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The High Calling of Mr. Average Minister

IT IS TIME that voices should be raised in praise for the average minister, the man who seldom is seen in the limelight or who seldom is called "extraordinary." Perhaps we frequently in the past have made too much of the pulpit genius or the high-pressure church builder or the "front-page-news" individualist.

We are gratified to know that some are awaking to the fact that the ecclesiastical carriage does not move on the revolving of the "big wheels" but rather upon the smaller wheels of the common men, those whose hubs never need polishing and whose axels never need greasing.

In a message to the general conference of the Conservative Baptist church a little over a year ago, Dr. George J. Carlson of Chicago delivered an address entitled "A Philosophy of Ministerial Education."¹ He treated this subject ably in this address. Excerpts from this, while pointed specifically to ministerial training at a theological school, are thought-provoking for every minister.

"We believe from these words of revelation (I Corinthians 1:26-31; II Timothy 2:2) that the focus of the Gospel ministry is not upon the spectacular on the one hand nor the mediocre on the other hand, but to *faithful men*.

"The focus is upon average men who are caught up unto Christ in this purpose, upon men loyal, men faithful; men of commitment of heart and soul

to the call of Christ, men taken from the ranks of average men. These ranks of average men being legion in number, the number of the ministers should be likewise many.

"The world is today being saved through the efforts of the average minister. He is performing a task at this very moment. While he does not seek recognition for his service record, his fruitfulness and importance in the Kingdom of God and the church of Jesus Christ must be reckoned.

"Consideration of the place and importance of the average minister is not news. In the year 1910, a date that gives us the remoteness of 47 years, Andrew W. Blackwood was saying things about the average minister:— '... it is unfair to judge the profession by its dismal failures or by its brilliant successes. There are failures in the ministry today, as there have always been, although the percentage is lower than any other calling. Why, then, should an occasional misfit, a weakling here and there in the ministry, fill our young men with disgust and

Editor's Note: Dr. George J. Carlson was pastor of the Marquette Manor Baptist Church, Chicago, and an instructor at Northwestern University, Evanston, Illinois, at the time the message referred to here was delivered. He met an untimely death in a plane crash in the fall of 1957. Prior to going to Chicago, Dr. Carlson was pastor of the Lake Harriet Baptist Church in Minneapolis, Minnesota; was president of the Minnesota Baptist Convention and instructor at Northwestern Seminary. Reprints of the entire message are available at thirty-five cents each from the Central C. B. Press, 2105 Fremont Ave., N., Minneapolis 11, Minnesota.

¹Printed in "Central Conservative Baptist Quarterly," March, 1958. Used with permission.

cause them to enter other learned professions where failures abound? There are likewise men of power in the ministry, as there have always been, for where will you find such orators, such intellectual giants, such all-round men of might as Brooks, and Spurgeon, and Chrysostom, and Paul? It is better, however, that the rank and file be composed of strong, steady men than that there be a few giants and many dwarfs; hence it is well to study the life of the ordinary pastor.'

"What the world needs is more ordinary or average pastors. We must give attention to the production of ministers from the ranks of Mr. Average Citizen in our churches. We must look to the kind of person who takes his place in faithful service. We must consider the person who represents the great army of toilers, as a result of whose faithfulness the milk is delivered to our door each morning, our corner grocery has bread, vegetables, and food stuff to sell; and the city transportation system delivers us to our daily work. We must direct our ministerial educational program toward him, his spiritual needs and personal salvation.

"In the face of the great New York campaign we must remember the importance of the average ministers. When God sends a great personality, our danger is to lionize this greatness. The *Chicago Daily Tribune*, in an editorial on May 20, 1957, page 22, gave an off-hand statement of this—it is worth quoting.

"While Dr. Graham deserves his fame, the honors heaped upon him should not be permitted to dim appreciation for thousands of less famous and less glamorous clergymen, who day after day are also carrying heavy burdens for the cause of religion. These are the ministers and priests who rarely get their names in big

newspapers and who never in their lives are likely to preach before a large congregation.

"Their evangelistic campaign runs continuously, altho they usually don't call it a revival. Sometimes they have to work for months or years to make one man a convert. Some of their best work is done outside the churches—at the bedside of the sick and dying, in the homes of parishioners who are in trouble, in the jails and other institutions for unfortunate people. Often they are obliged to work with meager equipment and unreliable lay helpers. Always the job is too big for them—too big for anyone.

"These unsung evangelists are not organized into a union and their pay scales, by labor union standards, are shockingly low. Yet somehow they remain cheerful, and each year more young men join their ranks, knowing that neither fame nor fortune will ever come to them. Long after Dr. Graham and other famous personalities of the religious world have left the front pages an army of faithful parish ministers and priests will still be carrying on the Lord's work.'

"We must center our sights on men who will be forgotten in the glory of the Lord. The contrast between the Lord Jesus Christ and the ideal we have for our pastors must be reduced. It is altogether possible that we are not conscious of the contrast. Matthew 20:25-28 speaks of this contrast and its need of reduction.

"This is a chapter out of the training of the twelve. The Lord Jesus Christ was going up to Jerusalem, 'the foreknowledge of death in His eyes, and set upon becoming a ransom by giving His life.' What a contrast He found in His disciples. They were occupied with their own self-aggrandizement. They were discussing among themselves who would be the greatest in the Kingdom (like who

went to the greatest seminary and has the greatest background, one Seminary bestowing greater intellectual regimentals upon its candidates for the ministry than the others). They were expecting to sit on thrones. Two of the disciples approached Him to ask Him if they might occupy the places of honor, on His right hand and on His left in His Kingdom.”

Unless this amazing contrast is reduced, Dr. Carlson says, we shall never be able to produce (or be) the right pastors for the Lord’s work.

This matter of the efficiency of the average minister is tied closely with adequate convictions. It is not enough that men be trained or highly skillful in the use of ministerial tools. Dr. Carlson points out:

“Some ministerial philosophy of education plays down the idea of strong and useful convictions in the Gospel. Their emphasis is upon a versatility in the theological encyclopedia. The whole thrust is a great familiarity with all of the theological writings, systems, and theories. They stress vastness of knowledge rather than a conviction of knowledge; a library of knowledge rather than a specific conviction of a true and consistence of knowledge. But the Gospel of redeeming grace of our Lord Jesus Christ is a conviction a dedicated heart is willing to suffer for and die.

“A good and true philosophy of ministerial education should seek to help men know what they know. This is knowing with a conviction. Fifty years ago an alert Christian said,² ‘It is one thing to know and another thing to know what you know. The difference is the difference between general information and intelligent conviction.’ ‘One may have considerable information, and lack power. He knows, but he does not know what he

knows. He possesses culture, but he lacks conviction. He is encyclopedic, but without force.’ ‘Another knows what he knows. He has himself well in hand . . . He has culture, but he has culture plus convictions, which equals power. He is always felt . . . He has gone to the bottom of his subject, and he has his facts well in hand. He can manage his craft on any waters. With a steady hand, a clear eye, a calm mind, and a peaceful heart he can say, “I know.”’

“‘What the church needs is not a scholarship that is encyclopedic, but one that is experimental. One man who knows thoroughly a few facts at first hand is worth a regiment of men who know only what someone else knows. Among the instructors in the seminary where I took my theological course was a man of rich culture and ripe scholarship, of profound erudition and faultless personal character, but of comparatively little influence among the students because he never had an opinion of his own. He could give with masterly ability and accuracy the various views of all the commentators on a certain passage of Scripture, but when asked for his own views he invariably dodged the issue. He knew what others knew, but he did not know what he himself knew; and his rich powers went much to waste in a position of vast opportunity. Let us have a revival of dogmatism. Let it be dogmatism of the right kind, to be sure . . .’

“Intellectuals have a way of taking over our world even though they do not have a warranty deed. It is always implied that intelligence is a divine right and belongs to the aristocracy of the intelligentsia. This doctrine is an error. Intelligence is democratic and it is where you find it. Among the average people of the world one finds a great amount of wide-awake intelligence.

²James, I Vance, D.D., “Christian World Pulpit,” Vol. 72 (1907), p. 205.

“William Warren Sweet in the volume *The Story of Religion in America* gives us a picture of the average minister in the West and Southwest capturing the frontier for Christ. These evangelical groups, Baptists and Methodists, were blessed with a great army of average ministers. Every page of history shows that they were men of conviction. They knew what they knew. When Andrew W. Blackwood wrote in 1910, ‘The world is being saved largely through the efforts of the average minister,’ he spoke an abiding truth.”

With fear of being repetitious and of saying poorly what Dr. Carlson and his authorities have said so well, it would appear to your editor that each of us as ministers should search his soul at this point. There are all too

many of us who are basically unhappy in our respective tasks because we are so very conscious that we are only average and that probably we shall never gain the notoriety which some few preachers have received. Within another minority are those who are ineffective in their present task because of the time and efforts they are expending to “move up” the ecclesiastical ladder into the prominence to which they envision they have been called.

Let each of us pray God that we shall see that every seeming nook of Kingdom work is rather a limitless expanse, that there are no small men and no small tasks in the will of God. God has not called us to make the headlines; He has called us to be faithful.

When You Preach, Remember—

When you enter the pulpit, make no apologies. If you have a message from God, deliver it, or hold your peace. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you have done that. Better to leave people longing than loathing. Leave self out of the pulpit and take Christ in. Do not preach old sermons without warming them over, and never stop growing. Do not harp too much on one string, but give the variety of the Bible. Take care of your character, and let God take care of your reputation.

Paul kept the faith but lost his head, but God will give it back to him, gloriously crowned. A setting star may rise again; but a falling star never. Do not abuse people for not liking you—perhaps you do not like yourself too well. Blame them for not loving Jesus. Do not run away from your hearers; and do not scream, for too much noise drowns sense.

Empty vessels ring loudest, and when a man is empty he often yells. Powder is not shot, and thunder is not lightning. You are not a preacher, no matter whose hands have been laid upon you, unless you know the truth and are anointed by the Holy Spirit.

Do not scold. Be a friend of sinners, but not of sin. Always preach as well as you can, but do your best for those who come on rainy days. Christ preached marvelously to one woman at the well, and to one rabbi at night.

Sent in by Ona J. Turner
—AUTHOR UNKNOWN

The Preaching of Charles Haddon Spurgeon

By James McGraw*

YOU MAY WRITE my life across the skies. I have nothing to conceal.”

So spoke a tired but happy fifty-eight-year-old preacher named Spurgeon shortly before his death. And so wrote a host of biographers, students, preachers, and scholars who have “written his life across the skies,” and have indeed found nothing that should be concealed. Conwell, Cook, Day, Ellis, Fuller, Lorimer, Needham, Pike, Shindler—how many more have found it worthwhile to record the life and ministry of Charles Haddon Spurgeon? And how many have been inspired and blessed as they have learned of his devotion to Christ, his passion for the lost, his love of humanity, his pulpit eloquence, his skill of Biblical exposition?

Born at Kelvedon, in Essex, England, in 1834, Spurgeon was the son and grandson of preachers. His father was a businessman, but he preached for sixteen years to a small congregation of independents. His grandfather, James Spurgeon, served as the pastor at Stambourne, in Essex, for more than fifty years.

Always religious-minded, Charles nevertheless felt deep conviction for about a year before his conversion, which took place in a definite crisis experience when he was fifteen. It was not long afterward that he preached his first sermon at the age of sixteen, and at seventeen he was pastor of his first charge. Richard Day writes of

his first year at Waterbeach, “He accepted the call after many hours of prayer. The salary was fixed at \$225 a year; insufficient to keep him, but the good people brought him bread, produce, and always thought of him when they killed a pig.”

