without the aid of amplifiers. Emotion was strong in the pulpit and in the audience when Peter Cartwright preached. Men and women "fell" under the power of the conviction that came upon his hearers as the Word went forth. He possessed wit and grace, mirth and dignity. A characteristic summary of his meetings was one he writes in his autobiography: "We had some very powerful displays of Divine grace, and a goodly number obtained religion, and I received about seventy into society, appointed leaders, met classes, sung, prayed, and exhorted, and under the circumstances, did the best I knew how."

He died at the age of eighty-seven, after fifty-three years of preaching, during which time he preached 14,600 times. During the first twenty years he often preached twice a day and sometimes three times, and during the latter years an average of four times a week. Eugene Simpson writes: "We may see some of his methods as crude, but we can never criticize his motives. He preached with a heart of love, and even when he was a little rough with the rowdies, they knew he loved them."

Rough and hardy as an oak; overflowing with geniality and humor; a tireless worker and traveler; a sagacious counselor, giving often in the strangest disguises of wit and humor the shrewdest suggestions of wisdom—Peter Cartwright is an example of one of the most noted, most unique, and most interesting evangelists in the history of the pioneer West.

SERMON OF THE MONTH

Giant Killers

By Robert L. Leffel*

First Prize, 1956, Special Occasion Sermon Contest
(Baccalaureate Address)

SCRIPTURE: I Samuel 17

Give me a man, that we may fight together. Goliath's challenge was destiny's invitation. Without realizing it, his call for a man to fight with him contained the implication that one man could successfully do it. God's people may momentarily fear, but He invariably provides a man. Is today's challenge any different?

Through the centuries, in varying guises, the powers of darkness have repeated their haughty challenge against the people of God. Outward details and circumstances have differed somewhat, but the conflict basically has been the same. Invariably it has been an hour of destiny! The odds have been terrific, and all too often God's people have trembled in fearful anticipation. Undeniably the circumstances have been frightening, the battle fierce and wearisome, but

Great things are done

When men and mountains meet;

Heroic deeds are not achieved

By jostling in the street.

—WILLIAM BLAKE

THE CHALLENGE OF THE CHAMPION

And there went out a champion out of the camp of the Philistines, named

Goliath, of Gath . . . And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together (I Sam. 17:4a, 8-10).

The world has always been in violent opposition to the Church, and has struggled in every conceivable way to bring the Church down in calamity. To interpret properly the biting sting of Goliath's challenge, one must remember that a bitter battle was raging between the Philistine army and Israel. The Philistines were securely entrenched on one mountainside and the Israelites were encamped directly opposite on the neighboring mountainside, with only a narrow valley between them. Inasmuch as the battle was temporarily stalemated, a "champion" of the Philistines, Goliath, of Gath, roused himself, sauntered to the highest visible peak, and roared

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his thundering challenge across the valley, "Give me a man, that we may fight together." While unknown in modern strategy of warfare, it was a common practice in ancient times for a single man or a select group of men to be specially chosen to fight the battle.

Who was this "champion," and what was the nature of his challenge? Goliath was between nine and ten feet in height; his coat of armor weighed 157 pounds; his javelin was borne between his shoulders, and the shaft of his spear was like a weaver's beam, its iron head alone weighing approximately nineteen pounds. For forty days Goliath had hurled his insulting challenge toward Israel, defying their army, and mocking their God. He was not soliciting peace talks or wanting to sign treaties—he wanted a man to fight with him. For forty grueling days the challenge found no response in Israel! Why? Were there no men of valor in their great army? Was there no hope of victory against the boasting champion?

The challenge of the champion *then* has its counterpart *now*. There are a multitude of worldly champions that have stirred themselves in our generation, have climbed the highest pinnacle of self-exaltation, and today are seeking to bring the Church of Jesus Christ into disrepute. Listen to the Goliath of pleasure with his tantalizing challenge of "Don't be a back number—after all, you live only once—sow your wild oats, take your fling—times have changed, don't you know?" Hear the taunt of the Goliath of possessions, crazed by a desire for things, challenge the youth of America to "get ahead, no matter what it costs," for it is materialism and secularism that count most in our competitive world. Listen again, and you might hear the Goliath of prestige beguiling Christian youth to abandon "old foggy"

convictions and standards in exchange for social acceptance in influential circles. These worldly champions have mocked the Church of God until worldly spectators have jeered and laughed. Too frequently the Church has not responded with a man "to fight."

And today, have the followers of Christ no recourse? Must Christian youth shrink back in fear, turning only a deaf ear to the sickening insults of a world that has forgotten God? Must we trample one another in retreat because no one will push his way to the front lines as our representative—and God's? Must we dig furiously to further conceal ourselves in the foxhole of indifference and unconcern, thus fortifying our *defensive* position? Or could it be that we need to *leap out of the defensive trenches and start waging a great offensive crusade against these twentieth-century Goliaths?*

THE CAUSE OF THE CONFLICT

And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And David said, What have I now done? Is there not a cause? (I Sam. 17:23, 29.)

The fearlessness of youth does not change a great deal. In the face of Goliath's challenge a lad came forward, a shepherd boy, and inquired of his brothers and King Saul, "Is there not a cause?" The recognition of a cause at stake was the turning point for victory.

A brief synopsis of history would clearly remind us that our world is merely the sum total of the efforts of great souls who have devoted their lives to a worthy cause. One thrills as he reads of Florence Nightingale and her devotion to the cause of the

alleviation of physical pain, suffering, and deprivation. One stands at rapt attention as he reads of Jane Addams and her devotion to the cause of social reform. Consider Carry Nation and Frances Willard in their cause of prohibition. Observe Thomas Edison as he literally pours out his life to give the world many of its greatest inventions. It was in a Boston bookstore that Edison found his first complete set of the works of the British scientist, Michael Faraday. He had already begun his rigorous lifetime schedule which allowed him only four hours of sleep out of twenty-four, but that night he didn't close his eyes at all. At breakfast he was still reading Faraday. "Aren't you going to eat?" his roommate asked. Edison looked up briefly. "Not now," he said. "I've got too much to do and life is pretty short, you know." It was because these men and women were so strongly motivated by a cause that their lives are now crowned with world-wide honor and respect. Think of it! They were willing to do all this for a merely secular cause!

But it was not just a secular cause that quickened the pulse of the shepherd lad—his was a *sacred* cause. The challenge of Goliath was not just the careless boasting of an enraged, overconfident soldier—it was a challenge to servitude, for the defeated army would then become slaves of the victor. It would further mean that the name of Jehovah would come into disrepute with these Philistines, who had been the perpetual enemies of God and His people. It would result in a great victory feast with honors heaped upon their gods of wood and stone and metal, while the God of Israel would be ridiculed.

One cannot remember the early years of World War II without also remembering the patriotism and heroism that characterized those years,

not alone by our service men and women, but by the public as well. People everywhere disciplined themselves for necessary sacrifices. We bought War Bonds, relinquished certain of our inalienable rights to those with priority, observed sugarless and meatless and butterless days, and forfeited personal pleasures and luxuries that fuel and other scarce commodities might be conserved for military purposes. We didn't do it "just for the fun of it"; we did it because our freedom was in jeopardy. A tremendous cause was at stake!

But how much more infinitely worthy is the cause of Christ! Of how much greater significance is the cause of the conflict we are in! St. Paul declares: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). A greater cause now calls. We must show our colors, for in this battle neutrality is impossible. We must buckle on the whole armor of God, and take our stand. If the Church today would declare an all-out, offensive crusade against sin, I am confident that thousands of young people in our beloved Zion would volunteer for life to give themselves for this holy, sacred cause. God grant this to be so!

THE COURAGE OF THE CONTESTANT

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me

out of the hand of this Philistine (I Sam. 17:32-33, 37a).

A date with destiny! But a date becomes a date only when it is accepted! In the face of Goliath's challenge, a lad came forward, inspired by a cause, and demonstrated his courage by saying, "I will go and fight with this Philistine." These are not the words of a spectator, as Eliab, the elder brother, supposed—they represent the heart and soul of a true contestant and exhibit the core of character.

But how ridiculously unfit the lad appeared to be! He was scorned by his brother Eliab, underrated by King Saul, and scoffed at by Goliath. How utterly insignificant he was, how insignificant his sling and stones, when compared with Goliath's size and equipment! (Nazarene youth, it isn't just the age and immensity of a denomination that pleases God; it is the passion and fearlessness of those who will dare to proclaim the way of salvation and consistently live for Him that counts most. Your church may be somewhat smaller and inconspicuous in the eyes of many, the facilities may be limited, but if we can have the Holy One of Israel in our midst, this makes all the difference in the world!) What David lacked in size and experience, he made up in spirit and in courage. He went in the name of the Lord of Hosts, and while others mocked and feared, he triumphed. But how did he do it?

James Hudson Taylor II suggests David's victory was attained in the following manner. In the first place, his vision was clear. David saw beneath the surface. Superficialities were not overlooked; they were seen in their proper perspective. But size, material equipment, and numbers are all insignificant to one who sees God.

Again, David's faith was steady. He had proved God's power in life's daily

experiences. Earlier a lion and a bear had been delivered into his hand. Now, again, God was his confidence. In the hour of destiny, there can be no substitute for the personal knowledge of God and His available power. Young man, young woman, know God. for "the people that do know their God shall be strong, and do exploits." What you want to be tomorrow is determined by what you really are today.

David also knew his weapon. His was a practiced skill! He had used it frequently and successfully. How straight he could sling a stone to its mark! Often had the hillside solitudes of Bethlehem found him patiently practicing. It had not all been fun, but he persisted. Finding the mark on Goliath's forehead was no stroke of luck; it was the result of constant, faithful application. God's Word is our weapon. Do you know it? Can you skillfully use it to combat and overcome temptation and error? Daily neglect of the Bible exacts a dreadful price when destiny knocks. On the other hand, its constant, deliberate, and prayerful reading pays great dividends in an unexpected hour.

But David's chief qualification for success was that he knew by personal experience the Holy Spirit's endowment with power. It was in the abandonment of his own selfish will and carnal ambitions that he was to become a usable tool in the hands of the Master Craftsman. Charles J. Connick, the famous stained-glass craftsman, tells the story of a young apprentice who came to borrow the tools of a master craftsman. "What do you want my tools for, Son?" the older man asked. "Oh, I just want them to see if they will make any difference in the work I do," replied the young man. A week later the master walked into the boy's presence and inquired: "Well, Son, how are you

doing?" The reply was, "Not so good, Master, not so good! In fact, my work is no better than it was, even with your tools." A gray-haired old artist, overhearing the conversation, said to the young lad: "Son, it isn't the tools of the master that you need; it is your

master's spirit." Let us seek to use the tools that we have inherited in our generation in conformity with the Holy Spirit. It is essential that we have the Holy Spirit, but it is even more imperative that the Holy Spirit have us.

