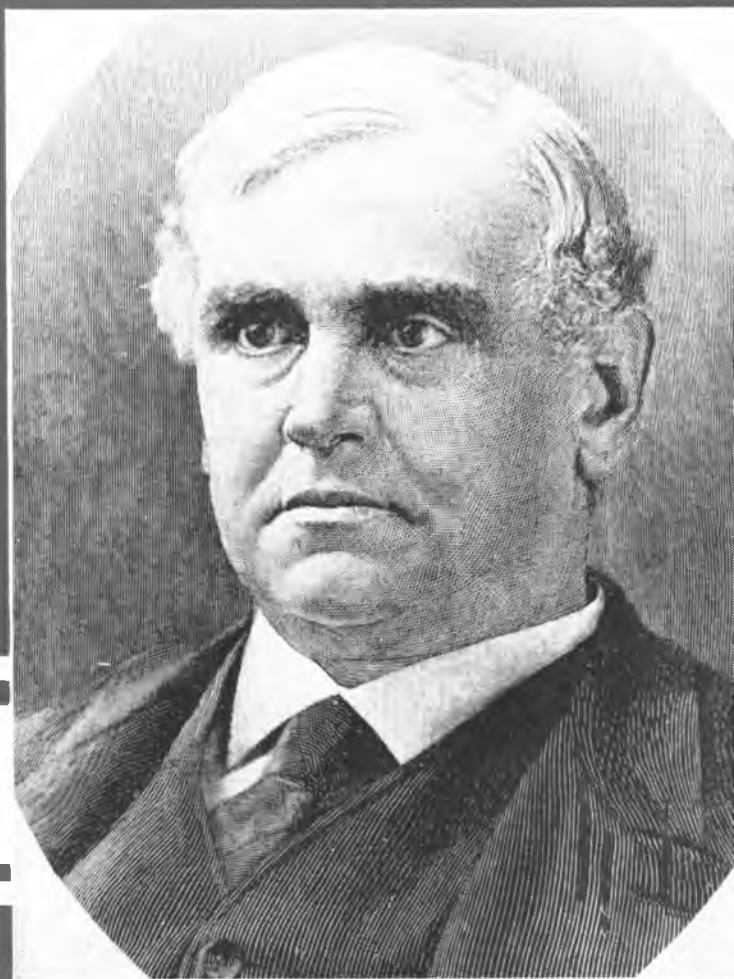


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What the Laity Expects in a Minister

By A. E. Felts*

WHAT IS EXPECTED of the minister by the laity? Any answer, if complete and in detail, would fill volumes. Then, each individual layman would either add or subtract to his own satisfaction.

But in broad terms all would agree that the minister should be fully consecrated to God and definitely called to the work of the ministry. He should love God and man more than himself. He should be a soul winner and example of the fruits of the Spirit and the heaven of God in the whole of society.

We will have time to consider only a small part of all that is expected of the ministry. I should like to invite your attention to that which I believe to be the greatest need of our people today—that which our Saviour described as the work of the shepherd.

His desire that those who believed on Him should develop into Christian maturity was so great that He dealt with it with force and emphasis as He prepared His disciples for their ministerial duties.

He took time just before He ascended to talk to Peter, the preacher who was to become the leader of the early church, about this dramatic issue.

Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

How could our Lord have been more emphatic? How could He have been more forceful? How could He have been more certain of being understood than to take that time, and that place, and that manner in which to command that pastor to care for his flock? Would it not indicate the keenest interest in and a vital concern for a ministry which produces a healthy, developing Christian maturity?

Without the ministry of the shepherd the believers will not be fed. Without spiritual food the church will not grow in grace. Without mature Christians the work of the church—which is in part evangelism, intercessory prayer, encouragement of the saints, resistance of evil, the support

*Layman, Siloam Springs, Arkansas. Message given at Nazarene Theological Seminary.

of the ministry—will not be done effectively.

A shepherding ministry is a prerequisite for a Spirit-filled church, an evangelistic church, a witnessing church, and a worshiping church, which alone can bring about the coming of the kingdom of God.

Permit me now to suggest some of the qualities which I believe the ministry of the Christian shepherd should contain.

I. EXAMPLE

Spiritually, most church members tend to become like their ministers. Consequently he has as much influence upon us as anyone who touches our lives, or more. Lay people are at least partially aware of this tremendous, formative influence. We are pleased and strengthened when we find ministers in whom we can place both faith and confidence.

Recently, on the front of one of our most widely read interdenominational religious journals, there was pictured a pulpit with carved words facing the pastor which read, "Sir, we would see Jesus." This is the heart cry of the laity. For most of us, we hope with these words to convey at least two requests to the preacher: one, that we might see Christ exemplified in his life; the other, that in his messages we may hear our Christ speaking to us.

We desire to be able to place confidence in our ministers, but confidence must be earned. At first it can be tentatively given, but its permanency is subject to the experiences that time brings. Once confidence is lost, regardless of how apparently insignificant the cause, an opportunity for the minister to be an influence for good has diminished. He who has alienated himself from us as a group, or even from one individual, has lessened his chance to help us and his

chance to influence the collective mind and conscience and the standards of the society of our day.

II. DISCERNER OF TRUTH

We hope our minister will not only seek to know the revealed will of God, but that he will remember what Jesus said to Paul at the time of his conversion: that he was not only to be a witness to the things which he had seen, but also to those things which he would be shown at a later time. In these times when we are not always able to easily say when a thing is black or white, good or bad, or whether a customer or practice is Christian or non-Christian, or whether a thing is pleasing to God, we need more than ever before a consecrated, open-minded, active, alert, informed minister. We need him to lead us in these days when the acknowledged rules of Christian behavior and practice are not always easily applied.

We in the church desire to know the truth. Christ said to His disciples, "I am the way, the truth, and the life." If we come to know the truth, we come to know more of God.

We would like for our minister to be able to enter into the world of thought, seeking to better understand, with the tools of theology and philosophy, the truths of God and His will for us.

We would be pleased to have our minister climb the ivory tower of thought, meditation, and creative speculation if he will come down to us with a better understanding of God to enlighten us, a better concept of God to inspire us, and a new vision of God to challenge us.

We are agreed that God has revealed in His Word all that is necessary for salvation, and yet there is merit in searching after a broader knowledge of God. We deplore

thought-stifling conformity that hinders following closer after Him.

III. COUNSELOR

For years I have prayed and sought to understand how God makes His will known to both individuals and groups. How can we know what is God's will? Are we to believe that "whatever will be, will be," and that it is the will of God? to pray, "Lord, Thy will be done," then wait and whatever happens is this God's Will? to pray, "Lord, if this is Your will then let me know by doing this or that"? Is that which is the desire of the majority the will of God? Is that which is the wish of the preacher always the will of God, or that which the ecclesiastical hierarchy has decreed necessarily the will of God? Or could the will of God be that which would be the best for the greatest number of people consistent with His Word? or that which is the most logical and reasonable, or that to which we are inclined after prayer? Or could it be that which God would permit us to accomplish having made a sincere effort? These are sometimes true and are used by God to reveal His will to us.

But I have come to believe that today, as in all other periods of God's dealing with men, the will of God for His people is often revealed through some one of His trusted servants.

If such a list seems laborious to us, it only emphasizes, by its length, the struggle through which many Christians go searching after God's will. It lays bare our need for pastoral guidance and counseling, a phase of the ministry which offers unlimited opportunities for real service to both Christians and non-Christians alike.

God would prefer to speak directly to every one and to make His will for each of us known to us individually. Of course, some do enjoy this wonder-

ful relationship of communion with Him. But there are far more of us who have not spent the necessary time in prayer and meditation that is required to be able to discern the will of God for even our own personal lives, to say nothing of His will for the group.

Yes, we keep the commandments, but we do not always have the growth in grace which brings an awareness of divine guidance.

We pray that God will give us ministers that we can depend upon to counsel and to guide the believers separately and collectively into God's will for us.

IV. SCOTCHING

Some of us remember scotching the wagon in our youth. When the load was heavy and the hill steep, and when there was no more strength, we would scotch or block the wheel to keep the wagon from rolling backwards.

Sometimes we need our preacher to scotch for us while we get our breath and our courage for another pull.

We hope for a minister who can recognize and will encourage the Christlikeness and good there may be in us. When our preacher sees and encourages our efforts to live by the teachings of Christ, we are pleased and happy, strengthened to try again after personal failure, to try the hard tasks in the work of the church, to demonstrate the fruits of the Spirit, and to continue to work and hope when otherwise we might have given up.

It is hard to be other than that which is expected of us by a loved and respected pastor. Most of us will respond favorably when asked and encouraged to participate and struggle that the cause of Christ may be advanced, even when the task re-

quires personal sacrifice. We like to be asked to do that which seems to be above our capabilities. When encouraged we will try, and through trying grow. A little scotching once in a while will help us on our way.

V. CONSECRATION

We hope for a minister that will teach us not only that consecration is made at the time of sanctification, but that it must be a daily and hourly commitment of ourselves. Ours to give daily, the will of the mind and the work of our hands! These are given but for the moment and cannot be committed irrevocably beyond the immediate. Consequently, we should be taught that there must be a continual and constant alignment of our wills to the will of God, of our ways to His ways.

At this point, example is by far the best teacher. We are far more apt to follow the preacher's example than his teachings. After a little observing it seems easy to tell whether God or self is the center of one's life.

We believe that we may fairly expect the hopes and ambitions of our ministers to be centered in God. He should, we believe, be willing to be soon forgotten, that all should be to the glory of God. John said, He [Christ] must increase, but I must decrease.

VI. LOVE

The only way we can gain the serious attention of people is by the demonstration of real interest in them. Their interest may be had briefly with a great number of trivial methods, but to gain and to hold the attention and interest of an individual long enough to influence him towards God is altogether another and harder problem. It may be said that most conversions are the results of a witness, or that conversion comes after per-

sonal work by way of preparation of the heart for the working of the Holy Spirit. The only approach that will really claim the interest of people is that of demonstrated love.

We live in a society that has more collective concern for others than any other of which we have record. There are charitable organizations by the score and we thank God for them. They do an incalculable amount of good to many, many people. We have laws that protect the lives and property of all. We pass laws that make it the responsibility of all to care for the sick, the aged, the incompetent, and children whenever they have need.

I thank God and I am proud to be a citizen of a land whose people practice collectively so many of the teachings of our Christ, but there are so few of us that are personally "Good Samaritans." Sincere, providing, beseeching, unbounded love is a prerequisite for real and effective witnessing to the good news of the gospel.

Love expresses itself in the concern of one Christian for the other. We find personal strength in our common faith. Unselfish love of Christians, one for the other, should be the greatest earthly security we have against the dangers of either adversity or prosperity.

It should be said of us today as it was said of the believers after Pentecost, "See how they love one another."

Our preacher, by his example and by his ministry, can show us how to love. Love us, and teach us to love.

Our generation is accused of being behind in our spiritual maturity when compared to our progress in the arts and sciences. If it is so, it is not because the people as a whole have desired to remain spiritual adolescents.

Our desires for maturity have been either overlooked or underestimated by the teachers and preachers that lead us. If the expression, "They cannot stand strong meat," can be justified regarding the laity, it is because we have not been consistently and regularly given a balanced spiritual diet.

Lay people want to grow spiritually. We want to understand more and more God's way for us. We expect our minister to give us that which will awaken us to the unsearchable riches of Christ. We expect him to confront us with the great love of God, not only for ourselves, but for everyone. As one eminent contemporary theologian so aptly suggests, God's love is for all of us and for us all. We want to be taught that to love God we must love our fellow men as ourselves and to love all men under all circumstances and conditions, and not just

when it is convenient or when we put our religion on exhibition.

Give us real and vibrant messages. Repetition of the old religious clichés are not enough. Stereotyped praise is not nourishment for spiritual growth; it only makes religious puppets of us. It leaves us with starved and withered souls, completely unfit soldiers of the Christ, too weak to take up the cross.

It is true that religious teachings must begin at a point of at least partial understanding, but we do not want our preachers to keep us forever at that low point by never increasing our spiritual portions or by never giving us truths that stretch our comprehension. We want to be confronted with the love, the majesty, the greatness, the power, and the concern of our God for us. We want to be brought to a fuller understanding of the services and reciprocating love God expects of us.

Four Requisites for Great Preaching

First, there must be something vital inside the preacher. It may be the "I know" of Paul or the "I must" of Jesus. We cannot "feed the sheep" without having something in us deeper than words. Truth becomes aglow only when it is incarnated.

Second, self-discipline is the path to powerful preaching. The second essential to great preaching is work, work, work. Learn the rules and follow them. Stop the discipline of hard work only when you stop preaching.

Third, great preaching will be life-centered instead of theory-centered. The sermon comes out of the congregation quite as much as out of the preacher. When we lose a sympathetic, intelligent understanding of the problems of the people to whom we minister, we lose the power to preach.

Fourth, the minister must never forget who he is, but he must never allow this to form a chasm between him and his people. To outthink and outlive his people in the field of the spirit and at the same time be their comrade is a fine art. That lays the foundation for great preaching.