After serving at Waterbeach for something less than three years, he received and accepted a call to the New Park Street Church in London. Here he served as pastor for over thirty years, and here he published a weekly sermon continuously from 1855 until his death in 1892, without losing his freshness and originality.

A story went the rounds of shop, classroom, and parlor during Spurgeon’s ministry. It seems a certain young lad was being quizzed by a stranger, who asked the boy who the prime minister of England was. “Mr. Spurgeon!” was the boy’s emphatic reply. And perhaps the boy was correct, for Charles Hadden Spurgeon was indeed the “prime” minister of his country during those eventful years.

Opposed vigorously during those first months of his ministry to the largest nonconformist church in Britain, Spurgeon won his critics slowly but surely to an appreciation for his right to lead the congregation. One finds it difficult to analyze the opposition, which was at times bordering upon the extravagant and the emotional. Perhaps it was his boyish appearance, which brought people to hear him because of the novelty of it.

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Perhaps it was what people mistakenly thought was "immaturity," for he married only after he had been serving as pastor in London for some two years or more. But Russell E. Conwell in his biography of Spurgeon observes that his persecution helped him rather than hindered; for as many came to scoff, yet they recognized in the young preacher a confidence "born of confidence in God" as he spoke as one having authority.

An anonymous writer describes Spurgeon as being "somewhat below the middle height, with heavy features and a curious inequality in his eyes . . . the heavy eyes beamed with benevolence . . . there was a gleam of fun in almost every glance, and the impression his looks created was not only that of an honest and kindly nature, but of a genial and witty intelligence."

His hair, thick and black, was worn long and parted in the middle. The voluminous collar and tie that swathed his short neck did not lend dignity to the wearer. In later life his looks improved with the mellowness of experience, and it was said "he was always pleasant to look upon, and was always neat and well-groomed in appearance."

An individualist, Spurgeon was never one to be led around by the nose in his relation with his deacons. Soon after his coming to London his congregation had swelled in size until Spurgeon mentioned in the pulpit that soon the walls would have to be knocked out and the building enlarged. After the sermon one of the deacons approached the young preacher and told him they "would hear no more of it." Spurgeon abruptly replied that they would hear no more of it when it was done!

Andrew W. Blackwood has suggested that Spurgeon's use of the Scriptures played a significant part

in his effectiveness as a preacher. He quotes Spurgeon as saying that it is often the text, not the sermon, that saves the sinner. In examining the sermons of C. H. Spurgeon, one believes he practiced this philosophy. Most of his introductions are based on the text and context. Many of his illustrations are from the Bible. His divisions are, for the most part, a development of textual, inferential, or expository nature. His knowledge of the Scriptures is quickly apparent, and with the unusual knowledge is seen also a consuming love for the Bible. This transfers itself to the reader of Spurgeon's sermons, as it most certainly must have done to the listeners who heard him preach.

A significant characteristic of Spurgeon's preaching, in addition to its Biblical content, is the evangelistic fervor with which he delivered his sermons. Lorimer states that "he always planned for immediate results. He expected someone to be renovated or bettered by the words that fell from his lips."

Blackwood also sees this factor in Spurgeon's preaching, pointing out that in a volume of twelve sermons by Spurgeon, which were intended to be pastoral, they would "in present day terms be evangelistic." After each of the twelve is a printed appeal "to the unconverted hearer."

There was an intense moral earnestness in the preaching of Spurgeon which is particularly noteworthy, and which doubtless accounted, at least in part, for a measure of his evangelistic success. He was possessed with a passion for souls. His voice often broke into sobs, and tears streamed from his eyes, as he pleaded with the unconverted to be reconciled to God. One of his listeners declares that he sometimes preached in such agony that he could not keep his foot on the floor, but had to kneel on a chair while

speaking. No wonder such fervor had an effect on those who heard him.

Yet another factor on the effectiveness of his preaching was his spirit of prayer. Lorimer puts it aptly when he states, "He preached well because he prayed well." Ellis says of his prayers that they "have been a means of grace and a revelation of what prayer might more often be . . . prayers which ring in his heart still, and mingle with his holiest purposes, which indeed they inspired." His prayers in public services are said to have had a simplicity and directness, together with a subdued fervor and a childlike confidence, which made it seem that he was "talking with God reverently and humbly as became a creature, yet boldly and trustfully as became a saint." It has been said that Spurgeon attributed the success of his ministry to the fact that people were praying while he preached.

Homiletically, Spurgeon seemed to practice a system of reasoning from the known to the unknown, as Conwell has pointed out. The divisions of his sermons are clear and distinct. He announced them, and he emphasized them; and it was easy to reproduce them in substance for some days after listening to them. The divisions served as a set of "pegs" upon which to hang the truths and illustrations which came under them.

An example of the divisions of his sermons is seen in "Songs in the Night," preached from the text in Job 35:10: "But none saith, Where is God my maker, who giveth songs in the night?" It is as follows:

I. Songs in the night—their source. God giveth them.

II. Songs in the night—their matter. What do we sing about in the night?

III. Songs in the night—their excellence. They are hearty songs and sweet songs.

IV. Songs in the night—their uses. Their benefits to ourselves and others.

Spurgeon used many illustrations. He quoted Baxter and Brooks, Shakespeare, Dante, and Bunyan. He gave personal illustrations. He quoted poetry. In the sermon "The Leafless Tree," there are eight quotations of poetry; in "Songs in the Night," there are seven.

Vivid style kept the truth fresh and powerful. He would declare: "The orchestra shall be composed of damned men, and howling fiends, and yelling demons." In another sermon he says, "Fair professors once they were; they stood green among the church, like the very leaves of paradise; but in an evil hour they fell, the slaves of temptation."

Robert Wilmot studied the preaching of C. H. Spurgeon and noted his conversational manner at the outset, his soft, melodious pleadings and strong denunciations, with all the various tones, some of which cut like a knife and others as fragrant and tender as a mother's kiss. But he decided the secret of his power lay in his saturation with the Scriptures.

To this all must agree, but to this may well be added one thing more—his Christ-centered message. Some of the first words of Spurgeon in the Metropolitan Tabernacle, after the congregation had moved into their new sanctuary in March, 1861, show this vital element in his preaching:

"I would propose that the subject of the ministry of this house, as long as this platform shall stand, shall be the person of Jesus Christ . . . if I am asked what is my creed, I must reply, 'It is Jesus Christ' . . . Christ Jesus who is the sum and substance of the gospel, the incarnation of every previous truth, the all glorious embodiment of the way, the truth, and the life."

Stewards of God's Manifold Grace

By Ron Borden*

SCRIPTURE: I Peter 4:1-11

TEXT: . . . as good stewards of the manifold grace of God (I Peter 4:10).

The words "steward" and stewardship," though infrequently used by the masses today, are both scriptural terms. They come out of the vivid life of the Orient and are full of meaning. The steward was more than a servant; he was the personal representative of his master. He shared his plans, managed all his affairs, and was even so close that he knew his master's mind and aspirations, being taken completely into his confidence. This is clearly indicated by the account of Abraham's steward in Genesis 24:10. There we read that "all the goods of his master were in his hand."

It is with this connotation that the word should be applied to the Christian's relationship to God. True, the Christian is a child of light, a son of God, a joint heir with Christ, and a citizen of the heavenly kingdom, but he is also a steward.

The concept of Christian stewardship is basic to Christianity. It is not accidental nor incidental. It is fundamental. Why is this so? Because the concept of Christian stewardship has at its core the basic premise of divine ownership. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

As our text reveals, Peter conceives of all of God's benefits to man as expressions of grace, as unmerited gifts, as trusts. He speaks of three funda-

mental areas of stewardship—areas which are vitally related to us all.

I. Stewardship of Life

Combining the last seven words of the sixth verse with our text we have the following: "Live according to God in the Spirit . . . as good stewards of the manifold grace of God." But we are here for a reason. Life for each of us has been given as a sacred trust to be used purposefully and usefully. The Genesis account tells us that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life! Life was given to us by our Maker and it is therefore not to be wasted. "The great Giver of the universe is also the great Economist." He will not smile upon a wasted life. He reserves the right to summon it at any time and demand an account. Stewardship, then, involves life itself. It involves not so much giving to the Lord as living for the Lord; living "according to God in the Spirit."

Jesus, of course, is the supreme Example for us. His life was motivated and dominated by an overwhelming sense of mission and purpose. On a number of occasions He indicated this by such statements as: "Wist ye not that I must be about my Father's business?"; "My meat is to do the will of him that sent me"; "The Son of man must suffer many things." Such a feeling must subordinate all else in our lives.

In this writer's experience the realization that life as a stewardship meant refusing a generous partnership in a business. This was not easy to do, es-

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pecially when the offer was put in terms of "everything depends on your co-operation." But the choice had to be made and was. That is what was involved in the stewardship of life for one. For David Livingstone it meant pressing on into the unexplored regions of Africa. For you it has meant, or probably will mean something else. But whatever the consequences, we must consider life to be a stewardship.

If Christian stewardship entails life itself it also includes the possessions of life. They too have been entrusted to us. But how we love to use those possessive pronouns, especially in the first person! "That bank account is mine." "This car belongs to me." "This is my house." But we have no ultimate claim to the possessions and benefits of life. We are merely trustees. Because of this, "to own is to owe, and to live is to give."

Right here is the insurmountable obstacle for many. Right here many "rich young rulers" turn aside sorrowing. Why else are there some 1,565 references to giving in the Bible? Why else does Jesus have more to say about money and possessions than anything else? Why else do sixteen of his thirty-eight parables and one verse in seven relate to man's attitude to property? But you say, "God has me." God doesn't have you until He has yours. "If Christ is Lord of our lives He must also become Lord of our possessions." Though we can't serve God and mammon, we can serve God with mammon, and we must—"as good stewards of the manifold grace of God."

Here we come face to face with that five-letter word—tithe. When the preacher announces to his Sunday morning congregation that his message is on the subject of stewardship, 99 44/100 per cent instantly think of the tithe. This is both good and bad. The tithe is only one phase of Christian stewardship and ought not to be

confused with the whole. Yet it is an essential phase. The command still stands: "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

This is an age of tips. It is proper to tip the waitress, the taxi driver, the bellhop. This "properness" has carried over into our churches until it is now proper to tip the Lord for the services He has rendered during the past week—as though He were a bellhop or a waitress. How dare we treat the Infinite like this! The tithe is God's, first and foremost. But the tithe is even more than just God's possession. It is an expression of acceptance of Christian stewardship in all of life. It is the least possible acknowledgment that God is the Owner of all. Can we be so small and ungrateful as to deny even this token of our stewardship?

It is in reality deep—deep enough to involve life, and everything related to it. Because of this, life equals opportunity—opportunity to prove worthy of God's confidence, to so serve as to one day hear His voice saying, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

II. Stewardship of Love

Combining the first seven words of the eighth verse with our text we have the following: "And above all things have fervent love . . . as good stewards of the manifold grace of God." It may seem strange to some that love is a stewardship in the same sense that a man's life and possessions are. Yet it is a fact. John tells us that "God is love." As such He is the Source of all love. The basis of this stewardship lies in the glorious truth that "the love of God is shed abroad in our hearts by the Holy Ghost." We have been entrusted with His love. "If God so loved us, we ought also to love."

"Freely ye have received, freely give." This divine love is to be shed abroad in the world.

The youth of today are, if not love-happy, then at least love-conscious. Turn on your radio or slip into a "quiet" little cafe for a sandwich and what do you hear? Sweet, melodious strains of—"Only One Love"—"True Love"—"Young Love"—"Chains of Love"—"Love Is a Golden Ring"—etc., indefinitely, *ad nauseum*. But this is a far cry from the love of God, from the *agape*-love of the New Testament. Today, as much as or more than ever before, the world must have some living object lessons of true love. It needs to have demonstrated the one-and-only love of God and the chains of love with which He would draw all men to himself. The greatest thing in all the universe is the love of God!