The Foundations of Christian Ethics

IV. Guidelines to Conduct

By W. T. Purkiser*

WHILE I HAVE before defined Christian ethics as a sort of formal ethics, it cannot be thereby concluded that it has no concern for the consequences of life. It may be granted that the theological concept of sin in the New Testament, at least, has primary reference to the motive with which one acts. It must quickly be added that the Christian is likewise vitally concerned with the results of his acts, for both himself and others.

Paul makes application of this in two of the most interesting ethical discussions in the Bible, in Romans 14 and I Corinthians 8. The particular issue here was one which could arise only in a society wherein Christians were living among idol worshippers, but the underlying principles are eternal and applicable to all ethical issues.

Paul places the basic determining quality of a moral act right where it inescapably belongs, in the motive of

the individual to do only that which he conscientiously esteems right. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean" (Rom. 14:14).

Immediately, however, he turns to the material side of the moral situation. I cannot live to myself and for myself without regard for the consequences of my acts. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died" (v. 15).

Granted that formalism alone in ethics may generate an unwholesome subjectivity, a disregard for the results and consequences of our deeds, and granted that teleological ethics may produce an externalism which fails to account for the motivation with which the person acts, Christian ethics holds these two in constant focus. One of the great dangers of subjectivism and "liberty" lies in the

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area of social consequences. There is no excuse in Christian ethics for blundering goodness, well-meaning disregard for the solidarity of the Christian social unit. Without claim to infallibility, one may yet admit the need for clearheaded and conscientious effort to determine, not only that we do that which we think to be right, but that our estimations of *what* is right be in as close accord with the teachings of Scripture and the well-being of the group as possible. "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (I Cor. 8:9). "Surely you would not want your superior knowledge to bring spiritual disaster to a weaker brother for whom Christ died? And when you sin like this and damage the weak conscience of your brethren you really sin against Christ. This makes me determined that, if there is any possibility of meat injuring my brother, I will have none of it as long as I live, for fear I might do him harm" (vv. 11-13, Phillips' translation).

Now all truth finds its validation in experience, and has as its ultimate ground the fact (or if you prefer, the faith) that we live in a universe which has its being in the will and purpose of a personal God. When Jesus spoke of the truth, as He often did, I believe He first meant the truth which is the basis of all worthwhile human life. The Spirit of truth who comes to guide us into all truth is in John's terms "the anointing which ye have received of him" and "which abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (I John 2:27).

Is it not significant that the most complete list of Christian virtues is

presented to us as the "fruit of the Spirit" (Gal. 5:22-23)? The love which is the very substance of the spiritual life; the joy which is the flower of Christian piety; the peace which is the chief legacy of Christ to His own in a strife-filled world (John 14:27); the long-suffering, gentleness, and goodness which characterize the Christian's relationships with his fellows; the faithfulness, meekness, and temperance which mark the believer's response to the requirements of God's Word—these are not abstract qualities or characteristics, but personified in the Comforter, who comes in Jesus' name and in His stead. Both the dynamic and the content of Christian ethics are found in John 14:23, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

It was Brother Lawrence who first used the phrase "the practice of the presence of God." No happier phrase has ever been coined to describe the ultimate touchstone to which the Christian conscience may bring its ethical questions. Illuminating the Word, enlightening the conscience, truing the moral judgment, "the practice of the presence" will lead the sincere Christian heart to personal ideals of which our Elder Brother need not be ashamed (Heb. 2:11).

One of my favorite illustrations concerns a boy who went away to college and took up residence in a dormitory room. A few weeks later his sister came to visit him and was given permission to go up to his room. There she found the walls covered with pictures of bathing beauties, pin-up girls, and movie stars. She said, "Jim, I notice you are fond of pictures. If I would send you one, would you put it up here in your room?" "Sure, Sis,"

said John. "I'd be happy to have any picture you would send me."

Going home, she went to the Bible bookstore and bought a print of Sallman's "Head of Christ," the full-face view where the eyes of the Master seem to be on one wherever he is in the room. She had it wrapped and sent it to her brother. A month later she visited the college again. True to his word, Jim had placed the picture of Christ over his study table. But the bathing beauties and the pin-up girls and the movie stars were all gone. "Why, Jim," she said, "what happened to all of the other pictures which were here when I visited you last time?" Jim smiled wryly, for he knew what she had been up to. "Well, you know," he said, "they just seemed out of place with Him."

This is the "practice of the presence." There are some things which may be permissible in the context of

a worldly and non-Christian life which are just out of place with Him. It is in His presence that there is "fulness of joy"; and at His right hand that "there are pleasures for evermore" (Ps. 16:11).

*Let thy mercies come also unto me,
O Lord,*

*Even thy salvation, according to thy
word.*

*So shall I have wherewith to answer
him that reproacheth me:*

For I trust in thy word.

*And take not the word of truth utterly
out of my mouth;*

For I have hoped in thy judgments.

*So shall I keep thy law continually
For ever and ever.*

And I will walk at liberty:

For I seek thy precepts.

(Ps. 119:41-45)

YOU NEVER LOSE

It was my first loss in tennis. I left the court discouraged as only a boy of fifteen can become. My father placed his arm around my shoulder and whispered, "Congratulations, Son!"

I looked up. The smile that awarded victories was there—in defeat.

"When you give your best," he said, "you never lose. There may be times you won't reach your immediate goal, but the effort will prepare you for a much greater one. When you give your best," he repeated, "you win!"

My father believed the head swells in victory; the rest of man grows in defeat.

"Winning," my father contended, "discloses the victor; losing reveals the man. Learn to take defeat, and success will present no problems!"

Dad felt that having the proper frame of mind made it easier for a person to win gracefully. "Be modest," he said, "and teach humility. Boast and learn only hate."

—JOHN A. KRAFT, JR.

II. "Sick . . . and Ye Visited Me"

By John W. May*

THE MISTAKES

ALL OF US make mistakes and it is a wonder we do not make more of them. This is true in the work of hospital calling. Trial and error is often the only successful method of learning. One has said, "Experience is the name everyone gives to his mistakes." It is meaning well and doing wrong. So we can agree with what was written of the pianist in *Impressions of America*: "Over the piano was printed a notice: Please don't shoot the pianist. He is doing his best."

In a "Letter to the Editor" column of a large daily newspaper there appeared a criticism of the actions of a group of well-meaning people. An aged woman was having postoperative trouble. Her condition was so serious she could take no food, nothing but ice. While the nurse was out, the group came into the room and prayed. Said the letter, "They proceeded to converse with Deity in tones which made you believe they thought He was stone-deaf, and raise such a ruckus as to disturb patients in many nearby rooms." The nurse came and made them leave. The paradox is that they were doing wrong doing good. While these must have been laymen, a conversation with a hospital administrator evoked the statement concerning ministers that they "ran one off." This was because one made himself obnoxious. Of course he was the exception to the rule, and no doubt he meant well. The administrator made it clear that he expected min-

isters to use good judgment in dealing with patients.

The influence of the minister is felt in several areas of hospital work: the relationship of hospital and minister, minister and hospital, and minister and patient.

MINISTER AND HOSPITAL

Actually in most cases the minister molds the attitude of the hospital toward him. Rev. E. E. Hale said, "He ought to have friendly connection with the hospitals. He ought to get acquainted with them all he can." Rev. Murray Morford said the minister should "closely work with the doctor," also that the hospital should work closely with the minister. Rev. Gene Phillips said, "A minister has a place of ministry in the hospital the same as the doctor or nurse." Dr. D. I. Vanderpool said, "If the preacher is courteous, ordinarily he gets mighty nice treatment." Rev. Albert Raloff said, "The minister must remember that the doctor and nurse are part of a team with the minister working for the recovery of the patient. The minister should always respect the prior rights of the nurse and doctor, must never divulge secret information, and all relationships with the nurse and the doctor must be on a high ethical and professional level."

It is well at times to check with the nurse in charge before seeing the patient. As well as briefing him on the condition of the patient it helps to establish good relations with the hospital staff. The dividends fully re-

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pay abiding by the hospital rules. If the minister calls at other times than visiting hours it is better to check at the reception desk and with the nurse in charge. Occasionally one will be badly received by the hospital staff but not so often as to cause him to barge in wherever he pleases. Pushing open a closed door, he may find the doctor or nurse ministering to the patient, or the patient disrobed.

Dr. A. B. Mackey spoke of Dr. McClurkan, who opened doors for Trevecca students to hospitals. The main strength of his work was brevity and quietness. He created no excitement and attracted no attention. Hospital personnel will usually respond to such respect and courtesy.

HOSPITAL AND MINISTER

There are occasions when the minister encounters opposition from the hospital staff in his work. The doctor in charge of a small-town hospital where I pastored let it be known that ministers, in fact all visitors, were not welcome. A change of administration brought about a condition the reverse of that attitude and I was allowed wide freedom to visit. As it was a children's hospital, they welcomed my coming to entertain the children with sketches, stories, and songs. (This courtesy extended to my visiting evangelists.) The administrator talked seriously and favorably of my taking over the work of hospital chaplain there.

A vivid picture of the attitude of hospitals toward the minister is told by Dr. Henry Shilling in the *Fountain* magazine, his article entitled "I Had It Coming to Me." A telephone call elicited a promise to make a hospital call at the "earliest possible moment," which proved to be several days later. When he finally arrived at the hospi-

tal he was nervously exhausted, physically tired, and mentally fatigued by his own grind of everyday program at home. In the foyer he began to search for a card bearing the name, floor, room number, calling hours, etc. The receptionist greeted him and upon deducing that he was a minister asked if she could preach him a little sermon.

"Do you know that this is a Protestant hospital, supported by Protestant money, built by a Protestant church for Protestant people, staffed by Protestant doctors and nurses? Yet you Protestant ministers are about the poorest advertisement for religion we have. A priest will come here to see Catholic patients, of whom we have many. He smiles, he visits, he laughs, he jokes, he shakes hands, he addresses all he sees and meets. He is at ease, he is congenial, he is friendly, he apparently loves his job.