—*Gospel Messenger*

The Significance of Revealed Truth

PHILOSOPHERS (and theologians) have been busy through the years trying to answer the question as to how human knowledge comes. In the case of religious knowledge, they have divided into two camps—those who hold that this knowledge comes by natural means and the others who say that in the last analysis it must be revealed by God.

But this consideration has not remained alone in the halls of the intellectuals. It has slipped out and has roamed the dusty streets with common man; all of us, down to the most humble and simple, have faced it. Volumes have been written on the issue and far be it from me to attempt to deal with the issues adequately with my limited ability and limited space. However, there are several facets of the problem which we should, as ministers of the gospel, keep before us.

CERTAIN TRUTH COMES ONLY BY REVELATION

We remember the experience of Peter at Caesarea Philippi. Jesus had asked the disciples, "Whom do men say that I the Son of man am?" (Matthew 16:13.) The disciples told Him that some said He was John the Baptist raised from the dead, others said He was Elijah, while still others said He was Jeremiah or another of the prophets. And then Jesus asked the personal question, "Who say ye that I am?" Peter responded for him-

self and possibly for the entire group, "Thou art the Christ, the Son of the living God." With that declaration Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

In a sense Jesus was saying, You *could not* have arrived at that decision merely through the processes of human reason nor could you have obtained it from the scribes and the scholars. A grasp of a truth like that could have come only from God. There is no other way to get truth of that sort!

Here is the puzzle which has baffled the philosophers through the centuries. Those who are the best equipped intellectually and have the best of resources at their finger tips, those who have worked out the principles of rationalistic research until their *modus operandi* is working without a flaw, have confronted some of these great mysteries of God and the universe and yet have failed to find the answers. But even as they were backing away in doubt, suggesting even that probably no man could even know, a simple plowman or a simple housewife, out of a firm grasp of faith, has received the answer in a revelation from another world.

You see, that is what so many have stumbled over across the years—human intelligence and the rationalistic process, while invaluable and indispensable in the quests for certain kinds of knowledge, are helpless in

this quest for eternal truth. They just do not have the necessary equipment to break through to an understanding of religious truth. Part of this reason is that the rationalistic method is inductive. It must count and weigh and measure and experiment, and from these processes it reasons and relates and tests and proves. The conclusions of such a process are there for all to see and examine; there is no reason for doubt.

But in the search for God such processes are limited. They operate well for a while; they do examine the lives of men who have known God, they scrutinize the Book which is recommended to lead men to God, they see the reasonableness of a God who could make himself real to men—but beyond that, reason folds its hands and has little help to offer. In fact, reason, which starts with high hopes that it can prove itself adequate to man to unfold all of the mysteries of life and before whom as a god man has bowed, finds eventually that its own processes lead man, not to the certainty and scientific finality, but instead to doubt, skepticism, and agnosticism.

There are some truths which just will not yield to the processes of the human mind when these are unaccompanied by faith. God has reserved these truths for himself, to be released in His good time, not under the attack of the gods of humanism, but to the simple but earnest appeal of faith. God gives up His deepest secrets to those who want to know them, to those who want to follow them. Some philosophers have touched the fringe of this method of finding truth and have said this is the test of "intuition," the *a priori* grasp of truth. But this is much more; it is the voice of the Almighty whispering into the ear of the human soul. And there is no other way such truth can be transmitted from the

mind of God to the heart-mind of man. What the disciples of John missed as they applied the inductive research method in classifying, cataloguing, and documenting the work of Jesus, Peter caught as a divine revelation from God. This must forever be the method of knowing God.

THERE IS A CONTINUOUS PATTERN OF REVELATION

We are reminded in the Bible that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). We believe that religious truth has come to man through the revelation of God himself to man. There are those who hold to a "natural" religion, saying that what we know in Christianity today is but the highest achievement of man as he has worked on his religious concepts across the centuries. The slowness of this development is but proof, they say, that man has been building his own temple while he has been worshipping in it.

Others believe that religion was revealed and that God himself unfolded the truths about His own nature bit by bit as man was able to receive it and absorb that knowledge. The slowness with which the revelation unfolded, we say, has been because of man's limitations and the slowness with which he could understand it. The truth was complete and intact and it was but for man to see it in God's revelation. In this system of thought we believe that Christ came as the only begotten Son of God to perfect the revelation and was in reality God in the flesh.

"Naturalism" in religion has used the rationalistic measuring stick, placing man and his intelligence as the final court of appeals as to what should be contained in religion. Rev-

elation, however, is supernatural with God as the measuring rod of what religion could contain.

We must see in revelation that God did speak in the early days to Abram, to Melchizedek, to Moses, and to the prophets. He also spoke to those who wrote, so touching their personalities that their words were "inspired." Through various processes, over a period of several centuries, this compilation of written passages was "canonized" as being Holy Writ. This is the Christian's Bible, the holy Word of God. It is recognized as the written revelation of God to men. In it we find all of the essential truths necessary for salvation and food for the human soul. This is a divinely inspired Book.

But the revelation of God does not stop with God's spoken word and written Word. There must also be an ever present revelation wrought by the Holy Spirit through the Word to every believing heart. That is, if I approach the Bible with a "naturalistic," "rationalistic" frame of mind and expect by my searchings to come away with an assurance that I have found truth, I shall be left cold. There is little that I can find which will be "proof" to me. However, if I place myself in the line with those who, down through the history of God's dealings with man, received a revelation of divine truth, I too shall come away with a revelation to my own heart—an assurance that I have found truth. This is somewhat what Jesus meant when He was speaking about the Comforter, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

There is a basic premise which stands at the beginning point in every man's understanding of truth. What that premise is will determine very largely what will be the conclusions he reaches. And that premise

in every man's life is a premise of faith. Our premise is that God "is, and that he is a rewarder of them that diligently seek him." Essentially, we do not believe in God because we believe the Bible, but rather we believe in the Bible because we believe in God. True, we use the Bible as our Textbook, we take from it our concept of God, and from it we build our doctrine and mold our ethics. But if we do not have that fundamental faith in a God of love and redemption we soon discard the Bible as the Word of God and look on it only as a book of Jewish bedtime stories. When our Bible is gone on the basis of our authority, we set about to establish our own religion with whatever fancies seem to strike us.

And the faith which sparks our premise in a personal God must come in some sort of personal persuasion of revelation, even today. It is God tapping one on the shoulder and saying, "This is the way and the truth; walk ye in it." No amount of rationalizing will really obtain this sort of confidence; no quest of the mind alone will find it. This is a moral-religious quest; it must be spiritually motivated and it must have sincerity and integrity as its twin heartthrobs. Happy is the man who has found this testimony to his own heart.

THERE IS KNOWLEDGE WHICH IS BEYOND KNOWLEDGE

The other significant truth which the Scriptures show us is that there is truth which is beyond the knowledge which the mind knows. Paul was caught up in this as he prayed for the church at Ephesus, "That ye . . . may be able . . . to know the love of Christ, which passeth knowledge, that ye might be filled with all of the fulness of God" (Ephesians 3:17-19).

Here it is again, knowledge arising out of love, not out of research; knowledge which is beyond and above the mere intellectual understanding of normal human processes of epistemology. This truth is beyond the reach of rationalism; it is in quality beyond the knowledge which the mind alone can grasp; it is beyond it in its source and in its very nature.

The one knowledge is limitless, the other is earth-bound; the one begins with God, the other begins with man; the one is God's revelation of His own nature, the other is man's discovery of God's method of doing things; the one is received, the other is wrought out; the one is four-dimensional, the other is only one-dimensional.

This knowledge of revelation is not of a lower order of truth; it is not a "wishful grasping at the air." It is not just the refuge of lazy brains or

incompetent scholars. It is rather the great golden key of truth which unlocks all truth wherever it is found or whichever sphere of life it touches. It is the wisdom which can apply knowledge; it is the adhesive which brings coherence to all truth and makes it "reasonable" and understandable. It is truth in perspective, seen from the snow-capped mountain peaks of God's vantage point and not the squint-eyed perspective of the mole on his shovel-sized pile of dirt. It is the hand-in-hand walk with the Person of Truth, the Logos of God, the One who is the "Light, which lighteth every man that cometh into the world," the One who declared, "I am the way, the truth, and the life."

Thank God for His mighty, infinite revelation of himself and His truth to the limited, finite mind of man!

REWRITING

Ernie Pyle, the world's most famous and most loved war correspondent, used to attach himself to a small military unit for several days, living as they lived in the field or at the battle front. When he had soaked himself in the experiences of these men, he returned to the rear to write about them. Pyle wrote slowly, insisting on quiet. He always rewrote his column at least three or four times before he sent it to the newspaper.

Abraham Lincoln rewrote the Gettysburg speech at least three times. There are those who say he wrote it four times. In his final revision (which may be seen in the Library of Congress at Washington, D.C.) he significantly added to the statement, "That this nation may have a new birth of freedom," the glorious phrase "under God," making his challenge read, "That this nation under God may enjoy a new birth of freedom."

Dr. Alexander Whyte, of Edinburgh, the Scotch sermon master, said, "No sermon is fit to preach which has not been written three times."

—BENJAMIN P. BROWNE, in
Let There Be Light
(Fleming H. Revell Co.)

SERMON OF THE MONTH

"... Down to the Sea ..."

By T. Crichton Mitchell*

SCRIPTURE: Psalms 107:23-32

TEXT: Psalms 107:23

For thrill and mystery there is nothing in all the world like the ocean. From the beginning it has inspired the imagination and fed the awe of man. Always it has been the symbol of power and mystery, of challenge and adventure, of separation and heart-break.

Its mystery is well illustrated in the picture of Studdard Kennedy as he stood in panting wonder upon the sea-shore in the darkness. The wonder and baffled awe grew in his spirit until they became unbearable, and cupping his hands he yelled with an almost frightened voice, "Who goes there?" For answer the pebbles grated around his feet.

The heartbreak is well put by John in that vivid apostolic picture of heaven, when after describing the glories and the releases of the land of the redeemed he jubilantly cries, "And there shall be no more sea."

Now the writers of the Bible knew little, if anything at all, of the ocean as we know it on this island. The largest seas they knew were the Mediterranean, the Dead Sea, and the Red Sea. The mass of waters such as the delta of the Nile, they called the gathering of waters. But that indescribable grandeur, that overwhelming

mystery one sees from the deck of a ship in mid-Atlantic was unknown to them. And it is *there* where one really sees the sea.

The whistling wind, the dipping horizon, the swaying and swelling vastnesses, the drunken tottering of the waters, the flying spume, and the sticky tang of the salt on the lips—"They that go down to the sea in ships, *these* see the works of the Lord."

Still—the Bible writers wrote feelingly of the depths and the width and the glory and the mystery of the great waters. Much of what we have seen and felt these past days was in their minds as they wrote. For example: I. THE POWER OF GOD.

That was in their minds as they wrote. The sea symbolized *that* to them, and it is doubtful if there is any greater physical symbol of that power.

Set man's greatest strength out there in the ocean and see how puny it is. Recently the BBC newscaster declared, "The 'Queen Mary' is being buffeted by high seas in the Atlantic and will be delayed in her arrival; repairs may be necessary."

Houses of brick and mortar crumble before the washing waters; caves and creeks are cut in the living rock by its persistent nagging; tons of solid land slip under its waves monthly. We reclaim here to lose there! And as the ancient Hebrew watched he stood appalled and amazed at such

*Pastor, Bolton, Lancashire, England.

A sermon preached to the holiday fellowship on the first Sunday by the sea, July 1, 1956 (at Brighton, England).

power. And then he looked up and took courage: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever."

The power of God! The power that made the ocean: "And the gathering together of the waters called he Seas: and God saw that it was good" (Genesis 1:10).

The power that defines the ocean's limits: ". . . the waters should not pass his commandments" (Proverbs 8:29).

The power that divides the sea asunder: ". . . the Lord caused the sea to go back . . ." (Exodus 14:21).

"There," they say—"there you have the power of our God! The power that rescues and redeems, that delivers and defends His people!"

And not alone the Hebrews feel thus about the sea. God's people in every age have seen the Lord's power in the mighty waters. Do not we even sing about it? And not content with the Eternal Father, do not we bring in the entire glorious Trinity? *Eternal Father, strong to save,*

Whose arm hath bound the rolling wave,

*Who bidst the mighty ocean deep
Her own appointed limits keep.*

And the Lord Christ:

*O Christ, whose voice the waters
heard*

*And hushed their raging at Thy
word . . .*

And the Comforter:

*O Holy Spirit, who didst brood
Upon the waters dark and rude,*

*And bid their angry tumult cease,
And give for wild confusion, peace . . .*

Here is the symbol of the power in which we trust. "The Lord on high is mightier than the noise of many waters . . ." "Kept by the power of God!"

This is the same word by which the prophet Isaiah roused his despairing congregation: He who hath measured the waters in the hollow of his hand is He who feeds His flock like a shepherd and gently leads those with young (cf. Isaiah 40:11-12). Small wonder the sailor songster sang:

*While lone upon the furious wave
Where danger fiercely rides,
There is a hand unseen that saves
And through the ocean guides:
Almighty Lord of lands and sea
Beneath Thine eye we sail,
And if our hopes be fixed on Thee,
Our hearts can never fail!
Though tempests shake the angry deep
And thunder's voice appall,
Serene we wake, and calm we sleep;
Our Father governs all!*

After all, it was a sailor who wrote:
*Begone unbelief; my Saviour is near
And for my relief will surely appear.*

.
*With Christ in the vessel we'll smile
at the storm!*

Here, then, is the symbol of that power by which we are kept.