And, amazing truth above all truths, this love has been entrusted to us. It is a part of our Christian stewardship. What a stewardship! What a trust! God forbid that we should ever betray it. Peter is so impressed with the importance of this that he says, "And above all things have fervent love." Paul felt it so keenly that he penned the most sublime lines that ever flowed from human pen: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth

faith, hope, charity, these three; but the greatest of these is charity" (I Corinthians 13:1, 4-8, 13).

The love of God is our greatest possession. Is it any wonder that Paul wrote to the Corinthian church, "It is required among stewards that a man be found faithful"? But we must beware of thinking of this stewardship on the level of duty alone—of one day giving account. Love is more on the plane of the beautiful than the dutiful. When love is betrayed a heart is broken. Calvary did that, and once is enough. Therefore I must be true to the stewardship of love.

III. Stewardship of Labor

Verse ten, from which our text is taken, reads: "As every man hath received . . . [a] gift, even so minister . . . as good stewards of the manifold grace of God." This third area of Christian stewardship is one that bulks large in the letters of both Peter and Paul. It involves the use of our God-given talents in service. Peter here writes, "As every man hath received" a *karisma*, or free gift, "even so minister the same." Our every endowment has come from the Lord. "Every good gift . . . is from above," writes James. An "ownership complex" is very evident here. We tend to feel that if we have a right to anything it is to our own abilities. But in the final analysis we have no more grounds for saying that talent is not in the stewardship category than for saying that life itself isn't.

This stewardship of labor, or service, is not restricted to a few. No Christian is exempt. "But I don't have any special ability," we say. While it is true that ability and talents vary, still, no one has been missed completely. Paul sought to impress this upon the Ephesians when he wrote, "Unto every one of us is given grace according to the measure of the gift of

Christ." To the Corinthians he wrote, "Each man hath his own gift from God, one after this manner, and another after that." Consequently we are responsible to discover our particular gifts. Timothy was exhorted to "neglect not the gift" that was in him and to "stir up the gift of God." Our particular ability has been given to us that we might make a unique contribution to the Kingdom.

It is time we ceased dwelling solely upon the extent of our talents and concentrated on the concept of service itself. Members of the business world today are constantly striving to improve the service they give to the public. They are "service-conscious." Thus we are greeted on every hand by such mottos as: "Service with a smile"—"Dependable Service"—"If service isn't good, it isn't service"—"Quick service"—"Service is our business." Friends, service is also the business of the Christian. God has

placed each one of us where he is to serve with what he has. Jesus said, "I am among you as he that serveth." Can we do any less? "As every man hath received the gift, even so minister . . . as good stewards of the manifold grace of God."

It is not within our power to alter the fact that we are "stewards of the manifold grace of God." It is within our power to determine what kind of stewards we shall be. Our motivation should be twofold. First, we shall one day give an account.

Second, true stewardship seeks to exalt God, who alone is worthy. True stewardship involves a response of love and adoration. True stewardship involves living, and loving, and laboring—"that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." Brethren, let us be good stewards of God's manifold grace."

CAN PEOPLE COME TO YOUR CHURCH???

By C. B. McCaul*

You say, "Of course they can, if they want to." But *can* they?

1. Can they find it? Is it hidden away on a side street without signs up as to where to find it?

2. In icy weather can they get up the steps? In damp weather is the door swollen shut? Can they find the main entrance since you remodeled last year?

3. Can they sit in the pews without sticking to the varnish or tearing their clothes on nails and rough places?

4. What about the temperature? Too hot? Cold? Drafty? Can they breathe the air, or is it filled with fumes, or empty of oxygen?

5. What about rest-room and drinking-water facilities?

6. What about acoustics? Can they hear what is said?

7. What about lighting? Unnecessary noise? Unswept floors? Not only in the auditorium, but in the Sunday school classrooms?

Can people come to your church? Oh, I know you have spent a lot of money on it and it might be big, and you are praying. But *can* they come?

*Pastor, Columbus, Kansas.

II. Importance of Maintaining Identity**

By Edwin Fair, M.D.*

AS THE TWO disciplines of the ministry and psychiatry work in closer relationship, each will benefit as it keeps its identity. The science psychiatry will progress as it gains new knowledge based on sound scientific principles. As the scientist explores man in the field of psychological medicine he may have his own religious belief. But as he departs from scientific inquiry into the realm of religion the adulteration weakens both science and religion. The nature of man is such that scientific inquiry in psychological fields leads into the concerns of man which fall into the field of religion. As new knowledge is acquired the spirit may be subjected to scientific investigation. In this respect science can contribute to religion. The science of psychological medicine recognizes psychic energy, which is studied. Spiritual energy, a concept of the religionist, could be subjected to the same method of scientific study.

Religion also, as it keeps its identity unadulterated by science, will gain new insights which can be shared with psychiatry. If religion fails to keep its identity it will become a hybrid, with the sterility characteristic of hybrids. The great thinkers in religion are challenged to new interpretations in light of present knowledge. As truth is sought and found in religion, these truths can be utilized in psychological medicine.

In both disciplines we are attempt-

ing to help man find his place in the world and we are sharing knowledge to the benefit of man. The religionist accepts the concept of the unconscious, a product of science, and deals with it knowingly as he counsels his parishioners. He seeks the psychiatrist's understanding of grief, love, hate, and guilt. The psychiatrist familiarizes himself with religious attitudes toward these same basic feelings. We can understand the attitude of each discipline, agree to disagree, and agree where possible in a spirit of mutual trust. As we in psychiatry realize the religionists have something to offer, and those in religion learn to trust us, we will achieve mutual trust. Then true co-operation will come. We will acknowledge differences in opinion and belief while each respects the other. Just as in the scientific method, we may disagree in belief and interpretation, but with this trust and respect for the other we can keep our identity and share knowledge. As each keeps its separate identity there will be greater security for both. In our co-operative efforts we must keep in mind that the best teacher of psychology for the minister is a fellow minister with a psychological orientation, while the psychiatrist with a religious orientation is more effective in teaching the psychiatrist. As we develop better communication between the two disciplines we will work together co-operatively in a more effective manner.

We shall consider three areas in which the two disciplines may work

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**From Lecture Series, Nazarene Theological Seminary, 1958.

co-operatively. The first is in the graduate schools of medicine and religion. As clinical pastoral training programs are extended and pastoral care is expanded, and as psychiatry and religion co-operate in teaching at this level, graduates with basic orientations will make a fertile field for future growth. This will be reflected at the local level by a greater ability to communicate with each other and a more effective co-operative effort. On the local level we can share knowledge among those already serving in their respective professions. Psychiatrists can participate in the various denominational pastoral schools of instruction. Ministers could be invited to appear before psychological meetings, and vice versa, to consider common problems and points of view. Regular weekly meetings of small groups representing the two disciplines should be fruitful in sharing knowledge and considering areas of co-operation. The third area is that of cross referral of patient and parishioner between psychiatrist and minister. This activity in itself is evidence of mutual trust and a common goal.

When the minister refers his parishioner to the psychiatrist he is usually interested in the system of values to which the psychiatrist ascribes. Some psychiatrists have apparently caused concern among ministers in this respect because they feel this is unimportant in the therapeutic relationship. Since this may be a controversial point it deserves discussion as we consider how we may co-operate.

Every person has a set of values which reflects his inner self and system of choices as he lives in the world with other people. In the therapeutic situation, the goal toward which the therapist and the patient work will reflect to some extent the therapist's

concept of the world, which in turn depends upon his own system of values. Even though the therapist does take responsibility for his patient's decisions and purposely avoids doing so, his own sense of values is sensed by the patient during the course of therapy. Ginsberg^{14, 15} has written articles on values and the psychiatrist in which he states that the current trend in psychotherapy is toward considerable agreement that values play an important role in psychotherapy, whether the therapist knows it or not, and that it would make for better therapy for him to know it. In pointing out that cure cannot be divorced from value choices, Ginsberg¹⁶ states: "Every choice the patient makes has values involved in it, and much of the work of the therapist will reflect in his insight into these values. . . . The analyst, too, has values and must face them." Burgum,¹⁷ also writing on values and psychotherapy, states, "The trend in psychotherapy is increasingly toward the recognition of value systems." The Group for the Advancement of Psychiatry¹⁸ in a publication on family behavior stated, "There was no escaping from the ubiquitous and penetrating effect of cultural value orientations on every aspect of human behavior. We have no choice, but to add this area to our stock of information, and to familiarize ourselves with the conceptual tools necessary to an understanding of this field so far from home base in psychiatry."

¹⁴Sol W. Ginsberg, "Values and the Psychiatrist," *American Journal Orthopsychiatry*, 20:466-478, 1950.

¹⁵Sol W. Ginsberg, and John L. Herma, "Values and Their Relationship to Psychiatric Principle and Practice," *American Journal Psychotherapy*, 7:546-573, 1953.

¹⁶Ibid.

¹⁷Mildred Burgum, "Values and Some Technical Problems in Psychotherapy," *American Journal of Orthopsychiatry*, 22:338-349, April, 1957.

¹⁸Group for Advancement of Psychiatry, Report No. 27, August, 1954.

Values are our basic attitudes toward life and are the principles we use in striving for goals. They reflect how we see ourselves in the world and in our relationship to our fellow man. This cannot be excluded in psychotherapy. As the minister refers his parishioner to the psychiatrist he may appropriately ask what is the psychiatrist's system of values.

As we have considered how the minister and the psychiatrist may work together we have seen how each looks at the wholeness of man. The religionist considers the "whole man" in terms of wholeness in body, mind, and spirit. Since many, including the author of this paper, in psychological medicine also include the spirit as well as the mind and body in the wholeness of man, further consideration of the roles of the minister and the psychiatrist is necessary.

Once again it is emphasized that each must keep his identity. The clergyman has as his aim the saving of the soul. While the related effects of this salvation make for a better state of mental health, the minister does not consider this as the primary aim. As he becomes more psychiatrically sophisticated the minister realizes the importance of adequate preparation for the practice of psychological medicine. He does not aspire to become a therapist at the expense of losing his identity as a clergyman. But as he prepares himself adequately he comes into an understanding of mental illness and personality function and uses this knowledge as he deals with his parishioner. While it is true that healing of the psyche, the aim of the psychiatrist, and salvation of the soul cannot always be sharply separated, the physician's goal is healing.

As the minister helps the person receive salvation of his soul and the psychiatrist helps him attain a more

healthy psyche, they can work together while keeping their respective roles. The individual looks to the minister for direction in receiving salvation and to the physician for assistance in gaining health for the sick spirit. He does not turn to the minister for therapy; neither does he expect the psychiatrist to assume the religious role of the minister. As the psychiatrist and the clergyman work together their respective roles will be determined by the competence each possesses. They will realize when cross referral is indicated and what treatment will best help meet the needs of the one who stands in need. The qualified clergyman, as well as the qualified psychiatrist, will realize his particular competence and responsibility in helping the individual receive proper care.

WALK TALL

*Walk tall. Regardless of your height—
walk tall!*

*By reaching for that extra inch or two,
You might just lift your eyes above the
wall*

*Which seems to block tomorrow from
your view.*

*Think tall. Try stretching out your
thoughts a bit;*

*You walk with freer stride. Quite soon
you'll find*

*Your shoulders squared unconsciously
to fit*

*That larger suit you've tailored for
your mind.*

*Feel tall. Think tall. Walk tall—as sol-
diers do.*

*You'll be amazed. It really makes you
taller*

*Inside and out. You'll be a bigger you.
And anyhow, it cannot make you
smaller.*

—DON BLANDING in *Science of Mind*

V. "Rich in Good Works"

By D. Shelby Corlett*

IN PREACHING the message of holiness much emphasis should be given to the life of a Christian after he has entered the experience of entire sanctification. Technically a distinction to keep in mind is that entire sanctification is an experience of divine grace in which the Christian is cleansed from all sin and filled with the Holy Spirit, and holiness designates the condition or state of life in which the entirely sanctified person lives. In other words, entire sanctification is the experience which brings one into the life of holiness.