"I am the receptionist here and sit at this desk day after day. I know a minister the moment he opens yonder door. I've studied them. They go straight to the room their card lists. They visit their friend. If in a ward, they will hardly ever smile at other patients. They seldom if ever visit another bed or even so much as be neighborly. They act like they are afraid of something. I know ministers who come here and visit the sick of their denomination and act kindly, friendly, religious, but the moment they turn to another bed to which their own patient might have referred them, they freeze up, act cold, dignified, formal, nervous, and ill at ease. Some of them act as if they hoped every other patient, except their own church members, died, as far as they were concerned.

"Reverend, you're a stranger to me. I do not know your denomination. But I am disgusted!"

MINISTER AND PATIENT

The attitude of the minister toward the patient will largely be covered in the next article. As we are here considering mistakes, however, it will be well to look at what men successful in their field consider to be common offenses. Dr. C. Warren Jones said ministers talk too loud, attract attention of other visitors and other patients. They should talk in a low voice." Rev. Murray Morford said, "Prayer should not be loud and raucous and harsh but in subdued tones." The administrator of a large hospital said the most common fault of the minister was barging in where he was not wanted. Rev. H. H. Wise once wrote in the PREACHER'S MAGAZINE some don'ts for the visiting pastor that can be applied here: "Don't be a whiner. Don't be a gossip. Don't be a gloom bringer."

The attitude of the minister should

be that of courtesy and respect. Certainly he should not take advantage of the patient because of illness. One patient complained to me that a minister and his son called on him in the hospital and used their visit to talk about baseball!

It is important to adopt the hands-off attitude toward traction apparatus that may be on the patient. Other evident things to be avoided are throwing one's coat over the bed or on a table in use for the patient, putting one's foot on the bed, bumping or leaning on the bed, too vigorous handshaking, halitosis, standing in such a position as to make the patient strain to hear. Certainly a pleasant but not gushing attitude is important. A nurse once remarked to me that it was cheering to see a minister with a cheerful look. So many ministers came in who were supposed to preach the good news and "they make you wonder what's good about it."

THE GOLDEN RULE

Nearly every civilized nation has some version of a golden rule. That code of moral law is older than Christianity itself, and some of the most prominent religions express it as follows:

Christian: All things whatsoever ye would that men do unto you, do ye even unto them.

Mohammedan: Let none of you treat his brother in a way he himself would dislike to be treated.

Egyptian: He sought for others the good he desired for himself.

Buddhist: One should seek for others the good he desires for himself.

Persian: Do as you would be done by.

Grecian: Do not that to a neighbor which you would take ill from him.

Chinese: What you would not wish done to yourself, do not unto others.

Hindu: The true rule is to do by the things of others as you do by your own.

—HENRY F. HENRICHs, *Sunshine Magazine*

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 3:9-18

BETTER OR WORSE

The first verb in verse 9 has caused considerable trouble to translators and commentators. This is shown readily by the fact that the King James Version renders it, "Are we better than they?"; the English Revised Version (1881) has, "Are we in worse case than they?" (with the marginal reading: "Do we excuse ourselves?"); the American Standard Version (1901) goes back to the King James rendering; and the Revised Standard Version adopts this meaning when it translates, "Are we Jews any better off?" (but margin: "at any disadvantage?").

The word is *proechometha*, which is the present middle or passive indicative—the same form is used for both—first person plural of *proecho*. This verb, found only here in the New Testament, literally means "hold before." From its use in running a race it came to mean "excel." Hence the passive would mean, "Are we excelled?" The question then would signify: "Are we Jews worse off than the Gentiles?"—the meaning adopted in the English Revised Version. But the context does not seem to support this. In the middle it could mean: "Do we excuse ourselves?" (E.R.V., margin). Meyer similarly would trans-

late it: "Do we put forward (anything) in our defence?"¹

Perhaps the best solution is to adopt the sense expressed in the King James, American Standard, and Revised Standard versions: "Are we [Jews] any better off?" That seems to fit the context best, repeating the question of verse 1. But this passage may serve as an example of the great difficulty that often attaches to the translation of even one word in the Greek. It should also be a warning against hasty condemnation of those who offer a new and different version. For in this case equally good scholars—intellectually and spiritually—come to opposite conclusions and offer exactly opposite translations. The work of translating the Scriptures demands the very highest qualities of learning and devotion.

YES OR NO?

A somewhat similar situation appears in the very next words in the Greek, *ou pantos*. Sanday and Headlam state the case clearly, as follows: "Strictly speaking *ou* should qualify *pantos*, 'not altogether,' 'not entirely,' as in I Cor. v. 10 . . . : but in some cases, as here, *pantos* qualifies *ou*, 'altogether not,' 'entirely not,' i.e., 'not at all.'" Intelligent translation in-

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¹H. A. W. Meyer, "Critical and Exegetical Hand-book to the Epistle to the Romans," trans. John C. Moore and others (New York: Funk & Wagnalls, 1884), p. 120.

volves far more than just looking up words in a lexicon!

PROVED OR CHARGED?

The ninth verse also includes a word that so far has not been found anywhere else, inside or outside the New Testament²—*proaitiaomai*. The The King James Version translates it: "We have before proved." But there is general agreement among scholars that the correct meaning is rather this: "We before laid to the charge of" (A.S.V.). Vincent writes: "The reference is not to logical proof, but to forensic accusation."³ What Paul is saying is that he has already brought against both Jews and Gentiles the formal charge that they are under sin; that is, in its grip.

A LONG QUOTATION

Verses 10-18 form an extended quotation from the Old Testament. The material is taken from six different psalms, plus one section from Isaiah (vv. 15-17 from Isa. 59:7-8). This bringing together of several separate passages of scripture was already a practice of the Jewish rabbis. Edersheim says: "A favourite method was that which derived its name from the stringing together of pearls (*charaz*), when a preacher, having quoted a passage or section from the Pentateuch, strung on to it another and like-sounding, or really similar, from the Prophets and the Hagiographa."⁴ In this case there is no passage from the Pentateuch, but there is one from the Prophets and six from the Psalms, which was the first and longest book of the Hagiographa (sacred writings). The Hagiographa, or Writings, comprised the third division

of the Hebrew canon (our Old Testament).

If we might be pardoned a digression at this point, it would be profitable to note a statement by Edersheim in this connection. Speaking of the scribes who preached in the Jewish synagogues on the Sabbath day, he says this: "It is interesting to know that, at the close of this address, the preacher very generally referred to the great Messianic hope of Israel."⁵ One can readily imagine how thrilling it was to Edersheim—a Jew who had accepted Jesus as the Messiah and thus been converted to Christianity—to discover in this prolonged reading of the rabbinical writings that this Messianic hope was kept constantly before the people.

Today the only gate in the east wall of the Temple area is blocked in with building stones, as it has been for centuries. It was very impressive to be told in Jerusalem that the Jews are still looking for their Messiah to open this gate and enter through it into His sanctuary. May that time soon come and the Prince of Peace bring peace to His war-torn city!

A TEXT WITHOUT A CONTEXT

Verses 10 and 12 have often been quoted as proof that no one can live without sin. Does not the Bible say, "There is none righteous, no, not one," and, "There is none that doeth good, no, not one"?

Those who use this argument should be reminded of the old truism: "A text without a context is simply a pretext." Anyone who hides behind these verses as an alibi for a sinning religion should be required to read the entire quotation found in verses 10-18. Is he willing to admit that his "throat is an open sepulchre," that

²A. T. Robertson, "Word Pictures," IV, 344.

³M. R. Vincent, "Word Studies," III, 35.

⁴Alfred Edersheim, "The Life and Times of Jesus the Messiah" (8th ed.; New York: Longmans, Green, and Co., 1903), I, 449.

⁵Ibid.

"the poison of asps" is under his lips, that his "mouth is full of cursing and bitterness," that his "feet are swift to shed innocent blood," that "destruction and misery" are in his ways? If not, then let him refrain from quoting two isolated statements out of this startling context of some dozen striking declarations.

Let us play fair with the Scriptures. Obviously the passage is describing the sinners of the Psalmists' day, of Isaiah's day, of Paul's day, of our day. But to apply these statements to a born-again believer, a child of God who loves his Lord and is walking in the Spirit, is the most perverted and perverse exegesis imaginable.

Paul in this passage is simply echoing the divinely revealed truth, which is demonstrated every day, that the carnal heart of the willful sinner has all kinds of sinful propensities wrapped up in it. Even though they do not all come to the surface, they are there. Thank God for a salvation which not only forgives the past and regenerates the soul but also cleanses the heart from all sin.

ONE AND ALL

The word for "together" in the second clause of verse 12 is *hama*. In its full force it means "one and all." It emphasizes the fact that not only *all* collectively but *everyone* individually has turned aside from God. Not only has the human race as a whole fallen from God's favor, but each and every member of it has sinned.

GONE SOUR

The verb in this same clause is *echreothesan*. In the King James and American Standard versions it is translated, "They are become unprofitable." The Revised Standard Version has, "They have gone wrong."

These are translations of the Greek text quoted from the Septuagint. But the original Hebrew word used in the Old Testament (Ps. 14:3) and rendered, "They are become filthy" (K.J.V. and A.S.V.; "corrupt," R.S.V.) literally means "go bad, become sour." The picture is that of milk turning sour until it is not only useless but repulsive.

MERCY

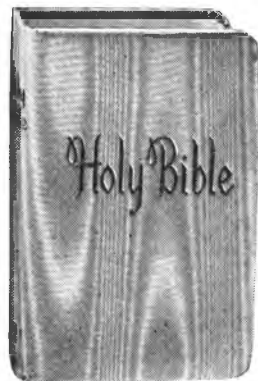
When the country near Albany was newly settled an Indian came to the inn at Litchfield, asked for a night's shelter and food. He was hungry and penniless. Refused by hostess. Driven away by vile epithets. A man heard it, arose, and asked hostess to supply his needs. The Indian thanked his benefactor and promised to pay him back someday. Several years after, this very man, the generous settler, was taken prisoner—taken to Canada. One day the Indian came in search of this man. Found him. Captive followed his mysterious guide. Indian led him back to safety with musket he had provided for him. One afternoon he asked him, "Do you know this place?" "Yes, it is Litchfield," he replied. The Indian replied, "And I am the starving Indian on whom, at this very place, you took pity. Now I have paid for my supper. I pray you, go home and in peace."