II. AND THERE IS ALSO THE PEACE OF GOD.

The ocean, so terrible in its wrath and so awesome in its power, can also be most beautiful in its peace; the ocean can be pacific! How often we have said, "How lovely the sea is this morning!" Then there were no white horses with foaming mouths . . . no snarling . . . no barking . . . no waves curling their lips . . . none of what Matthew Arnold saw and heard the evening he wrote "Dover Beach":

*Listen! you hear the grating roar
Of pebbles which the waves draw, and
fling
At their return, up the high strand,
Begin, and cease, and then again
begin,*

*With tremulous cadence low; and
bring
The eternal note of sadness in.*

None of that this morning! Just a heavy-headed sea; a lazy ripple, and an occasional sluggish breaker raising itself on its elbow and then collapsing with a stifled yawn upon its sandy bed. It is the gentle sea now, with tiny children playfully splashing its skirts without fear or dread. Here is the transformed sea; here is peace!

When the fearful disciples roused their drowsy Master that stormy night at sea and He told the waters to lie down and commanded the wind to let the waters sleep, then, says Mark, "there was a great calm." The Psalmist too wrote, "He maketh the storm a calm."

Here is peace. Peace, mark you, not stagnancy! Here is tranquillity without monotony: the ocean ever the same yet never the same! Forever changing yet forever unchanged! And here is movement without friction. Here is vibrant calm.

Even the ancient mariner had to note the calm of the sea:

*Still as a slave before his Lord
The ocean hath no blast;
His great bright eye most silently
Up to the moon is cast—*

Yes! Here is productive peace. Here are deep, still depths teeming with life and power.

What does the Book say about the peace of God? What indeed but that it is sweet movement, that it is tranquillity without monotony, that it is the productive Spirit of God in the soul of man?

"Thou wilt keep him in perfect peace whose mind is stayed on thee. . .," and again ". . . the peace of God that passeth all understanding keep your heart and mind . . ." What is that? Not dead stagnancy, but calm that is vibrant with life and productivity.

There are depths in the ocean that are beyond the touch of the storms that sweep the surface from time to time. And so it is with:

*The soul that on Jesus
Hath leaned for repose . . .*

There is a "deep, settled peace"—not to be confused with the stagnancy of a monastery calm; a peace that is more than quiet—

*Movement without friction
Tranquillity without monotony
Productive peace!*

Surely Harriet Beecher Stowe had the right way of it when she wrote:
*Far, far away the noise of passion
dieth*

*And silver waves chime ever peace-
fully;
And no rude storms, how fierce soe'er
he flieth,
Disturbs the Sabbath of the deeper
sea!*

"The deeper sea"! So it is when the tides of God's own peace flood the creeks and the crannies of a man's soul! We bring our harassed lives to Him and lo! . . . from henceforth:

*. . . our ordered lives confess
The beauty of His peace!*

III. AND THEN THERE IS THE LOVE OF GOD.

How the saints of all ages have thrilled to think of *that* as an ocean!

*Here is love vast as the ocean,
Loving-kindness as the sea.*

Or, as our Roman Catholic friend Faber would have us sing it:

*There's a wideness in God's mercy
Like the wideness of the sea.*

Or, again, as John Greenleaf Whittier renders it:

*Immortal love forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!*

There have, on the other hand, been those who considered the figure too

poor, who thought the ocean too shallow a thing and the sea too narrow a thing to illustrate the love of God:

*To write the love
Of God above
Would drain the ocean dry.*

The ocean of God's love!
Love immeasurable!
Love that passeth knowledge!
Fathomless!
Shoreless!

O Love, Thou bottomless abyss,
My sins are swallowed up in Thee!

The love of God that takes the last, the least, the lost, and makes him a child of heaven! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." There is but one answer we can make to *that* love that is vast as the ocean, and that answer will be in the words of Matheson:

*O Love that wilt not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer fuller be.*

IV. THERE IS ALSO THE PULL OF GOD UPON OUR SPIRITS.

The life in God is the true sphere of our hearts. Here is our true native element. Apart from Him we are out of our element. We are like the fish out of the water; we too are dead. In the mighty phrase of another we are "Deity-dead." Out of Him we are away from home and restless and ill at ease. And the restlessness eats into our very souls. We exteriorize it in a thousand ways, we try to appease it at a thousand sources, but the hunger will not be fed. Like Kipling, the cry of our hearts is, "I need God!"

God is to us what the ocean is to the sailor. Do you remember how it was with Masefield?

*I must go down to the sea again, for
the call of the running tide*

*Is a wild call and a clear call that may
not be denied;*

*And all I ask is a windy day with the
white clouds flying,*

*And the flung spray and the blown
spume, and the sea gulls crying!*

Masefield calls that "sea-fever"—and that "must" of his is like the other in the human heart. You need God! You must have God! And you may!

One of old cried in his agony of loneliness, "Oh that I knew where I might find him!" And Jesus has the answer to that! "I am the way . . . no man cometh unto the Father, but by me" . . . "and him that cometh . . . I will in no wise cast out."

V. AGAIN, THERE IS THE SECURITY THAT IS IN GOD ALONE.

To the Hebrews the mountains symbolized this security, but we on this island would do well to paraphrase their words to read, "As the waters are around our island, so the angel of the Lord encampeth round about them that fear Him, and delivereth them!"

Did not the Spaniard come once? And did not the midget military marvel Napoleon also come? Did not the Nazis come too? And did they not all find the ocean too much for them? The ocean is the symbol of the security that is in God only.

The days have passed in which the ocean was our defense. But the Lord abideth faithful forever! He who once said to Abraham, "Fear not . . . I am thy shield . . .," is still He who casts—*. . . the shelt'ring cloak of His protection over His people.*

Charles Wesley puts it well in one of his hymns of the sea:

We boast of our recovered powers;

Lords are we of lands and floods.

*And earth and heaven and all is ours,
And we are Christ's and Christ is
God's!*

VI. AND THEN—THE MYSTERIOUS BEYOND!

There is the horizon that beckons and then recedes when it looks like we are catching up on it! There is the mystery that plays peek and then retreats. The fascinating horizon! The line over which the ships drop! The trysting place of sea and sky! Distant lands, new peoples, queer cargoes, and strange things under the sun and the moon on the face of the waters!

Remember Masfield again?

*Quinquireme of Nineveh from distant
Ophir,
Rowing home to haven in sunny
Palestine
With a cargo of ivory,
And apes, and peacocks,
Sandalwood, cedarwood, and sweet
white wine!*

*Stately Spanish galleon coming from
the Isthmus
Dipping through the tropics by the
palm-green shores,
With a cargo of diamonds,
Emeralds, amethysts,
Topazes, and cinnamon, and gold
moidores!*

Not to forget of course, the:

*Dirty British coaster with a salt-
caked smoke-stack
Butting through the Channel in the
mad March days,
With a cargo of Tyne coal,
Road-rails, pig-lead,
Fire-wood, iron-ware, and cheap tin
trays.*

And the last shall be first!

Yes! There is the romance of it, and the mystery of it. There is the mysterious world beyond the horizon.

Now the expositors have for long been telling us that the New Testament word for the death of Jesus, rendered "decease" in our Authorized Version, really should be "exodus"—a going out. That is, New Testament death for me is not a harbor arrival and an official welcome; it is not a docking and a port reception. It is a setting sail on a full ocean! It is launching onto the mysterious and wonderful world beyond the horizon. It is *eternity*! It is a release into a shoreless realm of possibility and growth in the likeness of the Lord. It is unfettered liberty and unhindered development!

The ocean symbolizes that, too:
*Sunset and evening star
And one clear call for me;
And may there be no moaning of the
bar
When I put out to sea!*

*But such a tide as moving seems
asleep,
Too full for sound or foam,
When that which came from out the
boundless deep,
Turns again home!*

*Twilight and evening bell and after
that the dark,
And may there be no sadness of fare-
well when I embark;
For though from out the bourne of
time and space
The tide may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar!*

This too the ocean whispers of an evening!

"They that go down to the sea . . . these see the works of the Lord and his wonders in the deep." Therefore keep your heart open as you pass along the sea front on your way home!

The Preaching of Phillips Brooks

By James McGraw*

I HAD RATHER hear you praised for holiness than for talent, though of course that is unspeakably precious when used in good service. But, my dear Philly, let no human praise make you proud, but be humble as the Master you serve, and never forget what an honor it is to be the servant of Christ."

So wrote a godly and devoted woman to her preacher son, a son whose strikingly attractive physique and his uniquely appealing manner were winning for him popular acclaim such as few ministers had received in his generation. That son was Phillips Brooks.

It would not be accurate to attribute his popularity as a preacher to physique or manner, however. As a matter of fact, there would necessarily be many factors which could have explained the effectiveness of his preaching, and perhaps most of them were of greater importance than these. The inclination to magnify these traits of personality comes as a result of his own definition of preaching, which has been quoted by many authors of books on homiletics since he stated it in his lectures to Yale divinity students: "These are the elements of preaching—Truth and Personality." He insisted there must always be a proper balance between the two elements, and advised, "Let a man be a true preacher, really uttering the truth through his own personality, and it is strange how men will gather to listen to him."

Born in Boston on December 13, 1835, he attended Adams School and Boston Latin School, and was graduated from Harvard College at the age of twenty. After having taught for a year in Boston Latin School, he attended Alexandria Theological Seminary, where he was graduated in 1859. It was a year later that he was ordained in the Episcopal ministry, and he began preaching at the age of twenty-three. His first pastorate was in the Church of the Holy Trinity in Philadelphia, which he held three years. He spent a year abroad, and became rector of Trinity Church in Boston in 1869. It was here that he became prominently known, and it was here that he accomplished his most fruitful ministry. With the exception of his trips abroad and his occasional lectureships in Harvard, he served this parish until his election as bishop of Massachusetts two years before his death in 1893. Thirty-four of his fifty-eight years were spent preaching, and his preaching remains an example which twentieth-century pastors and evangelists may well strive to follow.

Phillips Brooks possessed what might be called a "strong character." A. W. Thorold, the English bishop of Winchester, described him as "strong, fearless, tender, eloquent, incapable of meanness, blazing with indignation at all kinds of wrong . . ." Reserved, yet cheerful, he impressed all who knew him with his quiet strength of spirit. One who traveled with him abroad said later that he was peren-

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nially cheerful. He was not often alone, yet he seemed hungry for human affection. He never married; yet he said of himself that, although his life was one of the happiest, he considered the mistake of his life was not to have married. He missed the companionship of a wife and the experience of enjoying his family and children.

Brooks was deeply conscientious, not only in his dealings with others, but in his attitude toward himself. He observed great neatness in his dress, but avoided every badge of his calling in the way he dressed. He would not allow himself to be photographed in his clerical garb because he considered it too sacred. He was conscientious in the way he answered his correspondence, answering letters so promptly his friends hesitated to write him for fear of adding to his burden. He was conscientious in entering every door of opportunity that opened to him. He once declared that he had never declined any invitation to preach unless he was prevented by a previous invitation or by illness.

He had the soul of a poet, and often wrote the poetry he quoted in his sermons. A reading of his published manuscripts reveals frequent quotations of poetry. Not many people associate him with the famous Christmas carol "O Little Town of Bethlehem," which he wrote in 1868 largely because of his love for children. His organist, Lewis Redner, urged him to write a carol, and he agreed, with the provision that Redner should write the music.

Unusual in his day was the work he did in parish calling. He spent much of every afternoon in calling, and once stated at a meeting of clergy where preaching was extolled and pastoral calling deprecated, "I would like to do nothing but make pastoral

calls and meet the people. Indeed, if I did not, I could not preach!" Doubtless his personality and experience with life affected his preaching at least equally as much as his brilliant intellect and thorough preparation.

Phillips Brooks's preaching was a departure from the usual of his time. His congregations were often amazed at the preaching which was so unlike any that they had heard before. The old, familiar gospel story was there, but his delivery was different and his words were stripped of the old clichés, the usual conventionalities, and the threadbare expressions. There was a unique combination of scholarly dignity with folksy simplicity. His preaching was at the same time profound and simple—profound in thought, but simple in language. Biographer DeWolfe Howe claims that the same sermon Brooks might preach at Wellesley College he could also preach at Concord State Prison. His secret seems to have been in his methods of using timeless, eternal truths in his messages, yet illustrating and applying them in the light of events in the lives of his listeners. He knew their needs and he understood their problems; this made his preaching meaningful for those who heard him.

Brooks's thorough preaching preparation was made possible by his gift of rapid reading. He could take in a page of printed material in a very small amount of time. His home was filled with books—and where there were no books there were pictures. The ability to read rapidly, coupled with an active imagination and keen memory, enriched and freshened his ministry. Without plagiarism, he was able to use what he learned. It is said that someone asked Charles Lamb where he got the material for one of his essays and he replied, "I milked

three hundred cows for it; but the butter is mine!" So might have said Phillips Brooks. He read widely as well as wisely, and he "churned his own butter."