In this life of holiness the Christian is to be "rich in good works" (I Timothy 6:18). Dr. J. Agar Beet said that holiness "implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our powers and opportunities to work out God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the bodily effort which His work requires." This life of service or of good works is inspired by love for Christ, of which St. Paul is the example; "The love of Christ constraineth us" (II Corinthians 5:14).

It is a rich life because it is a disciplined life. An undisciplined life is ineffective and spiritually impoverished. The disciplines of such a life include a consistent practice of those

exercises of devotion, prayer, Bible reading, meditation, faithfulness in attendance upon the means of grace, and the like, which are so essential to spiritual development. They also include the temperate use of the legitimate powers of the physical body, as St. Paul said he did by keeping his body under (I Corinthians 9:27); the mastery of our minds, as St. Paul exhorted, in bringing every thought into subjection to Christ, and thinking on those things which are lovely, etc. (II Corinthians 10:5; Philippians 4:8); and the conquest of our moods, as suggested by the Psalmist when he questioned his soul, which was cast down (Psalms 42:5).

There is also the obedience to the Holy Spirit in His personal dealings with us, in His checks upon our hearts, His leadership in our lives, the avoiding of the appearance of evil, the endeavor to keep the unity of the Spirit in the bond of peace, and any effort required to keep our hearts and lives in the state of entire devotement to God.

This rich life is one of devotement to God in which there is a constant dependence upon God for life and holiness, and a moment-by-moment trust in Him for all things necessary for our life, victory, and service. There can be no holiness in human lives except by a constant dependence upon the holy God to impart His holiness to us. This dependence was indicated

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by St. Paul when he said: “. . . the life I now live in the flesh I live by the faith of the Son of God” (Galatians 2:20).

The life of devotement is an active participation in and the enjoyment of those activities which nurture and deepen the life of holiness. No better example of this relationship can be found than that of the relation of a devoted married couple to each other. Their hearts are open and responsive to each other in a deep and increasing devotion. The only life is where love and full confidence prevail and legalism is forgotten, a life where indeed love is found to be the fulfilling of the law; when a Christian truly loves God with all of his heart, soul, mind, and strength.

It is a rich life because there is a genuine desire to manifest the highest ethical standards in life and to adorn the doctrine of God, our Saviour, in all things (Titus 2:10). Every truly sanctified person seeks to live a life and to maintain relationships with other persons which will enable him to glorify God in all that he does. As the temple of the Holy Spirit, he will seek to glorify God in his body and spirit, which are God's (I Corinthians 6:20). The holy person seeks to increase his knowledge and to improve his life in his manner of living, his attitudes toward others, his spirit or disposition, so that in all that he does he may bring the greatest possible glory to Christ and credit to his church. This provides a large field for thought and development in the preaching of the message of holiness.

To be rich in the life of holiness means the development or progress in all phases of that life. The sanctified Christian seeks for maturity; he is vitally concerned about going on to perfection or maturity (Hebrews 6:1); of following the example of St. Paul

in pressing toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:14); of giving himself to those practices and the taking advantage of those God-given ministries which make for the edification of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:12-13).

A few examples for preaching along these lines are given.

The Way of Holiness

TEXT: *And an highway shall be there, and a way, and it shall be called The way of holiness” (Isaiah 35:8a).*

THIS WAY OF HOLINESS IS:

- I. A Way of devotement to God—God is the center and all of life.
- II. A way of sacrificial service inspired by perfect love.
- III. A way of joyous obedience and of quenchless enthusiasm.
- IV. A way of victory and blessedness.

The Life of Holiness

TEXT: I Peter 1:13-16 (*Note that in the King James Version this comprises one sentence.*)

- I. *The inspiration for holy living*—“Hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ” (I Peter 1:13).
 - A. We gather inspiration for holy living, not from our circumstances, not from other people, even good and holy people.
 - B. But from looking unto Christ.
- II. *The call to a life of holiness*—“But as he which hath called you is holy, so be ye holy” (I Peter 1:15).

A. A call to holy living. There are not two kinds of holiness: one for God, who has called us; another for us, who are called.

B. God is the Source, the Giver of holiness. There is no holiness apart from God. His is absolute; ours is relative, consistent with our sphere of life.

III. *The pattern of holiness*—"As he which hath called you is holy, so be ye holy" (I Peter 1:15).

A. Our knowledge of God in human life is found in Jesus Christ, the incarnated God. He becomes our Pattern of holiness in human life. So as Jesus is holy, we are to be holy.

B. Holiness in Jesus was a life lived among men of all moral classes.

1. He did not withdraw himself from any moral situation; He associated with and helped sinners of all classes. Yet He himself was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26).

2. It was a life consistent with temptation, for He was tempted in all points as we are, yet without sin (Hebrews 4:15).

C. It was an active, benevolent life—He "went about doing good."

D. It was a life in which a love of righteousness predominated—He "loved righteousness, and hated iniquity" (Hebrews 1:9).

IV. *It is a life of holiness*—"in all manner of conversation" or "in every department of your lives" (Phillips).

A. Not after their former way of living (v. 13).

B. It is a life of devotion to God.

C. It is a life of dependence upon God.

D. It is a life consistent with our Pattern of holiness, Jesus, our Lord.

The Ethics of Holiness

Usually St. Paul in his discussion of holiness follows with exhortations on ethical living. Ephesians 4:24 is a good example. Here he uses the term "true holiness," then he proceeds with ethical exhortations consistent with this true holiness. These extend on to chapter 5:17.

A summary of St. Paul's teachings on ethics may follow this pattern.

I. *In home life*—Ephesians 5:22-23; Colossians 3:18-22

A. Husbands, love your wives.

B. Wives, respect your husbands.

C. Parent-child relations—Ephesians 6:1-4; Colossians 18:21.

II. *Employee-employer relationship*—Ephesians 6:5-9; Colossians 3:22—4:1. While these words are addressed to slaves and masters, they apply to the employee-employer relationships today. They also stress the kind of workmanship required to please God.

III. *Within the church*.

A. It is a fellowship, all members of each other or of one body—the body of Christ (Ephesians 4:4).

B. Each is to endeavor "to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3).

IV. *Toward society—all men*.

A. The Church is a holy cell in an unholy society—or as Jesus said, "salt" and "light."

B. Christians must love all—do good to all (Galatians 6:10).

C. Christians must overcome evil with good (Romans 12:21).

II. The Early Church

By Ralph Earle*

WITH REGARD to the Early Church, Pope makes this general observation:

The Patristic age furnishes no definition of inspiration, but a very high doctrine was maintained. The Apostolical Fathers quote the Old Testament exactly as the Apostles do: with the same reverent trust, and also with the same freedom.¹

This is clearly seen in the First Epistle of Clement to the Corinthians (*ca.* A.D. 95), the earliest extant Christian writing outside the New Testament and perhaps the only such document from the first century. This letter is filled with quotations from the Old Testament. Frequently one finds these quotations introduced by such expressions as "the Holy Ghost saith" (chapter 13), or "God said" (chapter 18). The typical New Testament expression, "It is written," is also to be found.

Perhaps the most definite statement of Clement of Rome on this subject is as follows:

Ye have searched the scriptures, which are true, which were given through the Holy Ghost; and ye know that nothing unrighteous or counterfeit is written in them.²

Ignatius and Polycarp both quote frequently from the Scriptures, especially the New Testament. In his letter to the Philippians the latter re-

fers to "the sacred writings" and quotes the New Testament as "scriptures."³

This usage becomes common in the writings of the latter part of the second century. Both Old and New Testaments are "holy Scriptures" (*hagiai graphai*) or "sacred writings" (*hiera grammata*). Sanday, in his Bampton Lectures for 1893 on inspiration, says:

That which gives to the Scriptures this authoritative and sacred character is more particularly the fact that they are inspired by the Holy Spirit. This too we find declared in set terms and evidently implied all through the Christian literature from the beginning of the last quarter of the second century onwards.⁴

Actually, one can find this a little earlier. In his *Dialogue with Trypho*, Justin Martyr (A.D. 150) deals with the problem of passages in the Bible that seem to contradict each other. He gives this sane advice:

If a Scripture which appears to be of such a kind be brought forward, and then if there be a pretext [for saying] that it is contrary [to some other], since I am entirely convinced that no Scripture contradicts another, I shall admit rather that I do not understand what is recorded, and shall strive to persuade those who imagine that the Scriptures are contradictory, to be rather of the same opinion as myself.⁵

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¹W. B. Pope, "A Compendium of Christian Theology" (2nd ed.; New York: Phillips & Hunt, 1881), I, 178.

²"The Epistle of S. Clement to the Corinthians," chapter 45 ("The Apostolic Fathers," ed. J. B. Lightfoot, p. 32).

³Polycarp, "Epistle to the Philippians," chap. 12 (*ibid.*, p. 99).

⁴W. Sanday, "Inspiration" (3rd ed.; London: Longmans, Green & Co., 1896), p. 31.

⁵Justin, "Dialogue with Trypho," LXV (ANF, I, 230).

In his *Hortatory Address to the Greeks*, Justin describes what he conceives to have been the manner of inspiration. He says that the writers of the Scriptures presented "themselves pure to the energy of the Divine Spirit, in order that the divine plectrum itself, descending from heaven, and using righteous men as an instrument like a harp or lyre, might reveal to us the knowledge of things divine and heavenly."⁶

One of the most definite statements on inspiration to come out of the second century is that by Theophilus of Antioch, a contemporary of Irenaeus. Eusebius says that he was the sixth bishop of Antioch in succession from the apostles.⁷ In his defense addressed to Antolycus, a heathen, Theophilus writes:

But men of God carrying in them a holy spirit [or, being filled with the Holy Spirit] and becoming prophets, being inspired and made wise by God, became God-taught, and holy and righteous. Wherefore they were also deemed worthy of receiving this reward, that they should become instruments of God, and contain the wisdom that is from Him, through which wisdom they uttered both what regarded the creation of the world and all other things.⁸

Theophilus also says that the things spoken by the prophets are "divine things."⁹ And he further declares that the writers of scripture spoke, "inspired by one Spirit of God."¹⁰ There is no questioning his belief in plenary inspiration.

Irenaeus (*ca.* A.D. 180) gives evidence of a belief in verbal inspiration, at least in relation to some passages. He held that the Holy Spirit guided Matthew in selecting exactly the right

word to confute a heresy that rose in the second century. The pertinent passage reads as follows:

Matthew might certainly have said, "Now the birth of *Jesus* was on this wise;" but the Holy Ghost, foreseeing the corrupters of the truth, and guarding by anticipation against their deceit, says by Matthew, "But the birth of *Christ* was on this wise;" and that He is Emmanuel, lest perchance we might consider Him as a mere man . . . ; and that we should not imagine that *Jesus* was one, and *Christ* another, but should know them to be one and the same.¹¹

In another place Irenaeus declares that "the Scriptures are indeed perfect, since they were spoken by the Word of God and His Spirit."¹²

It should be noted, in passing, that "Word of God" here does not refer to the Scriptures, but to Christ as the eternal Logos of God. That which made the Scriptures the Word of God was that they were God-breathed (*theopneustos*). This word, which is used of the Old Testament writings in II Timothy 3:16, is first applied to the New Testament by Clement of Alexandria, who speaks of "the inspired scriptures."¹³ It is also used by Origen, who refers to "the divine inspiration of the holy Scriptures."¹⁴ In another connection he affirms that "the divinity of Scripture . . . extends to the whole of it."¹⁵ He also says that "the sacred books are not the compositions of men, but that they were composed by inspiration (*epipnoias*) of the Holy Spirit, agreeably to the will of the Father of all things through Jesus Christ."¹⁶

Tertullian (*ca.* A.D. 195) expresses a high view of inspiration. In his *Apolo-gy* he says: "That we might attain an

⁶Justin, "Address to the Greeks," VIII (ANF, I, 276).