—CONTRIBUTED BY E. E. WORDSWORTH



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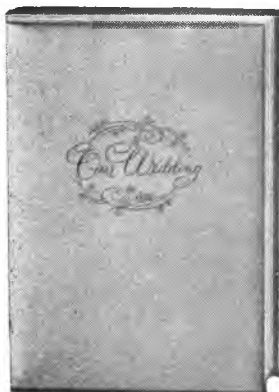
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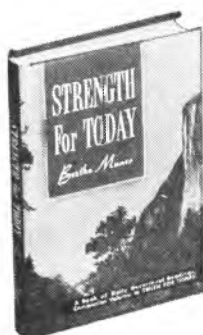
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CRUSADE FOR SOULS

Supplied by V. H. Lewis*

Sunday-School Visitation

Our church at Texas City, Texas, Harold Davis, pastor, has a real program of visitation and evangelism operating. Here in detail is the framework of his organization. It is a two-fold program of (1) Sunday-school visitation and (2) a prayer and evangelism program.

"We have found this class system of visitation is the only plan that keeps going month after month. Also, it gives the pastor and superintendent clear knowledge of who is producing and who needs special guidance.

"1. All Sunday-school visitation is conducted by classes, each teacher and class being responsible to contact all their absent members and new prospects each week.

"2. Each Thursday evening is set aside as 'Visitation Night.' Groups from each class meet at the church for prayer and assignment. (No assignments are made to visit those from classes who do not furnish workers.)

"3. Groups that cannot come on Thursday are urged to set up 'day visitation groups' within their class. This is especially helpful in obtaining more ladies as workers.

"4. At monthly teachers' meeting, each teacher reports on the progress of his class."

Preacher, You Are the Key Man!

The despotism of this day is spiritual and psychological even more than economic and political.

It is of the kind that cannot be destroyed by larger and more deadly weapons,

but by more and stronger
Christian faith and ideas.

Prayer and Evangelism Program

"1. Our church board set up a special 'Committee on Evangelism.' This committee is made up of five members and headed by a very devout soul winner.

"The committee, under the direction of the pastor, set up the following 'Prayer and Personal Evangelism' program for our church.

"One evening each week is set aside as 'Soul Winners' prayer meeting night. These are cottage prayer meetings. No pressure is put on to get people to attend these meetings and when announced it is only to name the place of meeting.

"The leader of the prayer meetings reads a passage of scripture and the prayer list, then calls for prayer. No one leads in prayer but each prays in his own way and as long as he desires. Meetings usually last from one hour to an hour and a half. It is understood that soul winners leave immedi-

*Secretary, Department of Evangelism

ately after close of prayer, as we feel it not best to visit together after these times of prayer.

"The prayer list includes all the names of men or their families that attend our Sunday school or church who do not know Christ. At present we have sixty-three men's names on our list.

"Also, the committee directs all pre-service prayer meetings and special called prayer meetings as desired.

"After several weeks of prayer we began to make assignments to soul winners to do personal work. A name was given each worker (either his choice or that of the chairman) of an individual on the prayer list for the worker to try to win to Christ. Already several people have a check mark by their names indicating they have been won to Jesus.

"2. To further the work of soul winning in the service of the church, plans were made to train a personal workers' staff as follows:

"a. Christian Service Training was given to all interested in becoming personal workers. This was a special course prepared by the pastor and using materials from books by Dr. Jarrette Aycock as a source of much information. The course was in the six subjects listed below:

- (1) Qualifications of a soul winner
- (2) What to do prior to a revival
- (3) What to do in preparation for each service
- (4) What to do during the service
- (5) What to do during the invitation
- (6) What to do at the altar

"b. These trained workers are seated throughout the congregation in church services and, as directed by the

Spirit, do personal work. Thus, organized and Spirit-anointed, we are able to see added fruit for our labors."

Note: Contact the Department of Christian Service Training for suggestions in such a course.

The "Stay for Church Band"

Are you having a problem concerning the children staying for church? Then why not organize a "Stay for Church Band"? Here are the organizational details.

The band can operate for about thirteen weeks. At the start of the thirteen-week period, each child is given a book of thirteen pages (stapled construction paper). On each page is the following data:

Name
Date
Sermon by
Special feature
Text or subject.....
What I liked best in the sermon
.....
.....

A committee selected chooses the best book from each class participating and to that class goes a small award.

The children who attend eleven out of the thirteen weeks can be honored by the pastor, by a social, or in front of the church at a service.

During the thirteen weeks, what an opportune time to win the children to Christ and the church!

Preservation of Results of the Revival

By R. E. Zollinhofer*

ON OUR BOOKSHELVES are books which will tell you what I purpose to unfold in this article. Since most of you have already read these, I will not purposefully duplicate material found in those books.

Our task is to corral as well as to round up. Getting people to our revival services is hard work. Getting them to an altar is a miracle. Getting their names on the church roll is easy for some denominations but very difficult for those of us who have some requirements for membership.

But we specialize in the impossible. God helping us to use good common sense, we are able to enroll a few each year. In every revival, if there are any seekers at all, there are three types—the repeater; the member of another church; and the unsaved, unchurched.

The first type is the repeater. The evangelist does not know that this person is unstable and is usually found seeking during every revival. While his needs are very real his coming encourages the evangelist and even aids the hesitant soul to step out, too. Best of all, sometimes that unstable person gets to the “Rock” and stands. He is cured. He has found victory. Christ has become Saviour. The repeater, whether he becomes established or not, will need little attention after the revival. Just a sincere word of encouragement will suffice.

The second type of seeker is the church member from one of our near-

by churches who for one reason or another does not want to seek God at his own altar. So he attends our services and weeps at our altar. Or this type might be a member of another denomination in our community. Likely he will become a good friend of the church, but not a member. He may tell his pastor what he has done. In any event as word filters through, his own pastor will tie him in close with his own church. He will give him a class to teach or make him Sunday-school superintendent. He is now chairman of the evangelistic committee. He won't be back. But part of our job is to “Christianize Christianity.” We should be glad if we have helped another soul.

The third type of seeker is that man, woman, or family out of our own Sunday school. This is the family which we have nourished and prayed about for a year or more. This is the family which had trouble in the home. Perhaps a child died, a father took desperately sick, a mother was hurt or burned. Someone told you about them. As a pastor, you “just happened” to pass by and dropped in to give them some assistance, to pray with them. A promise to stand by in prayer won the family to the Sunday school or church. They began coming. The lessons, messages, friendliness of the people, and spirit of the church began to make an impression. The family Bible was brought out. They began to read, then to talk among themselves. Their hearts became hungry. Then came the revival. God spoke to them. They,

*Pastor, Royersford, Pennsylvania.

maybe only one of them, responded. They came to the altar of prayer. Saved! Is this the end of their needed care? No! It is now that they really need help from the pastor. It is this group that we need to preserve. They will go home, testify to friends, show an interest in spiritual things. If we fail they may drift to some off-brand organization which offers them "life" and "fire." Or in their zeal they may become sermon tasters and church tramps. Remember, the zeal of a newly born-again family is red-hot! They want action. They want more of the same. They want life.

Another type of seeker may be the struggler. He seeks; we help him to say, "Yes." We hold up his hand and sing a chorus and tell him to have faith. His tears flow. He repents. He wants to be good, mind God, and go to heaven. But really he does not have saving faith. Unless given careful attention, he will die. This man needs pastoral care. He needs to be nurtured.

Here is our problem. What shall we do to help these folk get established in our churches? How shall we protect them from the wolves?

MY PLAN. TO CORRAL THE CONVERT:

1. Visit him within the week. (There are usually not so many as to make this impossible.)

2. Have a full, lively prayer meeting. Use organ, piano, good music, good testimony service. If the Wednesday after revival is missionary service, change the date and have the missionary meeting the following week.

3. Get the convert to prayer meeting if possible. Urge him to testify. If he is shy, have him stand and question him concerning his experience.

4. Select a fraternal family for him or a fraternal friend who will work closely with the convert. Have the

friend visit soon. Watch over his spiritual life. Make reports of any change or needs to the pastor.

5. Give him a job if possible—nothing big enough to scare him. Invite him to join the choir or a visitation group or to help in some other project. Make a place for him.

6. Make him a subscriber to the *Herald*.

7. Give him time to adjust. Don't rush him on all of the details of what is expected of a Christian.

8. Take definite steps to get the new convert to consider church membership. All who are eligible should be brought in.

I am not finished!

Not all of our results are at the altar during a revival. This is a time when the entire church is challenged. The spirit of aggressiveness has gripped the people. While the minister is weary because of the heavy burden of entertaining the evangelist and conducting the revival, the people are not so tired. To relax from the meeting the minister should go away for a day or two, but be back Wednesday night with a challenging plan to present to his people. Remember, after a revival we do not fold up the tent and move out of town. Yet too many pastors in effect do this. They close down the meeting with such a finality that the people get the impression that the season is over—the windows have been boarded up and the furniture covered over until the next meeting. This ought not to be. We have been revived. Let us put to work this wonderful spirit.

The next Sunday's service should be well planned—something special in the music line, or a harvest-home service, or another interest-getting program. Keep the spirit alive and it will survive. Most extra features

can be financed out of the Sunday night offering. Ordinarily, Sunday night you get change in the offering. But if you have a Sunday specialty that costs money, the people will gladly put in dollar bills to pay for it.

Plan 'way ahead. Have a new project ready to go into within a week or two—a Christian Service Training course, a Sunday-school drive, a new church to be organized nearby, a

building program ready to begin. There is no better time to start a new project than just after a revival.

Do I always use these methods? No, but I should, for when I do they bring forth results. I am never afraid of my sheep wandering when I keep my pastures green. God helping me, I will do what I can to preserve the prospects that have resulted from the work, burden, and cost of a revival.

Thoughts on Preaching

By F. Lincicome*

PREACHERS should preach a variety. No man has a right to turn the pulpit into a hippodrome where he may ride a hobby. The hobby rider is a man half shorn of his strength. He goes to his task depleted. However sacred the topic, it should not be treated perpetually. Monotony is distasteful whether it be that of a landscape or of a thought. Let a man have a solitary topic which must be introduced at every occasion and he is speedily voted a nuisance and men avoid him. It is the same in the pulpit. Men look with disfavor on the pastor or preacher who will persist in singing all hymns to the same tune.

Preachers should not do too much denouncing. It is possible to be too bold. Excessiveness and boldness will wreck a church. Some are so afraid of being cowards that they are always on the warpath. Denunciation is their forte. To scalp a hoary-headed sin or

sinner is the aim of every sermon. The human heart cannot live on anathemas. Spunk is good but the servant of the Lord is to be more than a fighting cock. Evils can't be battered into the dust by the ceaseless lashing of a vociferous tongue.