Brooks wrote every sermon out in full each week, and sometimes wrote also his Wednesday night lectures and his other addresses. He did not, however, read from the manuscript as his method of delivery. He had the ability to retain so much of what he had read and pondered that it was not necessary that he be bound to his manuscript. He spoke extremely rapidly. Biographer William Lawrence says he plunged immediately into his delivery at full speed, and it was not easy for the audience to keep up with him. While the average preacher speaks at the rate of some 120 words per minute, Phillips Brooks spoke at the rate of from 190 to 215 words per minute!

He would announce his text in a rather quiet voice, sometimes too low to reach all corners of a large sanctuary. A gradual increase in volume accompanied the delivery of his sermons. The rate of speed in his delivery, however, remained just about as rapid from the beginning to the close. A very remarkable clearness in enunciation, fortunately, diminished the difficulty of keeping pace with his extraordinary speed.

Edmund C. Jones, in a study of Brooks, points out that in his later ministry there was a depth of emotion that was not present in the beginning. There were many times that he showed visible signs of his own deep feelings while his words moved the emotions of his audience. The people who heard him seemed more deeply moved than they were in his earlier years, and seemed to want *him*, rather than his eloquence or his gifts.

His sermons were largely topical in development, but some of them were

textual. His introductions were always brief, and usually contextual in their content. Sometimes he used the background leading up to the text, and sometimes found his introduction in the text itself. Then, most often, his outline was the development of the topic he found there but not necessarily the material to be found within the text. The text itself was his "springboard" from which he leaped out into the treatment of the truth which was his message.

His conclusions were usually an application of the truth of his message. One feels moved even today after reading his sermons, although it is true that a written sermon seldom reveals half the actual spirit one feels when he hears it preached.

One of his best known sermons is entitled "The Fire and the Calf," in which he uses the text in Exodus 32:24: "So they gave it me; then I cast it into the fire, and there came out this calf." He shows, in his first point, what this statement of Aaron represents—it was a deliberate lie told by a man who was afraid to face the truth. His next point shows what this means—that Aaron was really deceiving himself more than anyone else, and that men today often blame their hands and not their hearts for the sins they have committed. Then his final point describes the cure—until a man takes the responsibility for his sins he will be unable to find forgiveness. In his conclusion he appeals to his listeners to confess they have sinned, and seek God's forgiveness!

Today there stands a statue of Phillips Brooks before Trinity Church in Boston. One can see in the likeness of this saintly minister something of the dignity of his tall, six-foot-four-inch frame and his compassionate character. But behind the statue of the preacher there is another statue—

the Christ he preached hovers behind and above him with His hand on his shoulder. It is the Christ he exalted who made his preaching great, and it

is that same Christ who wants to bless the ministry of all of us as we, like Phillips Brooks, give Him the best of our service.

The Pastor, an Investment in Public Relations

By Milo L. Arnold*

A CHURCH IS KNOWN BY THE PASTOR IT KEEPS

The pastor is the most expensive piece of equipment the church has. He and his family must be amply fed, housed, equipped, and privileged. The financial investment in a pastor is larger than most of us preachers realize, and it is often made at real sacrifice by our people. Not only are we the most expensive investment made by the church; we are also the most important investment. The church's standing in the community, its effectiveness in reaching others, and its force in the lives of the members and the members' families are more affected by the pastor than by all other factors put together. A strong pastor can make a small church housed in a poor building have a strong place in a community. A weak pastor can reduce the strength of a large church housed in a large building to a small place in the community. No matter how wisely the church invests its money in buildings and material equipment, advertising and promotion, the church will never be more successful than the pastor they employ.

A church is identified with the pastor it keeps. The doctrines of the church are interpreted by the community through their study of the pastor's life and ministry. The sincerity of the church and the integrity of its people are judged in the community by the pastor of the church. The name of the church is given significance by its minister. The people of the church have confidence and pride in their church or are embarrassed by their church very much according to their right to be proud of their pastor; better a strong pastor in a small church than a weak pastor in a large church. A church will gradually conform to the stature of its minister. Given a strong pastor for a few years and a church takes on strength. Given a weak pastor for a few years and the church shrinks to his size in public acceptance and in the hearts of its members.

No pastor should strive to be popular for the sake of personal popularity. Yet every minister should strive to be accepted in the community for the sake of his usefulness to the kingdom of God. Every pastor should strive to be so much loved in the community that his church will have the largest possible influence for Christ. Give any church a good

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enough pastor and that church will eventually have a good standing in the community. Every pastor should expect to face and solve many problems in public relations in every pastorate. I have long since come to realize that most of the public relations problems of my church are sitting in my chair and will have to be worked out inside my coat, hat, shoes, and gloves. My own head, heart, hands, and feet will have to be the chief human resource of my church. Why shouldn't it? For I am their major investment.

A minister belongs to the world. His salary may be paid by the church and his call may be from God but his duty is to the whole world. He must make the world around him open its doors to the God who calls him and give attention to the church which hires him.

A minister who cannot get the favorable attention of the community at large will never serve, in any large way, the Lord or the church. Jesus spent His life serving the world and the community, with little attention to the organized religious groups and their dictates. He gave himself to the public and "the common people heard him gladly."

If I am an investment in public relations, made by my church, how can I best become favorably known in my community? How can I make their investment a good one and how can I best serve the interests of God and the church by making a large place in the community life and acceptance? In other words, how can I as a minister become favorably known in my community?

I. HE WILL BE KNOWN BY THE WAY HE LIVES.

The pastor's life must be a life of uncompromising godliness. The community does not expect him to compromise in order to make friends.

They expect him to uphold the doctrines and standards of his church and live according to them. They will be disappointed in him if he does less. They expect him, however, to live a life proportionate to his doctrines. They expect him to religiously obey all the laws of the community. They expect him to conform strictly to the hunting and fishing laws when he goes hunting or fishing. They expect him to obey all the fire laws and camp sanitation laws when he is in the woods. They expect him to obey all the traffic and safety laws at all times. They expect him to be honest and dependable. They expect him to be prompt at all appointments and dependable in all the assignments he accepts. The way he lives up to what the community expects of a minister is the first test of his efforts in reaching community acceptance.

The minister in the community is known by the courtesy he shows his wife and children, the dignity of his conduct in church services, and the nobility of his mien on all occasions. The community forms its opinions of the pastor by the hour he arrives at his study in the morning and the diligence of his working habits. They form opinions of him by the way he dresses, the English he uses, and the poise of his bearing. They learn to believe in him by the way he answers his letters, and keeps his promises to call back on the phone or to call in the home "sometime."

II. HE WILL BE KNOWN BY THE WAY HE WEEPS—"Jesus wept."

He wept with the people who wept. When people's tears mean something to the pastor, people will soon know it, and they will open their doors and their hearts to him. When people's problems become real to him and they know that he really cares, they will soon remove every barrier between

them and him. The minister who sincerely loves people, all people, will find that his church is soon accepted in the community. He must really feel for those in trouble and really seek to help the fallen, comfort the brokenhearted, and support the weak. If his interest is only professional and perfunctory, they will soon know that it is merely a show to be used for building a church, and they will close the door. The pastor who really loves people will soon be a popular pastor in the community. Not only will he be popular, but the church and the Lord will become popular through him. He is a good public relations man if he really loves folks. The man whose heart will really weep with folks who weep will have no trouble with the public.

III. HE WILL BE KNOWN BY THE WAY HE PREACHES.

Pastors need to be good preachers. They need to preach good sermons. Their sermons should be the product of real work and study. There may be other ways of getting known more quickly, but there is no way of becoming known more favorably than by being a good preacher. Good preaching comes hard. It means lots of reading, study, and sweat. It means studying the needs of people and studying the ways, trends, problems, and foibles of humanity. Every preacher should preach to the needs of people. Of course he should preach the gospel, but these should be gospel sermons that will help folks live and face their problems. These sermons should not only help folks know God but also help them know themselves. They should be filled with variety and with punch and with unction, but always delivered with the people's needs in mind. Not only the regular sermons but the special services are major public relations

exposures and should be handled with great care. A funeral or a wedding is a major public responsibility. It must be done with dignity and correctness. It must be done with genuine sincerity and holy reverence. The preacher should never let funerals become a form, or let weddings become a party. A funeral should be planned with utmost care, even if it is a very small one and even if it is but one of three conducted on the same day. Each one is still for somebody's loved one and he deserves the finest. Weddings should be rehearsed with utmost precision and the pastor should go over his part, so that he will do his part well. I have conducted many hundreds of weddings but I find I must still be more and more strict in my demands upon my own preparation for the occasion.

IV. HE WILL BE KNOWN BY HIS CONTACTS.

The pastor will be known by his co-operation with other churches, with service clubs, civic groups, and every group that calls upon him for any performance of service. His co-operation with the public schools, the city government, and with various projects must be with studied dependability. He must not let himself be caught in some campaign that is poorly thought through and which will backfire. He must not be used as a tool for other groups nor dare he allow his office as a pastor to be commercialized nor his name as a minister to be used in any publicity stunt. He must choose his projects carefully and then carry his full load of work in them.

V. HE WILL BE KNOWN BY THE WAY HE ADVERTISES.

The public will form opinions of the pastor by their reaction to his advertising. His sermon topics must be well chosen and sensible. His choice

of words must be such that the general public will understand them. He must avoid the sensational, the gaudy, and the cheap. He must never be offensive to other churches or other groups. He must respect all people if He would have all people respect him.

The church is known by the pastor it keeps. The pastor is his church's most expensive investment in public relations. He must make the church's investment pay off, for it will never be able to lead people to the Lord until the doors are opened by good public acceptance.

No minister can realize his purpose for living unless he knows how to

give himself "a living sacrifice" to the people about him as well as to God. Often our intentions have been good but our technique poor. Sometimes we have been heroes when fighting windmills and failures when fighting sin. Sometimes we have been brave before noisy foes and galvanized with fear before a secret frustration. Sometimes we have been willing to die for the right but have allowed ourselves to be killed by our own carelessness before we reached the place of our cross. We easily and often underestimate the extent of our contacts and the expanse of our responsibilities. Wherever the minister goes he is "Mr. Public Relations" for his church and for his Lord.

The Ministry

By Edward L. Dowd*

*Awakening by morning light
To kneel and wait within secluded walls
For Him I view by faith, not sight,
Until His mantle falls
And me installs,
I cannot walk abroad with shepherd heart.*

*Upon the threshold of the day
To dip the deep Word as a quenching pool,
Refreshing for the untried way
Which lies beyond the rule
Of academic school,
I then can venture to the street and mart.*

*For in the noonday scene
Dark needs uncovered show a deep despair
Where none may intervene
Unless they can prepare
Fresh pools of prayer,
And pass the drink which will new life impart.*

*Asst. Pastor, First Church, Chicago, Illinois.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 3:21-24

"A" OR "THE"?

THE EARLY PART of verse 21 speaks of "the righteousness of God" (K.J.V.), "a righteousness of God" (A.R.V.), "the righteousness of God" (R.S.V.). What are we to choose?

As usual, the American Standard Version gives the most literal translation. The Greek does not have the definite article here. However, the phrase could very accurately be rendered "God's righteousness." A. T. Robertson defines it as a "God kind of righteousness."¹

Basically, the problem is the same as in 1:17. There it was noted that Sanday and Headlam suggest a two-fold interpretation. The same holds good here. "The righteousness which he has in view is essentially the righteousness of God; though the aspect from which it is regarded is as a condition bestowed upon man, that condition is the direct outcome of the Divine attribute of righteousness, working its way to larger realization amongst men."²

This righteousness is not a law-righteousness (v. 21) but a faith-righteousness (v. 22). It comes by faith in Jesus Christ and is bestowed on all who believe. The American

Standard Version appears inconsistent in adding the definite article before righteousness in verse 22. In the Greek the expression is exactly the same as in verse 21.

DISTINCTION OR DIFFERENCE?

The King James Version reads, "for there is no difference" (v. 22). The revised versions have "distinction." To some the change of words may seem to be "a distinction without a difference"!

But there is a difference between the terms, as suggested by the phrase just quoted. Two things may be essentially different and yet no distinction be made between them in practice. But the precise point being made by Paul here is that God makes no distinction between Jews and Gentiles; He treats both the same way. So probably "distinction" is preferable here. The Greek word *diastole* is used in the New Testament only by Paul—here, in 10:12 and in I Corinthians 14:7. In the last scripture it is used of "a distinction" (K.J.V.) in musical sounds. The usage in 10:12 is the same as here. It would seem best to translate it "distinction" in all three places.

THE UNIVERSALITY OF SIN

Verse 23 is the most definite statement on this subject in the entire Bible. The language of the King James Version is familiar to all: "For

¹"Word Pictures," III, 346.

²Sanday and Headlam, "Romans" (ICC), p. 82.

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all have sinned, and come short of the glory of God." The American Standard Version reads: "For all have sinned, and fall short of the glory of God." This may seem more awkward, but it is more accurate. For the King James rendering could be taken as meaning: "All have sinned, and [have] come short of the glory of God." It thereby fails to bring out the distinction (or difference!) between the tenses in the Greek. Actually, the first verb is in the aorist tense, "sinned," and the second is in the present tense, "are falling short." Not only is it true that all have sinned in the past; it is also true that all (apart from the grace of God) fall short, here and now, of God's glory as He wishes it to be manifested to them and *through* them.