⁷"Ecclesiastical History," IV. 20 (Grand Rapids: Baker Book House, 1955), p. 156.

⁸"To Autolycus," 9 (ANF, II, 97).

⁹Ibid., II. 34 (ANF, II, 108).

¹⁰Ibid., III. 12 (ANF, II, 114).

¹¹Irenaeus, "Against Heresies," III. 16.2 (ANF, I, 441).

¹²Ibid., II. 28.2 (ANF, I, 399).

¹³"Stromata," VII. 16 (ANF, II, 553).

¹⁴"De Principiis," IV. 1.8 (ANF, IV, 355 f.).

¹⁵Ibid., IV. 1.7 (ANF, IV, 354).

¹⁶Ibid., IV. 1.9 (ANF, IV, 357).

ampler and more authoritative knowledge at once of Himself, and of His counsels and will, God has added a written revelation." He then says that the writers of scripture were "men abundantly endowed with the Holy Spirit."¹⁷ The word here translated "abundantly endowed" is *inundatos*, "flooded." Westcott translates it "filled them to overflowing."¹⁸ That is the way Tertullian describes the measure of the inspiration experienced by the writers of the sacred Scriptures.

Eusebius (ca. A.D. 326) quotes Clement of Alexandria as saying that, in the composing of his Gospel, John was "divinely moved by the Spirit."¹⁹ The Greek here is *pneumati theophorethenta*; literally "having been God-borne in spirit (by the Spirit)." The language here is reminiscent of that in II Peter 1: 21—"But men spoke from God, being borne along by the Holy Spirit" (*hupo pneumatos hagion pheromenoi*).

Origen says that "Christ, the Word of God, was in Moses and the Prophets, . . . who spake and performed all they did through being filled with the Spirit of Christ."²⁰ He thus asserts, as did Irenaeus, that Christ, the eternal Logos of God, spoke by the Holy Spirit through the writers of the Old Testament. This is a majestic concept. But that it was widely held in the Early Church cannot be questioned. Westcott says that "Origen represents the doctrine of the Inspiration of the Bible as taught by the universal Church."²¹

The principal faults of Origen lay in the field of Biblical interpretations, where he used too freely the allegorical method. But in his views of inspiration he was at one with his con-

temporaries and with the Early Church fathers in general.

A contemporary of Origen was Hippolytus, who wrote early in the third century. He is said to have been a disciple of Irenaeus. He appears to have formed something of a link between the churches of Asia Minor, Alexandria, and Rome.

In his treatise against Noetus, Hippolytus writes as follows:

And He gave the law and the prophets; and in giving them, He made them speak by the Holy Ghost, in order that, being gifted with the inspiration of the Father's power, they might declare the Father's counsel and will.²²

Hippolytus emphasizes the fact that it was the eternal Logos who spoke in the Old Testament and that these scriptures were intended to manifest Christ. This emphasis was echoed by Luther and has been stressed in our day by the neo-orthodox school. Christ is the central message of the Old Testament, as well as the New.

Here is what Hippolytus says on that subject:

Acting then in these [prophets], the Word spoke of Himself. For already He became His own herald, and showed that the Word would be manifested among men. . . . Let us look then at the testimony of Scripture with respect to the announcement of the future manifestation of the Word.²³

In his treatise on *Christ and the Antichrist*, Hippolytus states more specifically his view of inspiration. Again we note his emphasis on the living Word as expressing himself through the written Word of the Old Testament. This Logos theory bulks large in the early fathers. Here is what Hippolytus writes:

¹⁷"Apology," 18 (ANF, III, 32).
¹⁸B. F. Westcott, "An Introduction to the Study of the Gospels" (7th ed.; London: Macmillan and Co., 1888), p. 433.
¹⁹Eusebius, "Ecclesiastical History," VI. 14.7 ("Loeb Classical Library," "Eusebius," II, 49).
²⁰De Principiis, "Preface," I (ANF, IV, 239).
²¹Op. cit., p. 446.

²²Against Noetus, 11 (ANF, V, 227).

²³Ibid., 12 (ANF, V, 227 f.).

For these Fathers were furnished with the Spirit, and largely honoured by the Word Himself; and just as it is with instruments of music, so had they the Word always, like the plectrum, in union with them, and when moved by Him the prophets announced what God willed: For they spake not of their own power . . . , neither did they declare what pleased themselves.²⁴

Hippolytus uses the same figure for the writers of scripture that Justin used, that of musical instruments. He says that they wrote as the Divine Plectrum—who was the eternal Logos—struck them. The plectrum was an instrument with which one would strike the lyre, to bring forth music.

It may not be amiss to call attention, in this connection, to the fact that though the same plectrum might be used to strike several lyres the resulting sounds would reflect the individuality of the instruments. However, the figure used here is at best very inadequate—if not actually misleading—because intelligent human beings, as the writers were, are more than passive instruments. Some place must be given to the factor of human freedom of will.

Sanday summarizes this early period of the Church by saying:

Testimonies to the general doctrine of inspiration may be multiplied to almost any extent; but there are some which go further and point to an inspiration which might be described as "verbal." Nor does this come in tentatively and by degrees, but almost from the very first. Both Irenaeus and Tertullian regard Inspiration as determining the choice of particular words and phrases.²⁵

My own meager study of this subject in the patristic writings leaves me with the impression that the fathers mentioned would apply the idea of

verbal inspiration—that is, guidance in the choice of the exact words—to certain passages but not necessarily to all the Scriptures. However, some of these writers do assert that the inspired authors wrote without error.

We feel we can do no better in closing this discussion of inspiration in the Early Church than to quote a part of the conclusion of Bishop Westcott's excellent survey of this period in his *Introduction to the Study of the Gospels*, Appendix B. He says of the church fathers:

They teach us that Inspiration is an operation of the Holy Spirit acting *through* men, according to the laws of their constitution, which is not neutralized by His influence, but adopted as a vehicle for the full expression of the divine Message. . . . They teach us that Christ—the Word of God—speaks from first to last.²⁶

He then proceeds to make his personal appraisal as follows:

It is possible that objections . . . may be urged against various parts of the doctrine, but it cannot, I think, be denied that as a whole it lays open a view of the Bible which vindicates with the greatest clearness and consistency the claims which it makes to be considered as one harmonious message of God.²⁷

In general it may be said, then, that the Early Church fathers displayed toward the scriptures of both the Old and New Testaments much the same attitude as the writers of the New Testament took toward the Old. That attitude is one of reverent faith in the divine inspiration and authority of these writings. While no specific theory of inspiration is enunciated, the Scriptures are quoted as words uttered by God or by the Holy Spirit. Whether or not this involved a belief in what is now called verbal inspiration is a matter of dispute. The

²⁴Christ and the Antichrist," 2 (ANF, V, 204).

²⁵Sanday, op. cit., p. 34.

²⁶Westcott, op. cit., p. 455.

²⁷Ibid., pp. 445, 456.

evidence is not definite enough to preclude debate. But the general attitude of the Early Church—a faith in the Bible as the authoritative Word of God—cannot be questioned. And that

is still the faith of all those who are fully loyal to the Christ, who said of the Scriptures: “These are they which bear witness of me” (John 5:39, A.R.V.).

A Pastor's Wastepaper Basket

By Forrest Woodward*

Important evidence is often found in a wastepaper basket. Of such importance is this “retriever” that investigators and detectives never fail to search for clues in one at the scene of a crime or the abode of the accused.

It is amusing, also, to study the contents of a pastor's wastepaper basket. The variety of discarded material is as numerous as a pastor's duties.

Recently I was cleaning up my study and as I emptied the cardboard box (which was a “poor pastor's” poor substitute for a much-needed, more appropriate container), I saw discarded letters, advertising, statements, circulars, etc. that renewed my curiosity.

Before taking the contents to the incinerator, I thought it might be wise to check through this matter to determine whether or not I had given proper consideration to each before placing it in file number thirteen.

Of course most prominent was the material from our Nazarene Publishing House and Headquarters. There was the letter from our Department of Church Schools informing me that the month of March was to be Sunday school enrollment month. The con-

tents had been previously noted and the suggested plans carefully filed. Then another letter from the Department of Evangelism, the secretary informing me of the evangelists who had reported some open dates during the next two months (this was a result of a hurried cancellation of another evangelist who had accepted a pastorate). A number of receipts were found, showing my accounts had been paid at the publishing house. A letter from our district *Herald of Holiness* campaign manager urging expediency in obtaining our quota. This letter was discarded because we had already exceeded the quota. Here is a *Signal* (our district paper), and happily I noticed that our budgets have been paid. Then a letter from the United Dry Forces, with information about the progress in fighting alcoholic beverages. A letter from the district superintendent with information about the change of speakers for the preachers' convention. A copy of the recommendation from the Ministerial Alliance to the City Council regarding the establishing of a youth program. A letter from an ex-convict, also one from a young man recently incarcerated—both having received my prayerful advice by return mail. Some preliminary, penciled sermon outlines were found. A number of

*Pastor, Wakeeney, Kansas.

personal receipted bills. Some discarded church bulletins. A list of those taking part in our Christmas program. A number of letters from fellow pastors. Hospital admittance notices, circulars from magazine publishers, several empty postage stamp books, a package of literature from the Council of Churches, invitations to various civic affairs, unanswered letters from a candy sales company wanting our people to sell candy to raise money for the "poor" Lord. Then a sheet from a scratch pad, covered with "doodles" unconsciously made

while listening to an individual's marital difficulties. Then a letter from a dear pastor friend who recently lost his wife by sudden death. As my eyes fell on this, I was reminded of the many prayers of our church for his comfort and consolation.

All the above evidence from the pastor's wastepaper basket prove that his duties exceed by far the preaching of two thirty-minute sermons a week. It reminded me of the importance of the minister's correspondence and his all-important job of public relations.

A Lesson from a Dog's Tail

By R. B. Acheson*

I watched a puppy playing awkwardly by himself, playfully snapping at anything within reach. He stopped suddenly with a yelp of amazed pain; he had bitten his own tail! Just an immature pup with a lot to learn, but sad experience taught him that his tail, though clear on the other end, was still a part of himself.

Reminds me of an occasional local church that doesn't seem to realize it is part of a great whole. Its board looks with complete disinterest upon the district and the general church, as though they were unattached and unnecessary. "They are always advocating something," says the local grump, "and we have enough to do." He fails to see that "we" are a part of "they." He thinks immaturely. If he were a pup he'd bite his own tail.

A pastor thinks only in terms of his own local church and community. He almost interprets the district program as "interference" with his work! He fails to see that his responsibility extends beyond Jerusalem to Judea, and even to the uttermost part of the earth. Mature thinking enables him to see that he can

discharge his responsibility to God and souls through the district and general setups.

There is that local treasurer who feels that he is appointed watchdog over the local treasury, and snarls and snaps at every request for funds that doesn't originate with himself. He is the exception, of course. But too often there exists a philosophy that only local needs are important. Budgets (representing lifelines to the upkeep of district and general organizations) are tolerated if they are easily paid, but they're not considered worthy of special of sacrificial attention. Times come in every church when supervision beyond the local level becomes an appreciated convenience.