A leader of men must be patient; a congregation is a flock of sheep. Some sheep can walk slowly, some lambs have to be carried, and occasionally an old ram must be dealt with discreetly. We are living in a driving age but it is possible for a minister to drive too fast. A minister of the gospel is not a sheep driver; he is a sheep feeder. A little more feeding and less shearing will give you less trouble. Some ministers go to a new church and at once begin to denounce and shear the sheep. When a new minister attempts to shear a flock of strange sheep the first day before noon, he is profoundly foolish.

Preachers learn sooner or later that there is a fundamental law that pre-

*Pastor, Gary, Indiana.

vents a sermon from making a greater impression on those who hear it. If it does not grip the preacher it won't grip his audience. If I do not feel, my audience will not likely feel, and this may be why so much of special singing and praying and preaching is so ineffective and causes so little motion. For we can make people act only as we make them feel. Emotion is always the prelude to motion. Motives to action come through our sensibilities; so we need more vital preaching. Why all this highbrow objection to a bit of emotion in religion? There is no cool dignity at a baseball game. Bishop Moore of the Methodist church said recently, "Our emotions are being overworked in every phase of American life except in religion." We

are serving religion too cold. God never intended His Church to be a refrigerator in which to preserve perishable piety. He intended it should be an incubator in which to hatch out young converts.

A sermon that is not touched by emotion is not much; emotion is something that cannot be manufactured. It is the loss of the emotional that is making the modern pulpit so stale, stiff, and mechanical. Many a sermon could be compared to a winter day—short, clear, and cold. Brevity is good, clearness is better, but coldness is fatal. A preacher preached a great doctrinal sermon and then asked Talmage to criticize it. Talmage said to get more fire in that sermon or else put that sermon in the fire.

Lifting Up Scriptural Standards

By Harold J. Wood*

THE GENERAL SUBJECT is "Our Preaching Program." My specific assignment comes under the caption of "Lifting Up Scriptural Standards as a Part of Our Preaching Program." I accepted this assignment with fear and trembling. I am aware of the differences of opinion on matters of this nature. I do not pose as a specialist. As a fellow pastor I present the following for your consideration, trusting that some little good shall be derived therefrom, and at least no harm shall be done. Before coming to the specific subject, however, two related factors should be lifted up.

1. I refer briefly to the preacher, his heart life and conduct. One can

never for long preach a better gospel than he experiences in his own heart and exemplifies in his own conduct. Thus the preacher must at all times maintain a close personal relationship with God, and ever be careful in the matter of personal conduct. He must keep personal victory and show it by behaving himself at all times.

2. A word concerning the meaning of preaching is also pertinent to the subject in consideration. Webster says, "Preaching is to pronounce a public discourse on a sacred subject, especially from a text of scripture; give advice in an offensive or obtrusive manner on religious or moral grounds." I have heard men preach, and I have heard men "preach." I

*Pastor, Lansing South Church, Lansing, Michigan.

may have been guilty of preaching in the latter manner; if so, I pray I never shall again. Preaching is a tremendous responsibility. We should never undertake it lightly. Paul states concerning preaching, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God" (I Cor. 1:23-24). So preaching, to put it in my own words, is to speak under the anointing of the Holy Spirit, to have an ear attuned as far as is humanly possible to His direction. Preach Christ, preach the Word, not personal notions nor even personal convictions, but Christ and Him crucified. If we do this we will not be guilty of Webster's second definition of preaching.

And now to our subject. Lifting up scriptural standards in our preaching program does not mean we are to set standards nor even to demand standards. We are to simply lift them up, raise them high, so all who hear us preach may be aware of them. What are scriptural standards? Scriptural standards are those truths that are interwoven in God's Word that have to do with (1) personal relationship to God and (2) proper conduct. We could call them standards of righteousness. Scriptural standards are indeed standards of righteousness, and in one way or another should be incorporated into all of our preaching.

PERSONAL RELATIONSHIP TO GOD

We must ever preach that Christ died to save men from their sins. Preach that it is wonderfully possible for one to come into a relationship with God through Jesus Christ so as to have a conscious knowledge that the past is under the Blood; that we can have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph.

1:7). We must also preach that, according to the Word of God and the actual experiences of men, without this redeeming grace all men are lost. We must preach that all have sinned, thus all need this saving grace, that all are lost for all eternity, that men without Christ are on the downward road to perdition, and that Satan and hell are awaiting to receive each unsaved soul bound for a Christless eternity.

In this matter of personal relationship to God we must further emphasize the scriptural truth of Christian holiness. We must ever explain, and expound, the truth that God not only gave His only begotten Son that whosoever believeth in Him should not perish, but that Christ also loved the Church and gave himself for it, that He might sanctify and cleanse it. We must ever proclaim to men the need of being made free from indwelling sin. We must preach holiness, preach it straight and practical. Holiness is not only a luxury, it is an absolute necessity. If we are to be as God intended, and as He has provided for in the atonement, we must not only come out of the Egypt of sin but we must enter the Canaan land of heart purity. Preach the forgiveness of sins and the cleansing of our nature.

PERSONAL RELATIONSHIP TO OUR FELLOW MEN

Not only must we in our preaching lift up the scriptural standards of right relationship to God; we must ever preach the fact that salvation brings people into right relationship with their fellow men. Jesus said, "Thou shalt love the Lord thy God," and "thy neighbour as thyself."

That is, we must preach the ethics of holiness as well as the experience of holiness. We must preach that men who have pure hearts and right motives will ever endeavor to conduct

themselves in the proper manner. This will cover man's actions. "Be courteous to all men," is the scriptural injunction. Christian love does not "behave itself unseemly. There are many areas which could be touched here. However, I will suggest one, since it has come in for more attention than others.

We will on occasion want to speak on the matter of proper dress and appearance. Certainly there is a conservative and modest appearance which becometh holiness. We might be on guard, however, not to set forth our own standards of dress and say they are to be the standards for everyone who is a Christian. The Bible has relatively little to say on this matter. It does speak of it enough to give us a hint as to how we should dress. I don't think the preacher should say much more. People catch on quick. If the preacher, his wife and children, the piano player, and others that take an active part in the service are dressed "as becometh holiness," the worldly person will soon take note. I am positive that God will never ask us to blast away at that visiting young lady that comes into our service with earrings, finger rings, lipstick, and general worldly attire.

Let me put it this way: we wouldn't think of directing our "sermon" at a person who was in our service who obviously needed a bath, a change of clothes, and a haircut. No, we would reason thus: If this fellow gets religion it will clean him up on the outside as well. Paul summed up the

matter of modest apparel, style of hair, gold, pearls, and costly array with that "which becometh women [men as well] professing godliness," with "good works." At any rate we won't help people by insulting them. We may help them if we don't. We can best lift up the standard of proper dress by a spirit of love and understanding. If we can't win them through a kind and gentle spirit, we will never win them by being cruel and relentless.

PERSONAL RELATIONSHIP TO THE CHURCH

Another scriptural standard that the pastor must emphasize is faithfulness to the church and its soul-saving program. Men need the fellowship and spiritual help that the church has to offer. Those who prosper most spiritually are those who are most faithful in their attendance at the means of grace. We must urge our people through our preaching to be faithful in attendance to their own church. It is only as we concentrate our efforts that we make real and lasting inroads into Satan's domain. Not only must we preach faithfulness in attendance, but also faithfulness in other ways—in tithes and offerings, in prayer, in service, in witnessing, and in every way possible to further the kingdom of God.

Let us not fail our people by preaching a narrow or powerless gospel. Let us keep our standards high and challenge our people to live up to them.

Fanaticism

Fanaticism is governed by imagination, rather than by judgment.

—VERA STRICKLER
Christian Action

SERMON WORKSHOP

Contributed by Nelson G. Mink*

"BY THE WAY . . ."

It is hard to believe that the U.S. was founded to avoid taxation.

The minutes you spend at the table don't make you stout, it's the seconds.

Discretion is the art of raising the eyebrows instead of the voice.

Many folk are so busy looking right and left that they have forgotten that there is an up and down!

—*From the Pastor's Study*

WHEN DAY IS DONE (II TIM. 4:6-8)

1. Perfect Resignation: "I am now ready . . ." (Present)
2. Perfect success: "... finished my course . . ."
"... kept the faith . . ." (Past)
3. Perfect hope: "... henceforth there is laid up for me a crown . . ." (Future)

—FIRST BAPTIST CHURCH, NORTH WILDWOOD, N.J.

CHRIST GAVE HIS ALL IN HIS DEATH

He gave His head to the crown of thorns.

He gave His back to the cruel lash.

He gave His cheeks to those who smote Him.

He gave His face to rude human spittle.

He gave His garments to His murderers.

He gave His hands and feet to cruel nails.

He gave His blood to the earth to remit sin.

But He gave His Spirit to God.

—*Unknown*

TIPPING AND TITHING (a parable)

Now it came to pass that on a certain day the writer was the guest of a certain rich man at a restaurant.

Now when the end of the meal was at hand, the waiter brought unto my host the check. As we arose to depart, I observed that he laid some coins under the edge of the plate.

Now this parable entereth not into the merits or evils of tipping. But as I meditated upon the coins that became tips, I began to think of tips and tithes. For the proverbial tip should be at least a tithe of the bill, lest the waiter turn against you.

It came to me that few church people treat their God as well as they do honor the waiter. For they give unto the waiter a tithe, but they give unto God whatever they think will get them by. Verily, doth man fear the waiter more than he feareth God?

—FROM THE *Flame*, QUOTED IN
BETHLEHEM, PA.,
FIRST CHURCH BULLETIN

THIS IS THE LIFE

1. Life philosophy: The way of life (Acts 9:2).
2. Life principle: Obeying God only (Acts 5:29).
3. Life purpose: "And we are his witnesses" (Acts 5:32).
4. Life power: "The Holy Ghost . . . to them that obey him" (Acts 5:32).
5. Life program: "They ceased not to teach and preach Jesus Christ" (Acts 5:42).

—REV. JOHN J. AURINGER

*Pastor, Waco, Texas.

THE CHURCH IS BEING RUN BY A CLIQUE

Word has been circulated that the church is being run by a clique. It is a dangerous rumor, and careful investigation was made to ascertain if the accusation is false. The findings show that the statement is true. We must admit it. The church is being run by a clique.

Furthermore, the investigation reveals that the clique is composed of faithful members who are present at every meeting. They are teachers who are always on time, always prepared, always building their classes and getting scholars saved. They are board members who never miss a service. They are choir members who never miss a prayer meeting. They pay their tithe, and give generous offerings to missions. They are

deaf to unkind rumors and alert to opportunities to serve.