THE GLORY OF GOD

The word *doxa* was used in classical Greek for "opinion" or "reputation." In the New Testament it means "recognition, honor," and then "brightness, splendor, glory." In the Old Testament *the glory of God* "is used of the aggregate of the divine attributes and coincides with His self revelation."³ Vincent suggests that the phrase here means "the honor or approbation which God bestows."⁴

REDEMPTION

The phrase "the redemption that is in Christ Jesus" (v. 24) could well be taken as the theme of the Epistle to the Romans. It is through this redemption that we are "justified freely by his grace." This is the message of Romans in a nutshell.

The word "redemption" is *apolytrosis*, which occurs only ten times in the New Testament (Luke, Pauline Epistles, and Hebrews). In Romans it is used again only in 8:23.

Abbott-Smith defines the meaning as "release effected by payment of ransom."⁵ This is because it incorporates the word *lytron*, which means "ransom." The latter is used frequently in the papyri for the price paid to free slaves. Deissmann writes: "*Lytron* for a slave's redemption-money is found . . . several times . . . in inscriptions from Thessaly."⁶ He also says: "When anybody heard the Greek word *lytron*, 'ransom,' in the first century, it was natural for him to think of the purchase-money for manumitting slaves."⁷

Some have tried to eliminate the idea of "ransom" from *apolytrosis* and make it mean simply "deliverance." But Sanday and Headlam's words are well supported when they say: "We can hardly resist the conclusion that the idea of the *lytron* retains its full force . . . describing the Death of Christ. The emphasis is on the cost of man's redemption."⁸ They add a salutary word of warning: "We need not press the metaphor yet a step further by asking (as the ancients did) to whom the ransom or price was paid."⁹

Trench agrees with this emphasis. He writes: "For *apolytrosis* is not recall from captivity merely, . . . but recall of captives from captivity through the payment of a ransom for them."¹⁰

³Op. cit., p. 53.

⁴"Light from the Ancient East," p. 328.

⁵Ibid., p. 327.

⁶Op. cit., p. 86.

⁷Ibid.

¹⁰"Synonyms," p. 290.

³Vincent, "Word Studies," III, 42.

⁴Ibid.

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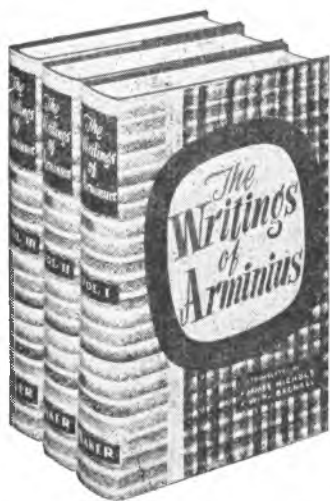
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The Challenge of a Rural Pastorate

By Alpin P. Bowes*

RECENTLY I HAD the opportunity of hearing a rural minister speak of her love, vision, and achievement for God in her rural pastorate. Eleven years ago she accepted the call to two small churches as her parish in a mid-western prairie state. The buildings and grounds were run down and in need of repair. On her first Sunday there were eighteen present at one of the churches and twenty-five at the other, wondering if a woman preacher would survive long in the succession of pastors they had had.

But here was a pastor who felt called of God to the field and proceeded to learn to know and love the people and the community. Although the area was sparsely settled, there were far more people outside the church than those who had already been won, and this circuit was the only evangelical witness in the area. This was not a two-year or even a four-year temporary assignment until a better call was received, but a mission until released by God.

The results of consecrated service are now quite evident. The boys and girls of the community have been reached for God and the church. Eight of them feel called to full-time Christian service, one of these now in seminary. Some of these young people have earned recognition and honors for scholastic achievement. Many more families have been brought into the church, as the membership has grown from 25 to 114. They have

taken pride in their building, and improvements have increased the property value from \$2,000.00 to \$30,000.00. Missionary giving has increased from \$50.00 a year to \$1,500.00. Older people have been brought to the place where they too have sought and found Christ as Saviour.

These results have not come about by an increase in population in the area, but by patient preparing of the soil, sowing of the seed, cultivation and care of the young plants, until the harvest was ready for reaping. This rural pastor has become a part of the community during these eleven years and still is able to see a greater challenge for the next decade than the accomplishments thus far. She is not looking for a change in pastorates, for, as she says, "A new flock will not make a better shepherd."

Not every rural pastor will be called to serve one church for eleven years, but there is a need for longer pastorates in this field. There is no more challenging service than in the rural church, but results are achieved on a long-range basis. Rural and small town people need the best of pastors and the best a pastor can give them. The rural minister lives closer to the people than his city brethren. He must study to be a good preacher, for if his messages do not feed the flock, there is nowhere else for them to go.

The success of the rural pastor is not measured by the same standards as are sometimes assumed by those who become immersed in the secular concepts of our urban civilization.

*Associate, Department of Home Missions and Church Extension.

The architecture of his church building may be painfully simple; his "educational unit" may be in the basement; his church budget may seem incredibly small; his parsonage may be modest; his Sunday school may not show a 10 per cent gain every year. His success is measured in lives that across the years he has succeeded in opening to the Master, in

boys and girls whose steps ~~have~~ been guided until they have made every major decision in life with God's help, in imperfect Christians who have been led into mature, sanctified personalities. Let no rural pastor feel his calling is less significant than that of the pastor of the "First Church" on the district.

CRUSADE FOR SOULS

Supplied by V. H. Lewis*

This is the continuation of the paper by Rev. Milton L. Bunker, "The Pastor and the Crusade Program," the first part of which was printed in the last issue. If you did not read it, we suggest that you get your last issue and read it now. If you did read it and its truth has slipped from your memory, review it before you read this last part.—V. H. L.

Crusade Planning

The Crusade properly planned will be the means of getting many new people into our services between revivals and special evangelistic campaigns. These people will become acquainted with our folk and our Nazarene type of worship. They will be called on by our people. They will learn of the doctrine of the church and somewhat of our standards. They will be indoctrinated and ripe for a revival.

Pastor friend, a proper and prayerful promotion of our Crusade for Souls is our only hope to have suc-

cessful revivals and evangelistic services regularly on Sunday evening.

Pastor, you must ever keep the challenge of the Crusade before your congregation. It is not enough to speak generally and periodically. It must be specific and personal, and presented prayerfully and powerfully until it becomes imperative with our people that they win souls.

Too long we have elected our department heads, trustees, and stewards, appointed our teachers, called our pastors, and hired our evangelists and sat back and assumed we had fulfilled our soul-winning responsibility. This is a grave error, and as pastors we must present a challenging ministry to offset this misplaced emphasis. Every Christian must see that he is personally responsible to God for the salvation of others. Not only are we saved to serve but we are sanctified "that the world might believe." Not just that we might enjoy an experience but that we might evangelize the lost of earth about us!

*Executive Secretary, Department of Evangelism.

The genius of our Christian faith is that it must be shared to be enjoyed. This is the primary purpose of our sanctification. Our people need to be reminded of this frequently in our ministry.

If we believe souls are lost, if we believe the hour is late, if we believe we have the gospel the people need, then we must preach it until the layman believes it and feels it and practices it.

THE PASTOR'S PROGRAM

I am sure that too many of us as pastors permit too many of our Sunday schools and churches to stay too long in the twenty-five to fifty or fifty to one hundred brackets. Some of our schools and churches are no larger now than they were five to ten years ago. In fact, some are averaging less. It would seem to me that any church which can get its young people and adults to give two hours a week to visitation evangelism could transform itself within a year or two. If a pastor devotes ten hours a week in a definite soul-winning endeavor, his time and effectiveness could be doubled by having five members of his congregation to give just two hours each week. Our lay people can strengthen and supplement the work of the pastor. Where is there a pastor who can find only five to help? Most of us can find far more than five and double, triple, yea, go far beyond what we are now doing to reach scholars for our Sunday schools, souls for our Saviour, and members for our churches. If we can, but don't, remember we too will be responsible to God for failing to do what we could have done. We need to rally our people to this great Crusade. I fear we have not yet begun to discover our potential and become accelerated to the great task of soul winning.

May I ask of each of you that seem

to be at a standstill in your churches, could it be that your nominal successes have been commensurate with your nominal attempt to challenge and arouse your people to feel that stewardship of time and service is as much a vital part of their Christian living as some other phases which are regularly emphasized?

It is essential that we maintain God's blessing in our services and on our lives. This is vital to our continued spiritual success.

There is one danger, however, that I wish to call to your attention. Too often we are content to enjoy our religion within the confines of the church. Our religion needs to be expressed outside the church, in the community where we live and work. Spiritual blessings merely enjoyed and not applied in service to be a blessing to others will result only in inactivity and spiritual stagnation.

May God help us to challenge our people with the full responsibility of souls and with the urgency and imperativeness of the task.

Always keep in mind that our mission is not our pulpit ministry alone. We must challenge the entire church and all of its departments until the young people promote the Lamp-lighters' League to deal with a soul each month, the Nazarene Foreign Missionary Society promotes foreign missions to the ends of the earth through the general church, the Sunday school has a visitation evangelism in which every unchurched family in our community is being faithfully called upon, and we are crusading for Christ on our districts in the interest of home missions. Engage every department and person in a great Crusade for Souls Now.

THE PASTOR'S PURPOSE

The main purpose of our church is evangelism and the special emphasis

is holiness. This should always be our major objective. Our first task is to lead people to Christ, then on into the experience of holiness. Too many times we have stopped there as though it were the end. This isn't the end. One may have a right to heaven but certainly isn't ready for heaven by merely having been saved and sanctified. He is ready, however, to become an established Christian and an experienced soul winner. Hard as it may be to get people to an altar, it is usually harder still to get them to become active soul winners. We have a responsibility, too, to conserve the results of our Crusade. Our gains are too small because our losses are too great. Our new converts are oftentimes not worked into places of service and responsibility. Pastors, we could show greater gains if we would strive more earnestly to conserve the results of our Crusade.

THE PASTOR'S PASSION

This Crusade, infused with the right motive, will not wear out. Rather it will become a year-round program of evangelism. Let us go "all out for souls." For this task, pastor and people have been chosen by the Christ. He said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." He also said, "As my Father hath sent me, even so send I you." Jesus is our supreme Example of soul passion and soul winning. He was a Personal Worker. Seven of the twelve disciples were won through personal evangelism. His ministry opened and closed

on that note, from the winning of Andrew to the winning of the thief on the cross. In between these epochal events He gave personal attention to individuals, preaching along the way-side, the seashore, from a boat, at a well, or from the mountainside. Jesus did not wait for men to come to Him; He went after them. As the Son of Man, He came "to seek and to save that which was lost." As His servants we must follow Him in personal soul winning; we too must seek and save those who are lost. Truly, we have been called and commissioned by the Christ for this Crusade. We must aggressively carry the good news. We must go! "The people will not seek; they must be sought. They will not come, they must be brought."

Let us Crusade! Let us Crusade for Souls Now until new people will be brought into our Sunday schools, new friends into our church services; until there will be seekers at our altars, souls saved, believers sanctified and ready to serve, new blood and life in our congregations, church problems solved, revivals such as we have not known, additions to our church membership, finances increased, a new spirit of love and burden for the lost, and the work of Christ and His church going forward along every line.

This is the method and motive of the Crusade and this is the answer to our needs. We have the men, the means, and the message. Let us not fail our Christ, our church, or lost souls for whom the Saviour gave His all. Let us continue with renewed impetus our "Golden Anniversary Crusade."

INDUSTRY

Some of the busiest people in the world are only picking up the beans they spilled.—*Sunshine*.

The Shepherd and the Shorn Lambs

By Gregory Thomas

ONCE I PREACHED, and privately advised, that God has the answer to every problem, His grace is sufficient for every need. I did so because I believed it. I still believe it, with this difference. I have learned, that while it is true that God is all-sufficient, His people sometimes get in places where they are unable to take hold of that sufficiency. In those times they desperately need human help to *help* them take hold. Now I have an understanding of the gropings of such needy people that I once lacked completely.

I have always been a person of stable moods, never melancholy, a fighter. From the time of my conversion my Christian life was victorious and blessed. As I look back I see I had an innate inability to sympathize with others. I realize now that my attitude was close to smugness. I not only could not understand the spiritual battles of others; secretly I was impatient with those who had them and could not obtain victory. During this time I took classes under a well-known teacher in "Pastoral Psychology." I remember a statement he made which I privately rejected as an overstatement. He said, "In every congregation, however small, there is a percentage of people with psychiatric needs, and the percentage increases with the size of the congregation." I still felt that a Christian should never suffer defeat.

A SHEPHERD IS SHORN

I learned what I needed to learn in the furnace of affliction. There began in my life a series of griefs and

anxieties such as I had never known before. I lost my mother with a sudden heart attack. Her shocking death was the beginning of the end for my dad and after a long illness, which literally wore out the entire family, he too went to be with the Lord. My daughter contracted a disease which medical science knows little of, necessitating two major operations and leaving her in an extremely nervous state. My youngest son, at eighteen, was lost for months in the European theater. There developed a domestic situation which I could neither bear with grace nor change. The final crushing blow was strife and dissension in the church I had prayed and wept for so often. All this piled upon me in about five years' time.