Nazarenes, God has given us a great work to do, and it takes all of us everywhere to get it accomplished. Strengthen your local work, have revivals and win souls, pay your bills, and keep a good name in the community. But neglect not to co-operate with your district and general leadership, invest in souls across the district and around the world, leave no stone unturned to meet every budget obligation. You cannot do better than your best, but God does require that much.

*District Superintendent, Pittsburgh District.

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II. Motives for Entering Full-time Evangelism

By Clayton Bailey*

WE DID NOT tarry long on the meaning of the term evangelist, nor with the message he is to convey. These points are more readily understood and accepted. The heart of the problem is the motive for entering the field of evangelism.

The field of evangelism is a means to an end and not an end in itself. Therefore the end must be divine and not finite, the goal spiritual and not material.

Perhaps the greatest impact can be made by listing some of the motives for entering the field of evangelism which are not divinely inspired.

1. The field of evangelism is not to be considered as part-time work for displaced persons. The "odd job" complex is defeating the value that ought to be placed on the call to evangelize. The "until something better comes along" attitude is not a call to be an evangelist even for a short period of time. The evangelistic field is not to be entered in order for one to get his bearings. Divinely called persons are divinely placed persons. No man needs to fling a coin or draw a straw to know the will of God, for "the steps [and stops] of a good man are ordered by the Lord." The true call to evangelize is a call to expend full-time efforts in this field of endeavor.

2. It is not to be the open road for those possessing a gypsy spirit. Men truly called of God into the field of

evangelism do not take undue advantage of the church in order to see the country at the expense of others. Sight-seeing temperately and soul winning compassionately ought to be the rule for those who are on the move for God and the church.

3. It is not to be the escape route for the irresponsible. There are some who would enter the field of evangelism to escape the grind and routine of the pressures of a local setting. Such individuals are in danger of losing the romance of soul winning. Often this condition is exposed by such remarks as, "The evangelist has it easy. He can leave the problems after two weeks and go on." An evangelist frequently goes from one problem setting to another problem setting, and if he has his heart in his ministry he feels a sense of frustration because he must leave without seeing solved the problems with which he has been dealing and for which he has been praying. Each field of endeavor has its privileges and responsibilities, and both have their problems. A desire to flee from constant problems is not a call to evangelize.

4. It is not to be the limelight for those who want to become better known across the church. District-phobia, the fearful pinch of territorial limitations, must not become the cause for evangelizing. A man who creates a demand for his life and ministry will not be long in waiting for a

*Pastor, Cedar Rapids, Iowa.

place of service. For one to follow any other plan is to follow the law of reversed efforts. We do not need the guiding light of a revelation from God revealing to us His will. Recognition by leaders in the church can be beneficial to one's ministry, but we must still remember that divinely called men are divinely placed men. Let's leave the promotion to God!

5. It is not to be a cover-up for unresolved personality quirks. Some men find the field of evangelism more sympathetic with their ways and manners than a local setting. They are not willing to change ways and manners to be useful in a local church, and thus they hit the open road. The field of evangelism can swallow up such personality quirks quicker than a local setting, but in time such quirks create a feeling of nausea wherever the person goes. The philosophy of changing the place instead of the person is futile and fatal . . . it is not a call to evangelize!

6. It is not to be the race track for those who ride hobby horses. Opinionated persons find the field of evangelism a good outlet for their notions. They soon become devoted to principles instead of the Person . . . Jesus Christ. He who uses the field of evangelism as an opportunity to express his own ideas soon finds that the distance between meetings is long each time, and the stopping-off places fewer. Some have thus become self-styled martyrs, complaining that they have been put out of circulation because of their convictions. Self-pity is an awful snare. Evangelists called of God are divinely instructed and inspired. Ideas to sell alone is not sufficient grounds for entering the field of evangelism.

7. It is not to be thought of as a gravy train for the materially-minded. Some size up the evangelist's income as mostly profit. This is a laughing

point to those who know better. The material side of the field of evangelism should not be the motive for entering the field, nor should it become a motive while one is in the field. Evangelists should not take advantage of the fields of evangelism to sell items of material interest, unrelated to their spiritual ministry. The call to evangelize is not a side issue; it is the main issue. To think of the field of evangelism as a gravy train is to finally leave gravy stains on the ties between pastor and evangelist, and some church boards.

8. It is not to be a new honeymoon for the disillusioned. Some ministers hold revivals now and then, and the taste of success sometimes prompts the feeling that they must enter the field. They divorce themselves from their present setting and become engaged in their new-found love. A few poorly paid meetings and several barren altars offer a shock treatment that awakens the disillusioned. They then head back to their former field of service seeking a reconciliation. A taste of success in a revival meeting is not necessarily a call to evangelize.

While the above motives are apparent wrong motives for entering the field of evangelism, we must always guard our motives also for staying in the field, even though the initial leadings were of a divine order.

The strength of the voice of the evangelist is governed by three main factors, namely, the fact that he is an evangelist called of God, the fact that pastor and people recognize the importance of such an office of the ministry, and the fact that the voices above and around him are holding to the doctrine and practice in their effort to preach the full gospel of Jesus Christ. If this is not the case the evangelist appears to be a living Sputnik crisscrossing the country with only a beeping sound, and only the stargazers of

the church will pay any attention to him, and even they will be watching for him to burn out and to fall from his orbit.

While the offices of the ministry are different, the purpose is the same: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:12-13).

Peter, inspired by the Spirit, exhorts, "If any man speak, let him

speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (I Peter 4:11).

To sum up this paper it would be well to call to mind words from a devotional book. The evangelist called of God

"IS GOD'S MAN,
IN GOD'S PLACE,
DOING GOD'S WILL,
IN GOD'S WAY."

Pulpit and Parish Tips

Proper Heating of the Church

By E. E. Wordsworth*

DR. BEVERLY CARRADINE used to say that two things will kill any religious meeting: "Bad air and the devil." I was traveling on a modern train one day when I thought my coach was a little too cold. The colored porter came through in a few moments and I registered my complaint with him. Smiling, he said, "I'll go and see what the temperature is." He did and reported, "It is seventy-two degrees." And he never changed it for anyone.

Often churches are overheated to please some "fussy" dear old lady. The chances are that very lady keeps the temperature of her home at eighty or eighty-five. I have known such; consequently the church is always cold to her.

When a church is stuffy and lacks oxygen it tends to kill the meeting, and dear old Grandpa takes his evening nap and Grandma nods. Cain went "to the land of Nod" to get a wife, but it is better to be wide-awake.

Dr. E. E. Zachary once said in a meeting: "The Lord gave us plenty of oxygen and He intended it for our use, but He did not intend for us to use it twice or more. Open the windows, please, and give us some fresh air."

Pastors and janitors should have an understanding about the heating, and both should remember that when the church becomes filled with people the body heat will increase the temperature about ten degrees.

*Evangelist, Redmond, Washington.

I Don't Have a Hard Time

By Milo L. Arnold*

I'M A PREACHER and I think I work hard, but when I look at the laymen of my church I see that they work hard too. I think I put in long hours, but I see that they too put in long hours. They work eight hours a day on the job and then work long shifts almost every night for the church and Sunday school. They're tired, too, and they have to get up and go to work by the clock the next morning. If I'm too tired tomorrow I might take a little time off to get away from things, but they can't. They would get fired if they took time off and got away from their jobs.

I think sometimes that finances are hard and that since I am a preacher I make a financial sacrifice, but I look at my people and find that my living standard is higher than the average they enjoy. I find that the car I drive, the clothes I wear, the food I eat, and the house in which I live are as good as theirs—often better than theirs. I have trouble with payments and debts, but so do they. I have to pay for and operate a car in doing my work, but so do they and usually they are given no gasoline allowance.

Sometimes it seems that my employers, the church and the board, are difficult to please and are un-co-operative, but I got to looking them over and discovered that they are the finest people, selected from the finest church in the community. They are Christians in whom the church has confidence and they are elected to give

me help and support and guidance. I checked on the people my folks work for and find that they are usually not even Christians. They consider their employees as a cash investment and drive them for every penny they can make them earn. The bosses curse them, impose on them, and often fire them without a cause. The atmosphere of their employment is not conducive to Christian enjoyment. I work in the quiet atmosphere of my study, surrounded by the best books, and protected by my profession from many invading distractions. My church does not treat me as an employee, but as a leader whom they revere as a man of God. They try to help me and seek in every way to encourage me and support me.

If I am sick for a day, a week, or a month, the people do not dock my pay check. Instead they bring extra things in and do many kind things for me. They may even help me bear the added expense of my illness. My folks don't have that kind of treatment. If they get sick the pay goes down and the expenses go up, with nobody to really take a personal interest in them.

Every day people for whom I work and with whom I mingle are telling me that they appreciate me. They are complimenting me for my work and boosting my morale in times when I have failed. My folks don't have that kind of treatment. Most of them could work for years without a single compliment for their work. They just get bawled out if they don't do it, and never praised if they do it well.

*Pastor, Moses Lake, Washington.

I've been looking back on nearly twenty-nine years of pastoring in small, medium-sized, and large churches. I have had some big assignments and some painful disappointments. I've known hard times and I've seen difficult people, but all in all I haven't had a hard time in the ministry. In fact, I've had it a lot easier than my people have had it. They've worked hard and so have I. All in all I guess we've all had some hard times and some pleasant times. If I've had

a hard time in life it hasn't been because I was in the ministry. Maybe it was because I was out of gear with the God I serve or the people I serve with. When I see the sacrifices of my laymen it always puts me under conviction to dig a little deeper to keep up with them. When I see their weariness through many labors I get ashamed of how little actually hard work I do. Really, when I get through praying for the good folks who are my church members, I realize that I don't have a hard time.

"QUEEN of the PARSONAGE"

It's Fun Being a Preacher's Wife

By Pauline E. Spray*

STICK TO YOUR schoolteaching! The last thing in the world I would want to be is a preacher's wife," my doctor advised just before my husband accepted his first full-time pastorate.

Considerable attention has been focused on the clergy in recent months. Statistics have alarmingly revealed the high mortality rate among ministers. Much has been said about the overworked and underpaid status of these professionals. But in spite of these dissuasive reports, consecrated men will continue to devote their lives in loving service to their fellow men, "not grudgingly, or of necessity," but cheerfully, remembering that "he which soweth bountifully shall reap

also bountifully." For "God loveth a cheerful giver."

And, like thousands of other women, I like being a minister's wife too.

The eldest of seven children, I was raised in a parsonage. We did not enjoy all the luxuries of life, but no family had more enjoyable experiences than we. From a child I carried the secret fondness to become a "preacher's wife."

Only a few days ago a friend asked our fourteen-year-old daughter, "What do you want to be, Sybil, when you finish school?"

"I want to be a 'preacher's wife,'" she quickly replied in all sincerity.

Life in the parsonage is a busy one. The minister is a much-sought-after

*Lansing, Michigan.

personage. He has to be shared with many people. But somehow it makes me feel "rather important" to know I have such a popular husband. Sharing lends to happiness—even if it means hubby has to be loaned just at mealtime, when the children are all clamoring to get at the mashed potatoes and gravy.

Certainly the minister is not the only one in the family who keeps happily occupied, either. His wife—contrary to some people's ideas—does not have much time to spend twiddling her thumbs. But "busy people are happy people." And since "the idle mind is the devil's workshop," perhaps this only makes walking the "straight and narrow" an easier proposition.

The ministerial wage does not drape the queen of the parsonage in mink or ermine. Neither does it refurnish the manse from basement to attic every time the notion strikes her majesty. Undoubtedly the ministry is among the underpaid professions, but to the wife of the parson, it furnishes golden opportunity for exercising her ingenuity.