This is the clique that runs the church.

We would suggest that if you are not already in this clique you join it today. Join the clique that makes the church click for God.

—FROM THE *Texarkana Nazarene*

THE GREAT TERMINAL POINT—"IT IS FINISHED" (John 19:30).

1. It is finished: The Law (Gal. 4: 4-5).
2. It is finished: The Sacrifice (Heb. 9:12).
3. It is finished: Salvation (Heb. 10: 12).

Ideas

Precious Memories Service

Memorial Sunday morning, May 27, has been designated "Precious Memories" service time in honor of those who have joined the Church Triumphant. The morning service will feature a special message by the pastor, "Looking Through the Door of Heaven."

The Gospel Hour Quartet will be singing for the morning service. The choir will sing "Be Still, My Soul" (Finlandia), by Sibelius.

Flowers may be placed in memory of loved ones now gone on. As a suggestion—wouldn't it be nice if our flowers in memory came from our own flower gardens? Personally picked and placed on the altar, they would add much to the spirit of the day. So many beautiful flowers grow in our valley, let us take advantage of their beauty.

—Medford, Oregon, *Bulletin*

Unused Libraries

Are you through with your ministerial library? Every now and then we hear of someone who, since his active ministry is over, would like to pass his books on to young preachers. There are fellows here at the Seminary who would be thrilled and profited to be able to have access to your library. We are not sure how we can get you together. However, if you have a library to dispose of, write us. Tell us on what terms you would let your books go. Would you be able to give them to worthy young preachers? Would you need to charge a nominal price per volume? Perhaps if there is sufficient response we can find a way through the PREACHER'S MAGAZINE to put dusty books into the hands of our young preachers.

Also, remember if you have back copies (complete volumes preferably) of the PREACHER'S MAGAZINE which you want to dispose of, let us know what you have.—EDITOR.

Food for Mind and Heart

WORDS

Student: "Is waterworks all one word, or do you spell it with a hydrant in the middle?"

★ ★ ★ ★ ★

FEAR

Depression, gloom, pessimism, despair, discouragement, these slay ten human beings to every one murdered by typhoid, influenza, diabetes, or pneumonia. If tuberculosis is the great white plague, fear is the great black plague. Be cheerful!—DR. FRANK CRANE.

★ ★ ★ ★ ★

PREACHING

A minister was called upon to substitute for the regular minister, who had failed to reach the church because he was delayed in a snowstorm. The speaker began by explaining the meaning of a substitute. "If you break a window," he said, "and then place a cardboard there instead, that is a substitute."

After the sermon, a woman who had listened intently shook hands with him, and wishing to compliment him, said, "You were no substitute—you were a real pane!"

—*Capper's Weekly*

★ ★ ★ ★ ★

RELIGION

Religion ought to be our steering wheel, but too many of us treat it as a spare tire; useful only in a blowout.—JOS. FORT NEWTON, quoted by MARGARET BLAIR JOHNSTONE, "It's Time for Four Faiths," *Better Homes and Gardens*, April, 1956.

LOOKING AHEAD

While a company of people were having dinner together, one man in the party who had spent many summers in Maine, fascinated his companions by telling of his experiences with a little town named Flagstaff, in the months before it was to be flooded, as part of a large lake for which a dam was being built. All improvements and repairs in the whole town were stopped. What was the use of painting a house if it were to be covered with water in six months? Why repair anything when the whole village was to be wiped out? So, week by week, the whole town became more and more bedraggled, more gone to seed, more woebegone. Then he added by way of explanation: "Where there is no faith in the future, there is no power in the present."—HALFORD E. LUCCOCK, in *Unfinished Business* (Harper and Brothers).

★ ★ ★ ★ ★

SIN

It is not enough for the gardener to love flowers; he must also hate weeds.—*Sunshine*.

★ ★ ★ ★ ★

MYSTICISM

The heart has reasons which the reason does not know. The warm heart is given the place of the clear head. The journey into the silence of mystical peace is the only thing which gives meaning to life. If related to the rest of Christianity this individual experience would become a noble thing indeed. But when it is isolated from all the rest of the Christian religion it becomes an idol . . . —LYNN HAROLD HOUGH, in his sermon "Sanctified Idolatry, Some Present-Day 'Golden Calves.'"

Selected by the Editor

May 5, 1957

Morning Subject: STRENGTHENING OUR CHURCH HOMES
(National Family Week)

INTRODUCTION: Difficult to overestimate the influence of our homes.

- I. WE NEED TO MAKE OUR HOMES A BULWARK AGAINST SIN AND WORLDLINESS.
 - A. The hand that rocks the cradle is more powerful than the arm that beats the pulpit.
 - B. Our homes today are manufacturing the attitudes and wills that may dominate the church tomorrow.
- II. OUR HOMES NEED A REVIVAL OF THE OLD-FASHIONED HABITS OF THE OLD-FASHIONED CHRISTIAN FAMILIES.
 - A. Sabbath observance.
 - B. Church attendance.
 - C. Family altar.
- III. OUR HOMES NEED TO BE ANCHORED SECURELY TO THE PROGRAM OF THE CHURCH.
 - A. Jesus loved the Church in spite of disappointments.
 - B. During a time of Church disintegration, Hannah dedicated Samuel to God and left him at the temple.
 - C. We should turn to the church at our every opportunity, not our final extremity.

—LESLIE PARROTT, *Pastor*
Flint, Michigan

Evening Subject: 1. (Series) THE MAN AND HIS MESSAGE

- I. CONSIDER THE PERSON OF THE PREACHER.
 - A. He was either an itinerant philosopher or the Son of God.
 - B. His own statements about himself: Luke 2:49; 9:22; John 4:26; 12:32; 13:13; 14:1; 3:17.
- II. CONSIDER THE OCCASION OF THIS SERMON.
 - A. The setting (Matt. 5:1).
 - B. The timing.
 - C. The multitudes (Matt. 4:24-25).
- III. CONSIDER THE AUDIENCE WHO HEARD HIM (Matt. 5:1).
 - A. We are concerned with numbers; He, with learners.
 - B. We want immediate results; He took the long-range view.
- IV. CONSIDER HIS MESSAGE (Matt. 5:2; 7:28).
 - A. Essentially doctrine.
 - B. Basic principles.
- V. CONSIDER THE RESULTS OF HIS SERMON (Matt. 7:28-29).
 - A. Astonished by His knowledge.
 - B. Astonished by His emphasis on "love."

—LESLIE PARROTT

May 12, 1957

Morning Subject: MOTHER'S DAY

SCRIPTURE: Prov. 19:14; 31

INTRODUCTION: A man who has had a good mother is at a distinct advantage. A true mother:

- I. CAN BE RELIED UPON ALWAYS (Prov. 31:10-12)
 - A. "Her price is far above rubies" (Prov. 31:10).
 - B. "Her husband doth safely trust in her" (Prov. 31:11).
 - II. HAS A SOLUTION TO EVERY PROBLEM (Prov. 31:13-16)
 - A. "Worketh willingly" (Prov. 31:13).
 - B. "Riseth also while it is yet night" (Prov. 31:15).
 - III. IS AN UNTIRING WORKER (Prov. 31:17-22)
 - A. "Strengtheneth her arms" (Prov. 31:17).
 - B. "Her candle goeth not out by night" (Prov. 31:18).
 - C. "She is not afraid" (Prov. 31:21).
 - IV. HAS A SPIRIT WHICH DRAWS OUR LOVE (Prov. 31:25)
 - A. "Strength and honour" (Prov. 31:25).
 - B. "In her tongue is the law of kindness" (Prov. 31:26).
- CONCLUSION: The rewards of a good mother (Prov. 31:28-31)
 - A. "Her children . . . call her blessed" (Prov. 31:28).
 - B. "Her own works praise her" (Prov. 31:31).

—LESLIE PARROTT

Evening Subject:

2. EIGHT RULES FOR HAPPY CHRISTIAN LIVING

SCRIPTURE: Matt. 5:3-16

- I. CONTRAST TEN COMMANDMENTS AND BEATITUDES
 - 1. Rugged Mount Sinai
 - 2. Power of God manifest
 - 3. Inscribed in stone
 - 4. "Thou shalt not"
 - 5. Restrictive
 - 6. Interpreted by Moses' life
 - 1. Mount in Galilee
 - 2. Love of God manifest
 - 3. Implanted in men's hearts
 - 4. "Blessed," "happy"
 - 5. Enabling
 - 6. Through Christ's death
- II. RULES FOR UNDERSTANDING THE BEATITUDES
 - A. These are primarily spiritual rules.
 - B. Each is based on all those which precede it.
- III. THREE DIVISIONS OF BEATITUDES
 - A. Preparation for the kingdom.
 - 1. "Poor in spirit"—recognize spiritual need.
 - 2. "They that mourn"—contrite spirit.
 - 3. "The meek"—submission to God's will.
 - 4. "Hunger and thirst"—great desire.
 - B. Facts of the kingdom of God.
 - 5. "Shall obtain mercy"—forgiveness.
 - 6. "Pure in heart"—cleansing.
 - C. Rewards of the kingdom.
 - 7. "Peacemakers"—peace of heart and mind.
 - 8. "Great is your reward in heaven"—eternal life.

—LESLIE PARROTT

May 19, 1957

Morning Subject: THE RELIGION OF AN ITALIAN SOLDIER

SCRIPTURE: Acts 10

INTRODUCTION: Roman soldiers played a definite part in the life of Jesus and history of the Early Church.

- A. Centurion in charge at Crucifixion (Matt. 27:54).
- B. Centurion at post in Capernaum (Matt. 8:5-13).
- C. Julius, in charge of Paul and other prisoners (Acts 27:1).
- D. Cornelius of the Italian band (Acts 10).
- I. "A DEVOUT MAN." DEVOTION IS NEITHER PRIVATE NOR PUBLIC PRAYER, BUT A LIFE GIVEN TO GOD.—WILLIAM LAW.
- II. ONE THAT FEARED GOD WITH ALL HIS HOUSE."
 - A. Importance of religion in the home (Eph. 6:4).
 - B. Home, the testing ground of religion.
- III. "GAVE MUCH ALMS."
 - A. Alms, usually money.
 - B. Alms includes all righteousnesses.
- IV. "PRAYED TO GOD ALWAYS."
 - A. Prejudice broken down.
 - B. True state of the heart revealed.
 - C. Spiritual hunger created.

—LESLIE PARROTT

Evening Subject: 3. THE INFLUENCE OF A GOOD MAN

SCRIPTURE: Matt. 5:13-16

INTRODUCTION: The Beatitudes deal with our relationship to God this paragraph deals with our relationship to the world.