I spent hours each day, praying and weeping, whole days fasting. It seemed in spite of my frantic grip on God my soul was being dashed to pieces in despair. As outside pressures increased, mental and spiritual anguish all but engulfed me. For the first time in my Christian life I found myself utterly unable to avail myself of the sufficiency I *knew* was in God for me.

The flesh cannot long bear the agony of such mental and spiritual stress and my body broke under it, at last. Now real physical illness, with its attending pain and expense, had its day with me. For a long time life was not worth fighting for.

I learned then how difficult it is to find human help in such a time of need. Sympathy, yes, for a time at least, but not real understanding. I never sought psychiatric treatment

because I was unable to find a Christian psychiatrist. I could not even find a real Christian doctor, in my section. The kindest thing any doctor said to me came from the lips of a Roman Catholic. He said, "It is not only cruel, but stupid, to tell a person suffering from nervous or mental strain to snap out of it, or to get hold of himself. It would be as sensible to tell a person suffering a severe gall bladder attack to quit feeling pain, and it would be equally unkind."

The attitude of others was not half as bad as the self-condemnation I poured upon myself. The enemy of my soul taunted me with the thought that I could not be in good standing with God and be so defeated.

It was finally discovered that I had a glandular deficiency which had not only affected my physical but my mental well-being. Perhaps it had been more or less dormant for a long time and needed only special stress to trigger it. Certain it is that I could have borne the tests of life better had there been no underlying physical weakness.

But I had learned the lesson. I knew what it meant to suffer the canker of grief day and night, to wrestle with the spiritual powers of darkness, to be beaten down on my face into the bitter dust of defeat. In my heart there flowered a great compassion for the people of God who faint under the load. Let me tell you about some I have known.

Helen and Sam were a fine young couple with four healthy, lively youngsters. Sam had a good job, they had a good home, they loved the Lord and each other. But illness struck Helen and she went into a complete nervous breakdown. Last summer she was desperately trying to regain a semblance of her old self. The house, the children, all the demands of life, were too much for her.

One morning the teacher of her Sunday school class bore down hard on the point that if one were living as close to God as he ought to live he just *would not* suffer mental, emotional, or nervous disorders. The same morning the pastor brought his message on the same subject. He asserted confidently that we are to be victors through Jesus Christ, our Lord. There is to be no defeat in the life of the Christian. He is a great preacher, and pastor of a great church, but he drove a dagger into at least one heart with that message, for Helen was there. As a result of that service she was in a state of extreme agitation, weeping and hysterical, casting all her confidence away. It took months to undo the damage.

In a small church in one of the larger cities, a middle-aged woman I will call Mrs. T. was gloriously saved. When her husband could not force her to go the way of the world with him as before, he divorced her on trumped-up charges. She had three children. For a long time Mrs. T. prayed and believed God to save her husband and reunite their home. The church held her in high regard and prayed with her. But after two or three years her husband remarried and established another home and that was a blow from which she could not recover.

She began minutely scrutinizing her life and experience, seeking the reason for her unanswered prayers. Again and again she publicly confessed some minor breech, real or fancied. Every service found her at the altar, in an agony of self-examination, after which she made elaborate confessions and restitutions. She became an embarrassment to the pastor and people. Their high regard for her gradually faded. No one wanted to pray with her, for no one knew how to deal with her. Her suffering was real and pain-

ful to see. At last her whole personality crumbled, and she had to be confined in the state asylum.

After several years of treatment she is out, cured, still saved, still attending the same church, but with a deep scar in her personality which she will always bear. Of course the general opinion in that entire suburban area was, "She went crazy over religion." What a reproach to the cause of God! If someone had recognized the symptoms of mental illness in time, her tragedy might have been averted.

Do not misunderstand me. In no sense do I advocate that a pastor is to attempt to deal with real mental disease. But *he should be able to recognize it*. May I quote from *What You Should Know About Mental Illness*, by Dr. Orin Ross Yost? "Is it possible for the clergyman to deal with all the emotional problems that are presented to him in the course of his pastoral counseling? Not all problems can be so dealt with. Frequently the clergyman will recognize that there is need for professional psychiatric help . . ."

Some years ago, while visiting my old home town, I called on John, whom I had known nearly all my life. He had been a strong, outdoor man, but now I was appalled to find him a weeping, shaking shell of a man. He suffered excruciatingly with arthritis and more excruciatingly with shattered nerves and a demon of despondency which made life a hell for him and his loyal wife. He cried for hours each day. He would not allow Alice to leave him alone, even long enough to do the necessary chores, fearing he would do himself harm.

I talked to him as tenderly as I knew how, prayed as fervently as I could, and went away with an aching heart. How could such a man, a Christian man, come to such a pass? The immediate answer was that one

of his daughters had been involved in a deplorable situation, her home broken, her name slandered, apparently wrongfully. Already suffering with arthritis, he brooded over the wrong done to his loved one, and almost at once was on the toboggan slide down.

But his story has a happier ending. Cortisone came along and, on a purely experimental basis, was administered to John. Miraculously, his pain faded almost overnight and he could move about normally once more. More miraculously, his sick mind and nerves were also healed. Recent research has shown that some mental disease has a physical origin.

I visited my home town again not long ago and after the morning service shook hands with John. But what a different John! He was bright-eyed and cheerful, able to do the chores of his own small farm and work in spare time for his neighbors. "God sure remembered me," he told me. As we talked further he said this, which grieved me. "I know Brother M. [his young pastor] lost all patience with me. He came and talked and prayed with me many times. But he finally told me to take hold of myself and trust God. He said I must stop being such a burden to Alice, that she could not stand much more. As if I did not know all that!" Yes, I pondered as I looked silently at him, one *does* know all that, but doing something about it is another thing.

My eyes misted at the picture he had painted in those few words. Can you imagine what it means to a man, who feels himself to be a weak, contemptible coward, to be so rebuked by another, standing in the full bloom of health and youth? I can.

THE SHEPHERD'S TASK

There are many less serious cases. With the new insight I have, I see

them everywhere, in all sorts of Congregations: those who love God with all their hearts, who believe His promises and trust His love, but who face difficulties so great they cannot win the victory they pray for. They need the extra lift of a human hand, yours or mine.

Let us then carefully and prayerfully undertake counseling our people. Let us realize both the need and our responsibility. And let us prepare ourselves as adequately as possible for the task: first, by the tender pastor's heart, which only God can give us; and second, by prayerful study. The pastor is not to be a psychiatrist, but he should be a good psychologist. Understanding normal behavior patterns, the alert pastor will

be able to discern the abnormal when he finds it. He does well to utilize the techniques of the Lord Jesus, who was the world's greatest Psychologist. He is the greatest Psychiatrist also, but into that field few pastors dare (or ought) to venture.

We are living in a dreadful age, when the pressures of life are becoming increasingly strong, and the elect will not be spared. On the contrary, they seem to be the particular focal point for much pressure in our world today. Some will break under it; some *are* breaking under it. In Isaiah 56:11 God passed an indictment upon the religious leaders of Israel. He said, "They are shepherds that cannot understand." May He never have cause to say the same of us.

ONE MAN'S METHOD

Helping Our Juniors to Develop a Church Consciousness

GOD HAS recently blessed our church with the salvation of a number of the members of our Junior Society. It was the feeling of my membership committee and myself that they should be received into membership in our church. The children were first interviewed by me in an informal manner as to the fact of their Christian testimony and the standards of our church as set forth in our *Manual* as they related to them. Of course, the consent of the parents was obtained in each case by each child's asking the parents' permission to take this important step.

On the day of their uniting with the church we had these children all come forward in a group. We read them the church vows, endeavoring to translate them into terms easily understood by our youthful candidates for membership. When they had given assent to the vows of their church we then presented them with four different items in order to help them in a tangible way to realize the importance of the step that they had taken.

First we presented each child with a copy of the church *Manual*. This was a gift to be treasured in later

years as each was inscribed by the pastor with an individual message to the child. Respect for the *Manual* was urged with each individual presentation. It was pointed out that this book is the interpretation of the scriptural standards of conduct as Nazarenes believe.

We then gave each child a certificate of membership suitable for framing. The certificate, printed in an attractive fashion and signed by the pastor, gives the statement as to the act of uniting with the church and the date. Many of the children have already framed theirs and some have put them away with their Cradle Roll certificates and other mementos.

We use the "account-o-lope" envelope system in our church stewardship program. Each child was given an individual set of "Account-o-lobes" with his own assigned number by our church treasurer. Already the Sunday morning collection plate is showing envelopes containing nickels, dimes, and quarters as the tithe of our new members. We emphasized the fact that tithing is a basic Nazarene doctrine and that the time to begin the practice is when you first unite with the church.

In our city the Episcopal church presents each of its youthful communicants a silver medal upon which is inscribed the statement, "I am an Episcopalian." The Lutheran church

has a similar medal with a statement of membership in that religious body. I recently saw a Roman Catholic St. Christopher medal with the inscription, "I am a Catholic. In case of injury call a priest." I felt that I would like to give our children some means of identification that they could show their schoolmates, as did these youngsters of other faiths. Happily we discovered in the catalogue of our own Publishing House the little pilot wheel pins with the word "Nazarene" inscribed on them. These pins are not large and gaudy in appearance but are beautiful in their dignified simplicity. The price being reasonable, we were able to present a pin to each child. These pins are worn to school and proudly shown along with the glad testimony as to membership in the Church of the Nazarene.

When we welcomed the new members into our fellowship, I as the pastor welcomed each one with a handshake. Then the Sunday school teachers and junior supervisors followed along with the parents and friends. The blessings of God fell graciously upon us as tears of joy flowed and shouts of praise arose during this part of the service. Several weeks have passed now but we are daily thrilled to watch the rapid spiritual development of our junior Nazarenes.

—ROSS HAYSLIP, *Pastor, Carthage, Missouri*

SUNDAY-SCHOOL EVANGELISM

Wise is the pastor who realizes the importance of gathering the children in for Christ. It is his responsibility and he cannot rightfully place this responsibility on the Sunday-school teachers.—J. N. BARNETT.

SERMON WORKSHOP

Contributed by Nelson Mink*

LISTENING IN ON THE GENERAL SUPERINTENDENT

"We are not here accidentally, but we will be here incidentally unless we fulfill our task."

"Early Nazarenes believed God was able to do anything that needed to be done. They had also a sacrificial consecration that was almost reckless."

"Any time any two people get along in harmony there must be a giving in a little."

"Every church ought to be tackling something too big for it."

—DR. HUGH C. BENNER *at the 1956 General Assembly*

NERO AND PAUL

Nero and Paul disagreed as to the person of Christ. Who won? Well, we name our boys Paul and our dogs Nero.

SERMONS ON FREEDOM

One Nation, Two Flags
The Price of Freedom
Freedom's Holy Light
When Freedom's Sword Was Forged
Maintaining Liberty in Christ
Finding Freedom from Sin
More than Liberty
The Foundation of Freedom
The Limits of Liberty
Your Part in Freedom
Christianity and Democracy
Freedom's Friend

—Selected

JOHN 14:6

Jesus is the *way*, in which we should go; Jesus is the *truth*, which we should all know;

Jesus is the *life*, in which we should grow.

—Selected

THE FIRST SIN OF THE EARLY CHURCH

Acts 6:1, "And in those days . . . there arose a murmuring . . ."

Nothing is easier than faultfinding. No talent, no self-denial, no brains are required to be set up in the grumbling business. Murmuring was what condemned the children of Israel in the wilderness.

GOD CALLS BUSY PEOPLE

Scripture and history attest the truth that when God wants a man He calls a busy one.

Moses was busy with his flocks at Horeb.

David was busy with his father's sheep. Elisha was busy plowing with twelve yoke of oxen.

Amos was busy following his flock.

Peter and Andrew were busy casting their nets.

James and John were busy mending their nets.

Matthew was busy collecting taxes.

Saul was busy persecuting the friends of Christ.

William Carey was busy making shoes when God called.

—Selected

*Pastor, Waco, Texas.

Food for Mind and Heart

PLEASING GOD

An old railroad conductor, carefully punching tickets at the train entrance on a very cold night, was criticized by some of the shivering passengers hurrying to get aboard. Somebody said, "You're not very popular tonight, Conductor." He calmly replied, "I'm mainly interested in being in good standing with the superintendent of this railroad." God's man had better see to it that the Heavenly Superintendent approves and not worry too much about the complaints of some of his hearers.—VANCE HAVNER, in *Rest for the Weary* (Fleming H. Revell Co.)

* * * * *

INTELLECT

The idolatry of the intellect produces men and women who move farther and farther away from the creative forces of religion in actual life.—LYNN HAROLD HOUGH, in his sermon "Sanctified Idolatry, Some Present-Day 'Golden Calves.'"

* * * * *

SALVATION

Education will broaden the narrow mind, but it takes religion to cure the big head.—*Chicago Crusader*.