It takes a spark of imagination to remodel a garment of several seasons so it will appear stylish and the latest thing in what the well-dressed lady is wearing. But it has been done.

And hats! It is amazing the variety of ways one can find to redecorate the faithful black felt. A trip to the five and ten every season, the purchase of a new flower, a feather, or ribbons and veiling, plus some imagination and a bit of cleverness, and the "crown of glory" is restored to its maiden charm and beauty.

With skillful practice the minister's wife can learn to arrange the furniture so that the worn spots in the living room rug are quite successfully concealed.

One must develop a smattering of dexterity to charmingly furnish an outdated monstrosity of one parish. She must then achieve a little bravado to discard the accumulated freight when a call is accepted by her husband to a parish where the parsonage is slightly larger than a house trailer.

The art of stretching a dime is not easily learned; however, the necessity is challenging, to say the least. In the kitchen this bit of cunning is worth a fortune. It is surprising how far one pound of ground beef will stretch when an egg and some flour are added. And unless the family has caught on to her tricks, they will think Mom has really become liberal with her cube steaks.

Personally, I find it interesting—almost intriguing—to count my pennies. In fact, budgeting one's money can be an interesting game. If she is alert, the parson's lady can dream up all sorts of schemes for stretching the household allowance.

Unbleached muslin costs only twenty-five cents a yard, if advantage is taken of the sales. It has a variety of uses. Percale is slightly higher priced but unbelievably adaptable for making a house into a home.

Orange crates are wonderful substitutes for cupboards, nightstands, and linen closets that are just not there. Of course they have to be trimmed up a bit. But fragments of paint may be found in a secluded corner of the basement, and the remnant table in the local department store often holds fascinating bargains.

As I said, it takes a mite of ingenuity. But I have a sneaking idea that I and many more women like me have much more "fun" stretching our meager allowances than some other women have—trying to find ways to spend theirs.

II. The Pastor and His Relationship to His People

By Roscoe Pershall*

THE RELATIONSHIP of pastor and people is the heartbeat of the ministry. It is what gives life and makes for service and effectiveness. If a pastor fails here he cannot succeed no matter how well qualified he may be otherwise. This is the contact that spells defeat or success.

Herein the apostle gives the location and dimensions of a proper and effective relationship.

Exemplary Conduct

What a challenge he threw out to the Thessalonians in these words: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (I Thessalonians 2:10)! What exemplary conduct was his that he dared issue such a challenge without fear of contradiction! The Thessalonians had to testify to the unquestionable conduct of their pastor while he was with them. His holiness was unimpeachable, his justice without question, and his general conduct above reproach.

To the Corinthians he wrote: ". . . we have wronged no man, we have defrauded no man" (II Corinthians 7:2). He was so sure of his conduct that he called on the believers to follow his example. In I Corinthians 4:16 and 7:7 he invited men to follow him, and in I Corinthians 11:1 he

urged them: "Be ye followers of me, even as I also am of Christ." Twice he urged the Philippians to follow him. Said he, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Philippians 3:17). "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Philippians 4:9).

He expected other ministers to be exemplary in conduct. Timothy he exhorted thus: ". . . be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:12). Titus received the same kind of instruction; "In all things shewing thyself a pattern of good words" (Titus 2:7a).

No man will successfully preach Christ who does not present Him in his life, nor preach holiness if holiness is lacking in the preacher. The people must see in his actions, his attitudes, his bearing that he is a holy man. It must be the most obvious thing about him; it must be the carrier that projects his spirit and his ministry to the people. The people have a right—and demand it—that the preacher demonstrate that which he preaches. They do not want hollow phrases, but full and rich example.

Holy living demands a proper relationship between the preacher and

*Director of Evangelism, Oregon Pacific District.

the members of the opposite sex. St. Paul gave a very pointed and practical injunction on the matter; "Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity" (I Timothy 5:1-2). He was aware of the fact that frequent associations and the high esteem in which the pastor is held break down natural barriers that would ordinarily protect others. No one else is given such privileges in that world of the home as the pastor is, and the privileges bring temptations.

We often hear of an apparently sudden moral break on the part of some pastor. It wasn't sudden. It began a long way back in the degeneration of pure attitudes toward one or more of the opposite sex. What appears to be sudden is the final collapse of the shell that has long hidden inner impurity. The highest type of association and attitudes must be maintained by the pastor at all times. "The elder women as mothers; the younger as sisters, with all purity" (I Timothy 5:2).

Sincerity

Sincerity on the part of the pastor was of great importance to Paul; in fact it was a matter of conscience with him: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (II Corinthians 1:12). "For," he said, "our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of

covetousness; God is witness:" (I Thessalonians 2:3-5).

His people never had reason to doubt the genuineness of Paul's profession. Always he was driving to the point, never approaching for personal gain or advantage. The consuming desire of his heart was to present the whole Word of God regardless of his own interests. A man might hate Paul for his zeal, oppose him in his beliefs, persecute him for his preaching; but none could honestly question his sincerity. Sincerity seemed to vibrate through every portion of his being. He was precisely what he pretended to be.

This was a part of his concept of the pastor, and thus it is vital to us today. Profession is relative. Words have a general connotation; testimony standing alone is questionable. It takes genuineness, complete sincerity, to make them specific. A message coming from an insincere life gives, at best, a hazy, indefinite picture of the plan of salvation; the same message coming from one with a boldly sincere life makes clear images and distinct patterns. Concepts crystallize; convictions gain distinct boundaries; sin is shown as sin; righteousness is given cardinal colors.

Sincerity must be an integral part of the character of the pastor who would fulfill his task.

Gentleness

Gentleness stood out in Paul's concept of pastor-people relation, as shown by his testimony and his instruction. To the Thessalonians he professed his gentleness: "But we were gentle among you, even as a nurse cherisheth her children" (I Thessalonians 2:7). He pleaded with the Corinthians in these words: "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you"

(II Corinthians 10:1). He instructed Timothy: “. . . the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (II Timothy 2:24).

There was no place in his thinking for the raucous, driving, thoughtless approach. He would have the minister understand his people and be gentle in his dealings with them. The harsh and thoughtless word is more easily spoken than retracted, and the one offended by it may never recover, while a gentle approach would have saved the situation. The sincere Christian does not deserve rough treatment; the backslider can't endure it; and the sinner will rebel against it. If the angels dared not bring railing accusations against the devil, how much less can ministers resort to that method!

Love

St. Paul demonstrated and taught that love should be a basic element of the relationship between pastor and people. Covered somewhat by an almost superhuman round of activities, by a consuming drive, a sparkling, brilliant mind, was a burning love in a heart that beat as one with the people of his care. He asked, “Who is weak, and I am not weak? who is offended, and I burn not?” (II Corinthians 11:29)

The Apostle John was known as the apostle of love, but it took Paul to open the most superb, the most elevating, the most thorough tribute to love that has ever been written (I Corinthians 13).

Only a man who had experienced it could have conceived such things. His zealous care of the churches was the outpouring of his great love for his people; his love drove him to total service.

Distance and other responsibilities did not cool the love he bore for the Thessalonians, for he declared: “But

we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us” (I Thessalonians 2:17-18). The Thessalonians were not just another burden, not just a portion of the vast hordes of humanity that happened to fall under the sound of his voice. They were people, individuals, that were precious to him. “. . . for I have said before, that ye are in our hearts to die and live with you” (II Corinthians 7:3). There burned within this heart a flame of love for them. If a single one had been lost, Paul would have suffered loss. He could truly testify: “Ye are our epistle written in our hearts, known and read of all men” (II Corinthians 3:2).

The pastor of this day can well take his cue from this mighty man of God. The pastor does not reach the people with his head; he reaches them with his heart. A little five-year-old was playing in the dirt—as most five-year-olds will if they get a chance. Amidst the play with the other children he was hurt and went crying to his mother. A chubby fist, raised to help in the crying, smeared the tears over the begrimed face. Mother, unmindful of the dirt and grime, picked him up in her arms and kissed the upturned face. Why did she do it? She loved him. She didn't see dirty hands and face, the soiled clothing; she saw her own little boy, and he was hurt.

The love of the pastor must enfold the people of his care and see beyond their weakness, failures, sins, to the souls for which Christ died. They are his people; they are his care. If they suffer, he suffers; if they weep, he weeps; if they fail, his heart is broken. He enters into their experiences because he loves them.

When a people find that their pastor loves them in this fashion, the doors of their hearts are open to him, as well as the doors of their homes. The fears, hopes, aspirations, faults, failures are shared with him in a wonderful opportunity to guide them in spiritual development.

Paul's love brought an identity with his people. "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (I Thessalonians 2:8). There would now be a completely common ground of their need and his help, their souls' need and his burden for souls, their problems and his understanding, their weaknesses and his strength, their fears and his assurance.

Faithfulness

He taught faithfulness in his relationship with his people. First, he taught faithfulness to God in relation to them. To Paul the people to whom he ministered were a trust from God. His sense of responsibility is voiced in I Thessalonians 2:4: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." Similar are the statements found in I Corinthians 9:17 and I Timothy 1:11-12, in which he declared that a dispensation of the gospel was committed to him and rejoiced that God had counted him worthy of the great trust.

His first responsibility was to God, for God had sent him with the message to the people. Paul loved his people, but there was some iron in his blood too. He could love, yet he could deal sternly with the people if they needed it. He wanted their love in return, but he didn't hesitate to bring the whole counsel of God at the risk of alienating them. Look at

his ringing denunciation of the sin of the Corinthians: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Corinthians 3:3-4) He was being faithful to the trust God gave him when he uncompromisingly condemned the sin of fornication in the Corinthian church.

Second, he taught faithfulness to the people. Of course, faithfulness to God and to the people are interwoven until distinctions are not always easy, but still they are present.

Faithfulness to them is seen in his reminder to the Thessalonians: "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory" (I Thessalonians 2:11-12). The love of a father was reflected in exhortation and comfort extended to them. He could love them and be gentle, but love and gentleness did not blind his eyes to their needs. Read his testimony in Acts 20:18-21: "And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

He expected his pastors to be faithful to the people also. To Timothy he wrote: "Preach the word; be instant in season, out of season; reprove, re-

buke, exhort with all longsuffering and doctrine" (II Timothy 4:2).

No doctor worthy of the name would fail to operate if he knew that the operation was necessary. Neither will a pastor worthy of the name fail to give the whole counsel of God. There are carelessnesses that must be stopped, sins that must be rebuked, blindness that must be corrected, weaknesses that must be strengthened. The pastor must not fail to charge his people. If he doesn't do it, there are not many people who will take up their burdens and obligations as members of the church and the Kingdom. If there are to be missionaries, the pastor must charge his people with the possibility of giving their lives or the lives of their children to the great work. If there are to be ministers, he must remind them to be looking for a

call. If he is to have a working team in the church, he must charge the people with their responsibility. He must be faithful to them.

Ministerial Dignity

Out of exemplary conduct, sincerity, gentleness, love, faithfulness came Paul's ministerial dignity. He showed that true dignity cannot be assumed, but is a by-product of these qualities in a minister. The pastor will lose his people if he tries to reach them across the wide chasm of assumed dignity. There is such an air of insincerity and melodrama about it that it is revolting. Ministerial dignity must be the natural dignity of oneness with the people, of personal piety, self-discipline, sanctified wisdom, a dignity born of pastoral love for all he meets.

SERMON WORKSHOP

Contributed by Nelson G. Mink

THE STORY OF A HYMN

"Don't worry, Papa; God will take care of us!" So said a little girl many years ago to her daddy, who was a country preacher. Every Sunday afternoon he had to drive several miles to preach in his appointment. His wife was very sick. He wondered this time if he should leave her.