- I. JESUS EXPLAINS THE NATURE OF INFLUENCE
 - A. Like salt.
 - 1. Palatable (Col. 4:6; Mark 9:50).
 - 2. Defense against corruption (Lev. 2:13).
 - B. Like a city on a hill.
 - 1. A landmark.
 - 2. Influence assumes grave responsibility.
 - C. Like a lamp.
 - 1. Is influence in the home.
 - 2. Cannot be avoided.
- II. POSSIBLE TO LOSE YOUR GOOD INFLUENCE
 - A. Salt can lose its tang.
 - B. City may fall into disrepair.
 - C. Lamp may be under a bushel of things.
- III. RIGHT USE OF A GOOD INFLUENCE
 - A. See your good works.
 - B. But glorify your Father.

—LESLIE PARROTT

May 26, 1957

Morning Subject: LIMITATIONS OF PENTECOST

SCRIPTURE: II Cor. 4:7

INTRODUCTION: Acts illustrates at least four limitations of Pentecost.

- I. LIMITED BY OUR FREE WILL
 - A. Ananias and Sapphira (Acts 5).
 - B. Sanctification does not place us beyond temptation.
- II. LIMITED BY OUR PREJUDICES
 - A. Peter and Cornelius (Acts 10).
 - B. Prejudice comes from emotion. "Love is blind" but so is hate.
- III. LIMITED BY OUR SHORT FAITH
 - A. Peter's release from jail (Acts 12).
 - B. Being sanctified does not make us mature.
- IV. LIMITED BY OUR UNDERSTANDING
 - A. Jerusalem conflict (Acts 15).
 - B. Sanctification does not make us all uniform.

CONCLUSION:

- A. "... that the excellency of the power may be of God, and not of us" (II Cor. 4:7).
- B. "... took knowledge . . . that they had been with Jesus" (Acts 4:13).

—LESLIE PARROTT

Evening Subject: 4. CLEARING UP WRONG IDEAS

SCRIPTURE: Matt. 5:17-20

- I. CHRIST DID NOT COME TO DESTROY THE LAW
 - A. Why they got this wrong idea (Matt. 3:11-12; John 3:3).
 - B. How Jesus fulfilled the law and the prophets.
 - 1. He fulfilled the predictions of the prophets.
 - 2. He fulfilled the ceremonial law.
 - (a) Christ became our New Covenant (Heb. 8:10).
 - (b) Christ became our High Priest and Tabernacle (Heb. 9:11).
 - (c) Christ became our Sacrifice (Heb. 9:12).
 - (d) Christ became our Scapegoat (Heb. 13:11, 12).
 - 3. Christ fulfilled the moral law by yielding to it.
- II. CHRIST EMPHASIZES THE IMPORTANCE OF THE LAW
 - A. The law endures (Matt. 5:18).
 - B. Success in the Kingdom depends on doing and teaching the law (Matt. 5:19).
- III. STRICT KEEPING OF THE LAW DOES NOT OPEN THE GATES OF HEAVEN
 - A. Notice who the scribes and Pharisees were (refer to good Bible dictionary).
 - B. Notice their idea of righteousness.

—LESLIE PARROTT

CHOOSE YE

(A Message to Youth)

TEXT: Deut. 30:15-20

INTRODUCTION:

- A. Moses is addressing the children of Israel prior to their going in to possess the land of Canaan.
- B. These people were all young people—Caleb and Joshua were the only ones above forty years of age.
- C. Moses had made a great investment in these people and their venture.
- D. He did his best to appeal to them to succeed.
- I. MOSES PRESENTS THEM TWO CHOICES.
 - A. Every rational person covets to obtain life and good—and to escape death and evil.
 - B. Practically all of us are moved and governed in our actions by hope of good and fear of evil.
 - C. Moses gave them two advantages of serving and obeying God:
 - 1. They would enjoy His blessings.
 - 2. They would avoid His wrath. "I have set before thee this day life and good."
 - 3. This choice was literally *eternal* life and *eternal* good. "Or death and evil . . ."
 - 4. This choice was literally *eternal* death and *eternal* evil.
- II. MOSES ADMONISHES THEM TO CHOOSE WELL.
 - A. Do not make the foolish choice—choose good and choose eternal life!
 - 1. It is fatal to choose lightly and frivolously.
 - 2. Realize the true, far-reaching significance of choice!
 - 3. Realize that *we shall have exactly what we choose!*
 - B. Be fully aware of the fact that this choice is a continuing choice.
 - 1. We cannot have His blessings and benefits unless we continue to obey Him.
 - 2. Our service must be sincere and cheerful.
 - 3. Our love for Him must be kept alive. He is our "length of days."
 - 4. God is our Keeper.
 - a) He gives, restores, and prolongs our lives.
 - b) He sweetens life by His comforts.
 - 5. We must continue to do *all* the will of God!
- III. NOW, TO BE OBEDIENT TO GOD IS NOT UNREASONABLE.
 - A. It is not too high a standard for us.
 - B. It is not too hard nor too heavy for us, for Christ said, "My yoke is easy, and my burden is light."
 - C. His way and His will are not obscured from us.
 - D. Deut. 31:3, 6

CONCLUSION:

- A. Therefore, choose life; choose good; choose God!

- B. In doing so you actually choose:
 - 1. Happiness
 - 2. Fruitfulness
 - 3. Joy, peace, etc.
- C. You will never regret your choice if you choose life and good.

—L. P. DURHAM, *Pastor*
Houston, Texas

ENEMIES

SCRIPTURE: II Timothy 3

INTRODUCTION:

- A. Every person who ever lived for God has had to fight persecution, opposition, and enemies of various sorts.
- B. God's Word says that the last days shall produce unusual conditions.

I. WE HAVE OUTSIDE ENEMIES:

- A. Moses had Jannes and Jambres to face.
- B. Daniel had jealous men with listening ears.
- C. Mordecai had Haman as his enemy.
- D. Nehemiah faced Sanballat and Tobiah.
- E. Abraham had the vultures and eagles to fight off his sacrifice.
- F. David withstood Goliath of Gath.
- G. Today we still have enemies without.

II. BUT THE ENEMIES ARE NOTHING TO COMPARE WITH THE ENEMIES WITHIN:

- A. Human weaknesses.
- B. Physical limitations and needs.
 - 1. Cannot ignore completely the desires of body.
 - 2. Cannot deny limitations of body.
 - 3. But we must be careful here—for we might seek a false refuge by weakly giving in to these desires and failures needlessly.
- C. Greatest inside enemy is *carnality*, with all its attendant evils.
 - 1. Jealousy, envy, strife, rage, revenge, backbiting, retaliation, etc.
 - 2. Self-love, etc.
 - 3. Carnality is the Trojan horse of the soul and will bring about defeat if not destroyed.

CONCLUSION:

- A. We do not have to succumb to the enemies of the soul!
 - 1. Those from without can be overcome.
 - 2. Those within can be destroyed.
 - 3. The God whom we serve is able to deliver us.
 - 4. Through His power, and by the mighty baptism of the Holy Ghost, we can be victorious over every enemy!
- B. Turn to God, for He is our only hope against enemies.

—L. P. DURHAM

HOW TO GIVE IN AND LIKE IT

INTRODUCTION:

- A. Relationship of religion to human relationships.
- B. Bible has rather startling things to say (Eph. 5:21; Rom. 12:10; Phil. 2:3).
- C. These verses amount to a command to "give in"!
- I. GIVING IN DOES NOT COME EASILY TO HUMAN BEINGS.
 - A. The virtue of submission is not popular today.
 - B. Reluctance to give in is the root of most of our problems.
 - C. Disposition arises from one of two attitudes.
 - 1. "Whatever I think is right."
 - 2. "I am more interested in what I want than in what is best."

II. THE BIBLE COMMANDS US TO GIVE IN.

- A. To submit to one another (Eph. 5:21).
 - 1. Implies no loss of self-respect (Jesus).
 - 2. Does not destroy principle of authority.
 - a) in the home (context)
 - b) in the church
 - 3. A question of spirit.
- B. To esteem others better than ourselves (Phil. 2:3).
- C. To be willing to let others get the credit (Rom. 12:10).

III. HOW CAN WE GIVE IN AND LIKE IT?

- A. Through perfect love.
 - 1. Rom. 12:10—"philostorgoi—"tenderly loving"
 - a) like a mother's love for her child
 - b) used of the closest family ties—"kind" from the same root as "kindred"
 - 2. Corrects our inflated view of our own importance (I Cor. 13:4—Phillips).
 - 3. Curbs the human desire to impress others (I Cor. 13:4—Phillips).
 - 4. Curbs the tendency to insist on our own way (I Cor. 13:5—R.S.V.).
 - 5. Conquers envy (I Cor. 13:4—R.S.V.).
 - a) We can really rejoice in the success of others.
 - b) We can step aside gracefully.
- B. Through constant self-discipline.
 - 1. Focus on points in which your neighbor excels you.
 - 2. Be conscious of your own shortcomings.
 - 3. Remind yourself constantly that you are acting out of reverence for Christ.

CONCLUSION:

- A. Certainly one of the acid tests of Christian experience.
- B. Fully possible only to the sanctified.

—WENDELL WELLMAN
Atlanta, Georgia

WHY WE LOVE THE CHURCH

(Children's Message)

SCRIPTURE: Ephesians 1; TEXT: Eph. 5:25

INTRODUCTION: How important do you think the Church is? We want to look about and see the answer today.