* * * * *

SELF-ESTEEM

Too many of us are guilty of "one-troversion," a word to describe a man who asks questions of himself and then answers them himself—and then, relying solely on this handy team, attempts to base actions and decisions on the knowledge gained by this ready interchange of ideas. Onetroverts are getting all too common . . . some of them in high enough places to do the country some harm.—*Monsanto Mag*, Monsanto Chemical Co.

MISFORTUNE

If all our misfortunes were laid in a common heap, whence everyone must take an equal portion, most people would be content to take their own and depart.—*Selected*.

* * * * *

LOVE

Several years ago Meyer Leven wrote in *Collier's* magazine about a girl in an orphan asylum. She was quite unattractive and with many annoying mannerisms, so that she was shunned by the children and disliked by her teachers.

The head of the institution looked and longed for a reason to send her off to some reform school. One afternoon the opportunity came. She was suspected of writing clandestine notes to people outside of the orphanage. One of the little girls had just reported, "I saw her write a note and hide it on a tree near the stone wall. The superintendent hurried to the tree and found the note, then passed it silently to his assistant. The note read, 'To whoever finds this: I love you.'"

Someone else wrote a note and put it on a tree outside the city wall. Of Him, too, it was written, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men." So they sought to get rid of Jesus. They took Him out to Calvary's hill, where they crucified Him. They nailed Him to a tree. But when men go there they find on that tree a note that reads, "To whoever finds this: I love you."

—WM. R. BUITENDORP

* * * * *

SUCCESS

Successful living is pretty much getting up every time we have been knocked down.—*Chicago Crusader*.

Selected by the Editor

July 7, 1957

Morning Subject: GOD'S MANIFESTED GRACE

TEXT: Titus 2:11-14 (R.V.)

- I. **THE EXPERIENCE GRACE CONFERS**—"The grace of God hath appeared bringing salvation" (v. 11).
 - A. Which pardons us—"That he might redeem us from all iniquity" (v. 14).
 - B. Which purifies us—"And purify unto himself" (v. 14).
 - C. Which possesses us—"A people for his own possession" (v. 14).
- II. **THE ETHICS GRACE INSPIRES**—"that we should live" (v. 12).
 - A. Personally—"soberly."
 - B. Socially—"righteously."
 - C. Spiritually—"godly."
- III. **THE EXPECTATION GRACE AROUSES**—"Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (v. 13).
 - A. In the first advent, grace was revealed; in the second, glory shall be revealed.
 - B. It is the work of grace to prepare us for the glory!

—W. E. McCUMBER, *Pastor*
Thomasville, Georgia

Evening Subject: THE MIGHTY SAVIOUR

TEXT: Hebrews 7:24-27

- I. **THE POWER BY WHICH JESUS SAVES**—"He is able to save."
 - A. The power of boundless love—"to make intercession."
 - B. The power of endless life—"he ever liveth"; "he continueth ever."
- II. **THE PRICE AT WHICH JESUS SAVES**—"He offered up himself."
 - A. He was separate from sinners—"holy, harmless, undefiled, separate from sinners."
 - B. He became a substitute for sinners—"he offered up himself"; "for the people."
- III. **THE PEOPLE WHOM JESUS SAVES**—"Them that come unto God by him."
 - A. How extensive His salvation! "Them that come."
 - B. How intensive His salvation! "To the uttermost."

—W. E. McCUMBER

July 14, 1957

**Morning Subject: THE GREATEST SERMON EVER
PREACHED**

TEXT: Luke 3:22

- I. **THE SUPERLATIVE PREACHER**—"A voice"—God!
 - A. Men have been mighty preachers (Acts 2:36-41).
 - B. Angels have been mighty preachers (Luke 2:9-11; Matthew 28:5-7; Acts 1:10-11).
 - C. The Father is the mightiest of preachers!
- II. **THE SUPERLATIVE PULPIT**—"From heaven . . ."
 - A. Churches have established famous pulpits.
 - B. Nature has provided splendid pulpits (Mark 4:1; Matthew 5:1).
 - C. Heaven supplied the loftiest of pulpits!
- III. **THE SUPERLATIVE PROCLAMATION**—"Thou art my beloved Son; in thee I am well pleased."
 - A. Christ's sonship affirmed—"My beloved Son."
 - B. Christ's sinlessness attested—"In thee I am well pleased."
 - C. Christ's saviourhood accepted. The baptism consecrated Him to His atoning death for sinners (v. 21).

—W. E. McCUMBER

Evening Subject: A PORTRAYAL OF POWER

TEXT: John 1:35-42

- I. **THE POWER OF A WORD SPOKEN FOR JESUS** (vv. 35-37)
 - A. A word in season—"as he walked"—opportunity passing by!
 - B. A word of salvation—"Behold, the Lamb"—substitute for sinners!
- II. **THE POWER OF A LIFE GIVEN TO JESUS** (vv. 37-41)
 - A. Out of Andrew's life—Peter, the church, and two Epistles!
 - B. Out of John's life—a Gospel, three Epistles, and the Apocalypse!
- III. **THE POWER OF THE GRACE WIELDED BY JESUS** (v. 42).
 - A. Grace faces the real—"Thou art Simon."
 - B. Grace fashions the ideal—"Thou shalt be . . . a stone."

—W. E. McCUMBER

July 21, 1957

Morning Subject: THE GLORIOUS CHURCH

TEXT: Ephesians 5:18; 6:20

- I. **THE GLORIOUS CHURCH IS HOLY IN CHARACTER (5:27).**
 - A. Her dynamic for holiness is the Holy Spirit (5:18).
 - B. Her demonstration of holiness is right human relationships (5:22, 25; 6:1, 5, 8).
- II. **THE GLORIOUS CHURCH IS MIGHTY IN CONFLICT (6:10).**
 - A. The armor for her conflict (6:11-17).
 - B. The arenas of her conflict.
 - 1. Prayer (6:18).
 - 2. Preaching (6:19-20).
- III. **THE GLORIOUS CHURCH IS HAPPY IN CONTEMPLATION (5:27).**
 - A. A glorious destiny awaits her (5:27).
 - B. A glorious intimacy assures her (5:30-32).

—W. E. McCUMBER

Evening Subject: WHEN JESUS CAME

TEXT: I John 4:14

- I. **AS "THE SON," HE REVEALED THE UNSEEN GOD (cf. v. 9).**
 - A. God unseen, man's plight without Christ (v. 12).
 - B. God unveiled, man's privilege through Christ (John 1:18; 14:9).
- II. **AS "SENT," HE VALIDATED THE UNSEEN WORLD (cf. v. 9).**
 - A. By His timelessness (John 8:58).
 - B. By His kingliness (John 18:33-36).
 - C. By His adoptiveness (John 14:1-3).
- III. **AS "SAVIOUR," HE CONQUERED THE UNSEEN ENEMY (cf. v. 10).**
 - A. The sins of the world:
 - 1. Alienated man from the unseen God.
 - 2. Unfitted man for the unseen world.
 - B. The salvation of Christ:
 - 1. Reaches men exclusively (v. 15).
 - 2. Conquers sin completely (v. 17).

—W. E. McCUMBER

July 28, 1957

Morning Subject: FROM GRIEF UNTO GLORY

TEXT: I Peter 5:10

- I. CONSIDER THE DESIGNATION OF GOD—"The God of all grace . . ."
 - A. The God of grace for all men (Tit. 2:11).
 - B. The God of grace for all needs (Heb. 4:16).
 - C. The God of grace for all tasks (II Cor. 9:8).
- II. CONSIDER THE DESTINATION OF GLORY—"Who hath called us unto his eternal glory . . ."
 - A. The glory of eternal victory over sin (Romans 6:9-10).
 - B. The glory of eternal respite from suffering (Revelation 21:4).
- III. CONSIDER THE DISCIPLINE OF GRIEF—"After that ye have suffered a while, make you perfect, stablish, strengthen, settle you."
 - A. Suffering permitted by a gracious person—"God."
 - B. Suffering allowed for a gracious purpose—"Make you perfect" (II Timothy 2:12).

—W. E. McCUMBER

Evening Subject: YE ARE SAVED!

TEXT: . . . *ye are saved* (Ephesians 2:5)

- I. THE PAST FROM WHICH YE ARE SAVED—" . . . who were dead in passes and sins" (v. 1).
 - A. A past of rebellion—" . . . according to the prince of the power of the air" (v. 2).
 - B. A past of degradation—" . . . lusts of the flesh" (v. 3).
 - C. A past of condemnation—" . . . children of wrath" (v. 3).
- II. THE POWER BY WHICH YE ARE SAVED—"But God, who is rich in mercy . . ." (v. 4).
 - A. The motive of mercy—" . . . his great love" (v. 4).
 - B. The method of mercy—" . . . by grace" (vv. 5, 8).
 - C. The means of mercy—" . . . through faith" (vv. 9-10).
- III. THE PURPOSE FOR WHICH YE ARE SAVED
 - A. The immediate purpose—"created in Christ Jesus unto good works" (v. 10).
 - B. The ultimate purpose—"in the ages to come" (v. 7).

—W. E. McCUMBER

RICHES, RELIGION, AND REQUIREMENTS FOR SALVATION

SCRIPTURE: Matt. 19:16-22; **TEXT:** Matt. 19:21

INTRODUCTION: This is the story of a young man who had riches and religion, but did not meet the requirements for salvation.

- I. **THE YOUNG MAN'S RICHES**
 - A. The riches he had were material (great possessions).
 - B. The riches that he lacked were spiritual.
 - C. What he needed most was to be rich toward God.
- II. **THE YOUNG MAN'S RELIGION**
 - A. He was a good moral man.
 - B. He desired eternal life.
 - C. He kept the commandments (even from his youth).
- III. **REQUIREMENTS FOR THE YOUNG MAN**
 - A. To have a desire for spiritual things—he had.
 - B. Keep the commandments—he did.
 - C. Sell what you have—he failed.
 - D. Give to the poor—he failed.
 - E. Come, follow—he failed.
- IV. **THE YOUNG MAN'S REWARD**
 - A. Eternal separation.
 - B. Suffering.
 - C. Sorrow.

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

HOW TO BE UNPOPULAR

SCRIPTURE: Matt. 7:1-5

INTRODUCTION:

- A. Desire for popularity
- B. No book on how to be unpopular
- C. If you want to be very unpopular:
- I. **PASS HASTY AND HARSH JUDGEMENT ON EVERYONE.**
 - A. Don't bother to get all the facts.
 1. Rely heavily on hearsay.
 2. Forget that appearances are often deceiving.
 - B. Forget that censoriousness reveals ourselves.
 1. Tend to look for faults in others that we possess in ourselves.
- II. **USE A MICROSCOPE TO LOOK AT YOUR NEIGHBOR'S FAULTS.**
 - A. But look at your own through the wrong end of a telescope (v. 3, see Phillips).
 - B. Follow the example of the Pharisees.
 - C. Have two sets of weights and measures.
 1. One for your children's acts—one for others.

2. Flattering, minimizing names for your acts . . . ugly names for others' actions.
- III. BE A SELF-APPOINTED SPIRITUAL EYE DOCTOR.
- A. Forget that an eye operation is very delicate.
 1. Requires perfect vision.
 2. Requires perfect control.
 - B. Even more delicate if you undertake task as a volunteer.
 1. Patient not as sensitive if he asks your help.

CONCLUSION:

- A. Inescapable law of reciprocity.
 1. "Fight with a tomahawk and you will someday be scalped."
 2. "He that diggeth a pit shall fall into it."
- B. There is a glorious alternative.
 1. Verse two is a two-edged sword.
 2. "Have fervent charity among yourselves: for charity shall cover the multitude of sins."

—WENDELL WELLMAN, *Pastor*
Atlanta, Georgia

HOW TO HINDER MOST EFFECTIVELY

INTRODUCTION:

- A. Imminence of revival.
 - B. Opposite approach in message.
- I. BE SKEPTICAL ABOUT SUCCESS OF REVIVAL.
- A. Recall the disappointments of the past.
 - B. Insist that the folks will not turn out.
 - C. Question the abilities and qualifications of the workers.
- II. ADOPT A "BUSINESS AS USUAL" ATTITUDE.
- A. Refuse to let your schedule be interrupted.
 - B. Attend the revival if there are no conflicts.
 1. Don't sacrifice club meeting.
 2. Don't miss favorite radio or TV program.
 3. Remember that you must have your rest.
- III. CONVINCE YOURSELF THAT YOUR PRESENCE OR ABSENCE WON'T MAKE ANY PARTICULAR DIFFERENCE.
- A. Suppose 100 persons decided this way (you have no more right than anyone else to so decide).
 - B. Remind yourself that no one shows appreciation when you are present.
- IV. DON'T GIVE ANY FINANCIAL SUPPORT TO THE MEETINGS.
- A. Tell yourself and everyone else that these evangelists are just in it for the money, anyhow!
 - B. Forget that the Bible commands us to "communicate unto him that teacheth . . ."
- V. DON'T TROUBLE YOURSELF TO PRAY.
- A. Remind yourself that we've prayed for revival before.