- I. THE CHURCH COMPARED TO OTHER PLACES IN TOWN. *What is the most important place in town?*
 - A. Is it the ten-cent store? Look at all you can buy there.
 - B. Is it the grocery store? We have to have food.
 - C. Is it the Frosty stand? Ice cream is so good.
 - D. Is it the clothing store? Our bodies must be attired.
 - E. Is it the school? We must acquire knowledge.
 - F. But the church towers above every one of these.
- II. WHAT THE CHURCH DOES FOR US. *(Comments from scripture lesson)*
 - A. Provides "all spiritual blessings" (v. 3).
 - B. Plans our holy living (v. 4).
 - C. Adoption of us all as "children" (v. 5).
 - D. Christ, the Door to the Church (v. 6).
 - E. The first step into the Church—"Forgiveness" (v. 7).
 - F. He wants us one big family (v. 10).
 - G. Love in the Church makes it beautiful (v. 15).
 - H. Christ is the Head of the Church (v. 22).
- III. WHAT SHALL WE DO FOR THE CHURCH? *Since it is so important:*
 - A. We ought to want to get saved, so we can join it.
 - B. We ought to love the church a lot. Here we have S.S., Y.P., Jr.'s, T-agers, pastor's class, Bible school, etc.
 - C. We ought to be reverent here, not write in the hymnals, not run in the church; remember the building and all its furnishings are dedicated to God.
 - D. We ought to give our tithe to support it.
 - E. We ought to be present for every service, not just once a week. Suppose you brushed your teeth just once a week? Suppose you went to school just once a week? Suppose you ate only one meal a week?
- IV. WHAT THE CHURCH MEANS TO US FINALLY
 - A. Supplies all we need to get us saved and sanctified and to keep us in the same.
 - B. Comes to our rescue when we are in trouble.
 - C. Makes plans for beautiful marriage ceremonies.
 - D. Place where we are offered to God as infants.
 - E. Place where kind words are said of our loved ones when they go from us.
 - F. Place where we find comfort and encouragement to continue on as Christians.

CONCLUSION: We are happy to welcome you who are uniting with the church today. We hope every boy and girl, every young person here will want to have the experience that will qualify him or her to unite with the church.

—NELSON MINK

Sermons on the Beatitudes

4. THE SOUL'S DEEPEST NEED SATISFIED

TEXT: Matthew 5:6

INTRODUCTION: Some would have us believe that ritualism, form, externals in religion are our deepest needs. Others insist on boisterous and even fanatical demonstrations as proof of spiritual relationship. Others teach the social gospel as paramount. But it is "not by works of righteousness which we have done" Our need is a deep sense of God, a hunger and craving for Him, an insatiable thirst that only God and His righteousness can satisfy. Witness Paul and Wesley.

I. WHAT, THEN, IS THIS RIGHTEOUSNESS?

- A. Certainly it is not imputed righteousness. Faith in the historical Christ and redemptive scheme alone is not enough. The blood of the paschal lamb was shed and applied and the application alone saved Israel.
- B. Certainly it means more than mere external righteousness. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom."
- C. Neither is it resurrection righteousness. "Not as though I had already attained"—Paul.
- D. Then it must be the inner, spiritual, moral, imparted righteousness (Rom. 14:17; I John 1:9).

II. WHAT IS THE BLESSEDNESS PRONOUNCED IN THE TEXT?

- A. It is the blessedness of meeting the right conditions. "Hunger . . . thirst after righteousness."
- B. The righteousness of holy character.
- C. Righteousness received by faith, not works.
- D. Righteousness of conformity to God's law and requirement.
- E. Righteousness which satisfies the soul. Wesley translates it "satisfied." Also Weymouth.

III. WHY IS HUNGER AND THIRST A BLESSEDNESS?

- A. Because it is for a "blessed" experience.
- B. Because meeting these conditions prepares the way for receiving this experience.
- C. Because intense hunger and thirst cannot be ignored with impunity.
- D. Because these soul appetites must be satisfied or death ensues.
- E. Because hunger and thirst are personal with individual responsibility.

IV. WHAT IS THE RESULT OF THIS INTENSE LONGING, CRAVING OF THE SOUL?

- A. "They shall be satisfied" (Weymouth).
- B. "They shall be saturated" (J., F., & B.).
- C. "They shall be filled" (A.V.)
- D. "They shall be holy and satisfied" (Wesley).

E. "He who hungers and thirsts after the full salvation of God, may depend upon being speedily and effectually blessed or satisfied, well-fed, as the (Greek—righteousness) implies" (Clarke).

V. WHAT DOES IT MEAN TO BE "FILLED"?

- A. Filled with dynamic, spiritual power (Acts 1:8; 4:31).
- B. Filled with divine peace (Rom. 15:13).
- C. Filled with holy joy (Acts 13:52).
- D. Filled with knowledge of divine will (Col. 1:9).
- E. Filled with fruits of righteousness (Phil. 1:11).
- F. Filled with the Spirit himself (Acts 2:4; Eph. 5:18).

—E. E. WORDSWORTH, *Pastor*
Goldendale, Washington

Sermon Starter

THE OBLIGATION OF HOLINESS

SCRIPTURE: I Pet. 1:13-16

Therefore:

Because of the provisions of divine grace just considered.
There are some moral obligations in our Christian calling.
Salvation is both *experience* and *ethics*.

Note:

The election of the Father	}	—All demand holiness in man.
The sanctification of the Spirit		
The sprinkling of the blood of the Son		

I. BASIC TO THIS HOLINESS IS: (v. 13)

An understanding mind

A sober spirit

A hopeful heart

"Set fully upon the grace to come at the revelation of Jesus Christ."

II. PHASES OF THIS HOLINESS—TWOFOLD:

A. Holiness means separation:

Characteristic of obedient children.

Not conformed to the former ignorant passions.

B. Holiness means sharing the divine nature:

Holy like God: "Be holy yourselves in all your conduct."

1. No holiness without cleansing.

2. No holiness without effort—"gird up your minds."

3. No holiness without grace—"hope for that grace."

Sanctification is an act of divine grace.

—R. E. PRICE
Pasadena, Calif.

BOOK BRIEFS

Book Club Selection for May, 1957

THE INVINCIBLE CHRIST

By Massey Mott Heltzel (Abingdon, \$2.00)

A refreshing series of sermons about that vital, revolutionary, all-sufficient, compassionate Person we all adore.

If Paul decided to centralize his preaching on "Christ, and him crucified," we can well return again and again to a reappraisal and a renewed exaltation of Christ. That is what Heltzel does.

It lacks the penetrating insights we might expect from Gerald Kennedy but also happily bypasses the "do-good" approach seen too often in liberal writings. This author lets Calvary be Calvary and insists that sin is sin.

The illustrations are apt, though some are a bit shopworn. The book has spots of unusual fluency, and quotations of prose and verse give a change of pace. You may not garner a sheaf of sermon notes but you will gain a renewed appreciation of our Lord and Saviour—and that is the greater gain.

If only his sword had been thrust in deeper to reveal the deeper heart needs for which entire sanctification alone has the answer!

THE STEWARDESS

By Eleanor Bockelman (Wartburg, \$1.00)

A book especially written for women. Develops the thesis that all of life is a stewardship, not just the Sundays and Wednesdays; that all our money is in trust—not just the 10 per cent, but the 90 per cent also.

If you want heavy reading, this is not the book. But if you want to read something that is delightfully down-to-earth, that has the "tang" of everyday home situations, that smacks of the "hurts" and "prods" of a woman's world—then here it is, look no further.

Besides, there is a reverent undertow of spiritual life and devotion, skillfully woven through the whole pattern. And for the homemaker here is good advice, not thrown at you in chunks, but like seasoning salt, making the whole reading more palatable.

Actually, this is the best stewardship book for women I have ever read. I found nothing in it that would not be helpful to girls in their teens or ladies in their eighties.

S. T. LUDWIG

THE CHRISTIAN AND HIS AMERICA

By Gerald Kennedy (Harper, \$3.00)

As is expected of a Gerald Kennedy book, *The Christian and His America* is solid, and mentally stimulating. Decrying the national trends toward such delusions as the superman myth, the power craze, the mass mind, he points out the vocations that can help and how they can help.

Here are sparkling phrases, brilliant quotes and illustrations. But the climate is that of a confirmed liberal. You will need to sift steadily.

DOCTRINE AND EVANGELISM

By Vincent Aylor (Epworth, 85c)

An intriguing title with a disappointing message. The author is liberalistic in his view of the Bible and allows not one iota for crisis sanctification.

He does speak forthrightly on sin and redemption, but each doctrine is discussed so sketchily that there is little "wrap up and take home" value when it's all read. A sad product from a Methodist pen.

THE SECRET OF BEAUTIFUL LIVING

By Oswald Riess (Concordia, \$1.50)

A stimulating and searching book on the minister and his devotional life. A clarion call to depth of spirituality, though sadly ignorant of the life of the Spirit-filled. Yet will do anyone a lot of good and will shame most of us as we note the meticulous care given to sermonic expression. These are not words hastily piled together but carefully arranged like beads on a string.

THE WRITERS' CONFERENCE COMES TO YOU

By Benjamin P. Browne (Judson Press, \$5.00)

Every minister worthy of the name desires to make his ministry as permanent as possible. One way to build a permanent ministry is to write. Write for readers of the present day and write for readers in generations to come. Not only is there a certain legitimate thrill in having one's name and material in print, but it is a ministry that every preacher of the gospel should consider seriously.

For those who give serious consideration to writing, Benjamin P. Browne has given a book that could be highly recommended. It is not a booklet nor a passing study; this is a permanent book—something that will stand in your library for years to inspire and challenge and inform you at the point of good writing. Whether it be writing for the *Herald of Holiness*, church school periodicals, *Come Ye Apart*, or for permanent book contribution, this has a wealth of contribution.

This is a series of lectures given by experts in the various fields of writing. These are first given at writers' conferences, but gathered up here in permanent book form, and you have the cream from the best thinking of successful writers in all the various fields.

It deals with feature writing, fiction writing, and specialized writing. It suggests how to begin writing so your material will be accepted.

The by-line on the jacket states, "Indispensable Trade Secrets from Writing Experts." Having read this book thoroughly, I think it will greatly diminish the number of rejection slips that will come to any writer.

MOMENT BY MOMENT

By Margaret T. Applegarth (Harper, \$2.75)

This author is a fascinating and gifted storyteller. This is the kind of book to read for two purposes, both to thoroughly enjoy it for what it is and, second, to gather from it benefit in making oneself a better storyteller. Any preacher would benefit from reading it and so would Sunday-school teachers. In fact, anyone who speaks in public at any time can improve by reading this book.

It is not strong in any evangelical emphasis, but gives sheer delight for those who like to become good at the storytelling art.

THE EXPOSITORY METHOD OF G. CAMPBELL MORGAN

By Don M. Wagner (Revell, \$2.00)

Mr. Wagner has done what no one else so far has done; he has analyzed the method of G. Campbell Morgan in expository preaching. He gives Morgan's system of procedure, describes his method of sermon building, and discusses his philosophy of expository, Biblical preaching.

In view of the interest in expository methods in our times, the book fills a need.

I think the book is well worth the reading for two reasons: (1) We need more expository, Biblical, doctrinal, scriptural preaching, and this book tells us how one great preacher went about preparing such sermons; (2) a better expositor could not have been found, if one wants to study the method of a great preacher, than G. Campbell Morgan. Nothing controversial in it. I recommend it.

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