—WENDELL WELLMAN

A CALL TO YOUTH

TEXT: Eccles. 12:1-2 (read all of chapter)

INTRODUCTION:

- A. Here we have a call to youth to think of God.
 - 1. They are to mind their duty to God while they are young.
 - 2. This is the voice of antiquity—Solomon lived many centuries ago.
 - 3. This is the voice of experience—Solomon had lived many years.
 - 4. This is the voice of wisdom—written by wisest man in world.
 - 5. This is the voice of reason—this wisdom has been proved by man in every generation—thus it is most reasonable course of action.
 - 6. This is the voice of authority—written by inspiration of God.
- B. The writer realized that this was important advice.
 - 1. He realized its necessity.
 - 2. He realized its urgency.

I. THINGS LOOK DIFFERENT TO THOSE WHO ARE IN THEIR YOUTH.

- A. Life is big and important.
 - 1. Life is to yield great things.
 - 2. Plans and ambitions are out ahead.
 - 3. Preparation is being made.
 - 4. Outlook is optimistic.
- B. Time flies altogether too slowly!
 - 1. Youth is impatient in preparation.
 - 2. Hard to wait for developments.
 - 3. Prodigal son was tired of waiting.

II. YOUTH IS A TIME OF GREAT OPPORTUNITIES.

- A. Much diligent preparation must be made now for success later.
- B. The well is full of water!
 - 1. Zest, health, energy, activity, growth.
 - 2. All is rosy, and the outlook is bright.
 - 3. World is before them to conquer—no enemy too great!
 - 4. Boundless faith in life.
- C. Days are full.
 - 1. Joy in everything.
 - 2. Responsibility weighs nothing.

III. THE ADMONITION IS THIS: "REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH."

- A. In thy *choice days* remember God!
- B. In thy days of choice choose thy Creator!
- C. Choose God in the good days.
- D. Remember God now, before the day of disillusionment comes!

IV. ALL WHO HAVE FAILED TO REMEMBER GOD IN THEIR YOUTH HAVE PROVED IT TO BE THE WRONG WAY TO LIVE.

A. Man's boast of self-sufficiency has never been able to stand the test of life.

B. Man has never been able to win against God and good.

1. The *Rock* has ground him to powder.

2. The civilization which has forgotten God has been forgotten!

V. ALL WHO HAVE REMEMBERED GOD IN THEIR YOUTH HAVE PROVED IT IS THE ONLY WAY TO LIVE.

A. It pays to live for God.

B. All who have died have proved it is the best way to die.

CONCLUSION:

A. This text is the best advice we can give to youth.

B. Turn now, and remember God today!

—L. P. DURHAM

Houston, Texas

MORNING

PROMISE OF HOLINESS

TEXT: Acts 2:33, 38-39

INTRODUCTION: A promise is no better than the one who makes it. The promise of holiness is one we can depend upon because Jesus is the One who gave the promise. The promise is for everyone but it is conditional. The best part of all is that it can be experienced in our lives.

I. UNIVERSAL PROMISE (Acts 2:38-39)

A. Not confined to the Upper Room (Acts 2:39) “. . . promise is unto you . . . your children.”

B. Not confined to any class or group. “. . . all that are afar off . . . ” (Acts 2:39).

II. CONDITIONAL PROMISE (Acts 1:4; Luke 24:49)

A. Must be a child of God (Heb. 6:1; 12:1).

B. Must have a good appetite. “. . . hunger and thirst after righteousness . . . ” (Matt. 5:6).

C. Must be a good “waiter.” “. . . wait for the promise . . . ” (Acts 1:4).

III. EXPERIENTIAL PROMISE

A. Real to the senses (Acts 2:33). “. . . the promise . . . which ye now see and hear.”

B. Real to the affections (Deut. 30:6).

1. Purity—“Circumcision of the heart.”

2. Perfect love—“Love to God.”

C. Real to the intellect—preservation (I Thess. 5:23).
“Preserved blameless.”

—CHARLES MOSHER

De Land, Florida

Sermons on the Beatitudes

6. THE BENEDICTION OF A PURE HEART

SCRIPTURE: Matt. 5:8

INTRODUCTION: We have pure food laws, pure health laws, laws of sanitation and preventative measures against diseases and impurities. We believe in clean hands, homes, minds, morals. Why not accept the possibility of heart purity at face value? Admitted, there will be solicitations to evil, temptations to wrong, and sinful encroachments from without. But God's angels will arise and close the shutters of the soul's windows and keep us pure.

- I. THE TEXT IS OPPOSED TO MERELY CEREMONIAL PURITY.
 - A. This was Jewish, although typical and meaningful.
 - B. It was external rather than internal. Pharisees—outside the platter clean, but inwardly—
 - C. It goes deeper than double-mindedness (Jas. 4:8).
 - II. THE TEXT DEMANDS INNER, MORAL, SPIRITUAL, HEART PURITY.
 - A. "Blessed are"—it is present-tense purity. Verb "are" (Ps. 15:2; 24:3-4; Jas. 3:4; I Tim. 1:5).
 - B. This refutes "sinning religion" (Acts 15:8-9; I John 1:7; I Tim. 1:5).
 - III. THERE IS THE BENEDICTION OF A PURE HEART.
 - A. The carnal within the unsanctified most surely not "blessed" (I Cor. 3:1-3).
 - B. The benediction of clear spiritual vision. Jesus, blind man: the two touches to see clearly (Mark 8:25).
 - C. Heart purity removes the cataracts, astigmatism, and spiritual defects from the lens of the soul.
 - IV. "THE PURE IN HEART . . . SHALL SEE GOD."
 - A. This is a Hebraism which signifies "to possess," as "seing a thing" was used among the Hebrews to mean possessing it (Ps. 16:10; John 3:3; 3:36).
 1. Only the legally pure could enter the sanctuary and come into the presence of God. Those who had contracted legal defilements were excluded. An allusion.
 2. Only the spiritually pure can enter the holy of holies and heaven at last.
 - B. In this world.

In nature—"The heavens declare the glory of God"; in His providences; in history; in His saints; in His Word.
 - C. In the world to come.

The beatific vision. "It is so beautiful to be with God," dying words of Frances E. Willard, founder of W.C.T.U.
- CONCLUSION: "The sanctified: they who love God with all their hearts. 'They shall see God' in all things here; hereafter in glory" (Wesley).

—E. E. WORDSWORTH

LOVE AND LIFE

SCRIPTURE: I Pet. 1:22-25

I. HOLINESS AND LOVE

- A. Love from a pure soul. (The soul is the center of the affections.)
- B. Love of brethren for one another.
- C. Sincere ("unfeigned"—A.R.V.) love.

II. HOLINESS AND LIFE

- A. Born anew of imperishable seed.
- B. Through the living and abiding Word of God.
(vs. the withering and fading things of the flesh)
- C. The "Good News" preaches holiness.

III. HOLINESS AND OBEDIENCE

- A. Purity through obedience, v. 22. "Walk in the light" (I John 1:7).
- B. Love fulfills the law.
- C. Holiness begets adequate motivation to live in the light of revealed truth.

New birth	}	delightful obedience flooding the soul with life and love.
Pure souls		

—R. E. PRICE
Pasadena, Calif.

IMPERATIVES FOR A NEW ISRAEL

SCRIPTURE: I Pet. 2:1-5

I. PUT AWAY ALL GUILF.

Malice, guile, insincerity, envy, slander.

II. LONG FOR (get an appetite for) THAT WHICH IS WITHOUT GUILF.

Pure spiritual milk—"guileless" (cf. Peter's play on words here)

Illustration: Like newborn babes.

III. COME TO CHRIST.

That Living Stone—chosen and precious. The Christian's true foundation.

IV. BE BUILT INTO A SPIRITUAL HOUSE.

As living stones on the True Foundation.

V. BE A HOLY PRIESTHOOD.

To offer spiritual sacrifices:

Only such are acceptable to God.

All must be through Christ, our High Priest.

This makes us God's *true* Israelites.

This makes us God's *true* household.

This is the highest relationship of honor and dignity.

—R. E. PRICE

BOOK BRIEFS

Book of the Month Selection, July, 1957

GETTING HELP FROM THE BIBLE

By Charles M. Crowe (Harper, \$2.95)

Here is a book that was hard to finish! I wanted to stop over and over again, hew out a sermon outline, and race for the nearest pulpit. Reading this you feel like a man who has suddenly discovered an untouched uranium "find."

But now before you begin, let me be clear and frank. The author is not conservative in his interpretation of Biblical materials in several places. You won't like that—I didn't either. He espouses the evolutionary hypothesis relative to the beginnings of life.

Then where is the value? His sermon starters, and above all his amazing wealth of pointed, sparkling illustrative materials. In my copy scarcely a page is not marked for "windows." Not merely the number of usable illustrative quotes struck me, but how pertinent and how striking they were. Modern, accurate, tailored for immediate use to spark up those sermons that lie in your file just needing an opening bit of interest-appeal.

True, this is the only time all year I have listed a book listing at more than \$2.50. But this is **REALLY** worth it.

PRAYER AND LIFE'S HIGHEST

By Paul S. Rees (Eerdmans, \$2.00)

We remain amazed at the perennial freshness of this prolific writer. He is solidly true to conservative positions always. In this volume he deals with six of the great prayers of St. Paul. There are sections that are thoroughly thrilling and will certainly make the prayer closet more attractive to anyone who will read them. These six chapters were lectures given at the Keswick Conference in Great Britain. In places Dr. Rees might have been a bit more explicit in his holiness terminology; in fact he seems to be a bit cautious at that point, perhaps because he was in a Keswick meeting. However, throughout, this is warm, spiritual, and certainly will make ashamed the man or woman who has been inclined to live with too little prayer.

NERVOUS CHRISTIANS

By Gilbert Little (Back to the Bible Press, 35c)

This little paper-backed book is very different and yet it speaks out very frankly about an issue that faces persons in every church—the spell of nervousness is on us all. You won't agree with everything the author says in this little book, but he is a Christian psychiatrist and he traces many of our modern mental problems back to unconfessed sins and uncrucified self. It is true the author does not give any instruction that would lead a person to entire sanctification, but he points out the basis for much of our nerve trouble in the Christian realm. It is well worth the time it takes to read it and many others will be helped if it is passed around.

SERMON OUTLINES ON PRAYER

By Al Bryant (Zondervan, \$1.00)

Another in the series compiled by Al Bryant. In these prayer outlines there is wide choice and they come from the studies of modern ministers and men of former days who were warriors in the battle of prayer. There are ninety-four outlines, many from Nazarene men.

PRACTICAL JUNIOR CHURCH PROGRAMS

By Bess Olson (Zondervan, \$1.50)

Here are thirteen Bible-centered evangelical programs. The stories are down-to-earth and the object lesson suggestions are practical and feasible. These are planned to cover the first half of the year.

PROTESTANT PREACHING IN LENT

By Harold J. Ockenga (Eerdmans, \$3.95)

This is a very substantial book for a specific purpose—to help preachers in their ministry during the Lenten period. There are seven series of sermons; these are semicomplete. They are not completely written out, yet they are more than bare outlines.

The book is excellent in its homiletical style, rich in preaching ideas. It is almost like having a one-volume commentary on the Cross. While the author is very forthright in dealing with sin, even suggesting complete deliverance from all sin, his references to sanctification are not clearly Wesleyan, but the book is thoroughly conservative with a tinge of Calvinism. It pictures a man who is a masterful preacher.

JAMES MCGRAW

A TREASURY OF STORIES, ILLUSTRATIONS, EPIGRAMS, QUOTATIONS

By Herbert V. Prochnow (Wilde, \$2.00)

Definitely usable and wholesome. The humor is humor—and that is saying something. The quotes and illustrations are tailored for your use, inviting immediate application.

ADVANCING THE SMALLER LOCAL CHURCH

By W. Curry Mavis (Light and Life Press, \$3.00)

We frequently hear criticism, and justly so, that too many books and too much of our church periodical material is beamed toward the larger church. The feeling is that the smaller local church has been neglected. This is a clear and sorry fact. Dr. Mavis has given us a solid, substantial, and careful study beamed definitely to the smaller church. He defines the smaller church as one that has less than 150 in attendance on Sunday morning.

The book has some very specific values. First, it helps undergird a deep appreciation for the place and ministry of a smaller church. He does not, in any sense, apologize for the fact that it is small but clearly faces the factors that might keep it small. There are some very needed warnings that a smaller church must always face, and the book gives a major treatment to the organization, community visitation, financing, and evangelism, especially for smaller churches.

The self-evaluation chart at the close of the book is a thing any local church could use with definite profit. Perhaps it would bring much soul searching to many small churches to face this chart frankly. Any church which comes within the category thus defined as a smaller church would very certainly profit by a careful study of this book in the meetings of the local church board.

LAYMEN IN THE CHURCH

By Paul W. Milhouse (Warner Press, \$1.25)

This will undergird a layman and make him feel totally needed in the program of the local church. The author has a very wholesome attitude toward lay participation. He points out the need and the various methods by which laymen can accept their full responsibility and be thrilled as they serve the Master. Pastors will discover many, many places where laymen might serve and thus grow in grace, where perhaps at the present time the pastor is inclined to carry too many responsibilities himself.

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LET the WINDS BLOW

Compiled by **SAMUEL YOUNG**

*Selected Writings
from the Pen of*



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