Encouraged by the words of his young daughter he hitched the horse to the buggy and started off. On the way he began to think of the words of the little girl: "God will take care of us," and taking a piece of paper from his pocket he wrote: "Be not dismayed, whate'er betide: God will take care of you." Thus a famous hymn was born.

When Rev. C. D. Martin returned home that night he found that his little girl

had been right, for the mother was much improved.

—Selected

DEFINITION ON PREACHING:

Gideon Ousley, Irish preacher of early Methodism, once said that when he was called to preach a voice said to him:

"Gideon, go preach My gospel."

He answered, "How can I go, O God? I cannot speak, for I am a child."

The voice said again, "Do you know the disease?"

"Oh, yes, Lord, I do," says I.

"And do you know the cure?"

"Indeed I do, glory be to Thy name!"

"Go then," said the voice, "tell them about the disease and the cure. All the rest is just talk."

—Selected

Text:

Thou hast covered thyself with a cloud, that our prayer should not pass through (Lamentations 3:44).

There are several lessons from the clouds, but here are some clouds that stand between us and our God.

- I. Clouds of sin (Isaiah 59:1-2)
- II. Clouds of insincerity
- III. Clouds of excusing wrongdoing (Psalms 66:18)
- IV. Clouds of unforgiving spirit (Matthew 5:23)
- V. Clouds of selfishness (James 4:3)
- VI. Clouds of doubt (James 1:6-7)
- VII. Clouds in the home (I Peter 3:1-7)
- VIII. Clouds of pride
- IX. Clouds of robbing God (Malachi 3:1-10)

—*Rev. C. G. Schlosser*
Elkhart First Church

NEED OF PATIENCE—MODERN SETTING

At the intersection, when the light had turned green, the woman driver was still unable to get her car started. The man in the car just behind was impatient, so he honked his horn again and again. Finally the woman went back to him and said, "Mister, if you'll go up there and start my car, I'll stay here and honk your horn."

(*Editorial thought in the*
"Free Methodist")

NOTHING WRONG

A displaced person found entrance to America, where she was admitted to work in the home of a minister. One day her face showed she had been crying. The minister asked if something were wrong. She made this answer: "Anything wrong? Oh, no, sir, everything is so right in this good America. I have been praising the Lord for allowing me to come here. I am so grateful to Him. I love this land, and it puzzles me that your people aren't more happy and joyful and praising God. As for me, my big desire is to serve the Lord, and America."

—*C. L. Howland*

"Only part of us can learn by other people's experience—the rest of us have to be the other people."—*Hal Chadwick.*

"The trouble with most of us is that we would be ruined by praise than saved with criticism."—"Nuggets."

"Life is like any other trip. Half of the fun depends on the travelling companions."—"Redfield Review."

"If we would be a little more careful about where we step, those who follow us wouldn't stumble so much."—*Anonymous.*

"There is someone you know who will never get acquainted with God unless you introduce him."—*Anonymous.*

ARE YOUR SHORTCOMINGS RESPECTABLE?

"I know I ought to do better . . . but I am not as bad as . . ." or, "I don't drink to excess or beat my wife." The wife says, "I seldom throw dishes unless I am provoked beyond measure." One might think I John 2:1 should be paraphrased like this:

"Little children, I write unto you that you sin not, but certain 'shortcomings' are permissible, especially if they are in the category of those commonly accepted as respectable. This I write unto you that you confess them periodically, for this will enhance your standing as a humble Christian brother." (This is not found in the Bible.)

What are some of these "respectable shortcomings"?

1. I ought to read my Bible more frequently (but I am terribly busy).
2. I ought to pray more. (I will during the fall revival.)
3. I ought to witness more (if only folk wouldn't think me so queer).
4. I ought to think less of self. (I try—but I am rather special).
5. I ought to give more. (When the children get through college, and the mortgage is paid—I will.)

Just one question. How many times can I confess shortcomings before they become sins?

—*Arthur Zahniser in the*
"Free Methodist"

THE STEWARDSHIP OF SALVATION

SCRIPTURE: I Corinthians 18-20

INTRODUCTION: During the French and Indian War, a young Indian named Holdfast Gaines was given a message to take to a general in another unit. He was told, "In your hands lies the fate of a nation. Now go, and may the Lord God of Hosts bless your legs." Great was the trust given to him, for in his hand lay the fate of a nation. Yet a far greater trust has been committed to us who are called by the name of God—"the word of reconciliation." It is a:

I. TREMENDOUS TRUST

- A. It is a message to an alienated people.
 - 1. The word for all is, "Your iniquities have separated between you and your God . . ." (Isaiah 59:2).
 - 2. The first prerequisite for personal workers is a vision of lost souls, hell-bound.
 - 3. Jesus was not apologetic for preaching, for He meant to save sinners from hell.
- B. It is the message that God was in the world.
 - 1. Becoming sin for us, who knew none (v. 21).
 - 2. Not imputing our sins unto us (v. 19).
 - 3. Reconciling the world unto himself (v. 19).

II. TESTED TRUST

- A. By the first century Church and since:
 - 1. ". . . going from house to house . . ." (Acts 2:46).
 - 2. Converts won: Paul, Cornelius, the Samaritans, churches at Troas, Philippi, Ephesus, Corinth, Thessalonica, Rome, etc.
- B. Some of the greatest of saints have been won through efforts of a personal worker.

- 1. Besides above, Moody, Robinson, etc.
- 2. God has promised, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:6).

III. TANGENTIAL TRUST

- A. Tangential refers to a circle, which is exactly descriptive of the work of evangelism. Thus:
 - 1. "Go ye into all the world, and preach . . ."
 - 2. "But ye shall receive power, after that the Holy Ghost is come upon you . . ."
 - 3. ". . . they were all filled with the Holy Ghost . . ."
 - 4. ". . . they . . . went every where preaching the word." Thus a perfect circle, from command to fulfillment, from God's work to man's work.
- B. A circle is not complete without all parts.
 - 1. Command given to all Christians.
 - 2. Promise given to all Christians.
 - 3. Power given to those who receive command.
 - 4. Failure to complete circle causes breach; loss of part or all of circle may result. The Holy Ghost is given that we may win souls, but failure means forfeiture.

—ROBERT D. ROGERS
Pastor, Corona, California

THE STEWARDSHIP OF THE SOUL

TEXT: Philippians 2:12

INTRODUCTION: My life is like a building under construction. The most important of all things to me is that I must be saved. That is, I must have experienced Christ's regenerating power, and must be pursuing earnestly that

holy life without which, saith Paul, no man shall see the Lord. My spiritual life is like a house in the building—God does not give me the house, but gives me rock, mortar, and tools, and says, "Now build thyself a house." To do this requires much:

I. PREPARATION

- A. On what sort of foundation am I building?
 - 1. For example, Mexico City is slowly sinking, as though on quicksand.
 - 2. Jesus, who said He was the Rock, said a man was foolish to build on sand.
 - 3. The only sure foundation is a saving experience of grace.
- B. What sort of materials am I using? Paul mentioned four:
 - 1. Reading—of the Word, public and private.
 - 2. Exhortation—refers to public testimony to another.
 - 3. Doctrine—undoubtedly the preaching of Christ and Him crucified.
 - 4. "Pray without ceasing" (I Thessalonians 5:17).

II. PURPOSE

- A. On what sort of plan am I building?
 - 1. I well remember my "club-house" built by me. I had no plan, and it fell down flat.
 - 2. My blueprint must be drafted from the Word.
 - 3. My blueprint must be followed systematically.
- B. For what sort of reason am I building?
 - 1. Cost of building today precludes aimless construction.
 - 2. Cost of laxity precludes building "castles in the sand."
 - 3. Paul said, "In whom all the building fitly framed [planned] together groweth unto an holy temple in the Lord" (Ephesians 2:21).

III. PERSEVERANCE

- A. On what sort of determination am I building?
 - 1. Many cease to build when costs mount.

- 2. Many become discouraged with the time element.
- B. It takes a lot to "go through."
 - 1. Are you never tested? Better check up.
 - 2. The persecuted Church was a victorious Church.

CONCLUSION:

- A. My life is like a building under construction.
- B. My responsibility is to save my soul.
- C. John Bunyan looked at the bottom of a muddy stream, and said he saw a "pure, clear river." He said that, like the bottom of the river, the bottom of all in life is that we should be saved.

—ROBERT D. ROGERS

Pastor, Corona, California

STEWARDSHIP OF OUR SECURITY

SCRIPTURE: Malachi 3:7-10

INTRODUCTION: Samuel Pepys was an old English author of quaint honesty. His published diary carries this extraordinary account dated November 5, 1660, and recorded following his church attendance: "I did give ten shillings and no more, though I believe most of the rest did give more, and did believe that I did so, too."

The question of money has always been the question that perplexed as well as disturbed men. How to get money, how to hold on to it, how much to spend, and where to spend it are some of the all-time puzzling questions. This problem has found its way into Christian circles, and has not been left unanswered. The Bible teaches these things about it.

I. THAT GOD IS THE SOURCE OF ALL FINANCIAL INCOME.

- A. He is the One who makes possible the harvest.
 - 1. "He . . . gave us rain . . . and fruitful seasons . . ." (Acts 14:17).
 - 2. "The Lord gave . . ." (Job 1:21).
- B. He is the One who provides talents for earning.

1. "Every good gift and every perfect gift is from above, and cometh down from the Father . . ." (James 1:17).
 2. R. G. LeTourneau, J. C. Penney recognized this.
- C. He is the One who provides talents for earning.

1. "Fear not . . . ye are of more value than many sparrows."
2. "But my God shall supply all your need . . ." (Philippians 4:19).

I. THAT GOD HAS ALLOWED US TO BE STEWARDS OF MONEY.

His restrictions concerning it are two-fold:

A. The acquisition of it

1. It is to be sincere, and purposeful—"Providing for honest things . . ." (II Corinthians 8:21).
2. It is not to be miserly or niggardly. God called such a one a fool (Luke 12:20).
3. If blessed of God, one may garner plentifully, E.g., Job, Abraham, Solomon, David, Cornelius.
4. Not dishonestly—Matthew, Zachaeus made restitution. Not money, but the love of it, is the root of evil (I Timothy 6:10).

B. The spending of it

1. God is to get the first one-tenth.
 - a. The very command is: "Honour the Lord with . . . the firstfruits" (Proverbs 3:9).
 - (1) "If the firstfruits be holy . . ." (Romans 11:16).
 - (2) "Bring ye all the tithes . . ." (Malachi 3:10).
 - b. The command, restated by Jesus, is:
 - (1) Commends tithing (Matthew 23:23).
 - (2) These do and observe (Matthew 23:1-3).
 - (3) "Render unto Caesar" (Matthew 22:21).
 - c. Command reiterated by Paul.

- (1) "Let every one of you lay by him in store as God hath prospered him . . ." (I Corinthians 16:2).
- (2) "God loveth a cheerful giver" (II Corinthians 9:7).

2. God is to receive offerings of love.
 - a. Tithe is given of purpose of system.
 - b. Offerings given to exemplify love.

III. THAT GOD IS THE SOVEREIGN WHO HOLDS MANY BLESSINGS FOR FAITHFUL STEWARDS.

A. Blessings are contingent upon faithfulness.

1. "Give, and it shall be given unto you; good measure" (Luke 6:38).
2. England made tithing law and has been an empire for 1,000 years.

B. God ignored those who robbed Him.

1. Israel had robbed God, and God left them (Malachi 3:7).
2. This punishment affected every stratum of their lives (Malachi 3:11).

CONCLUSION:

*Ah, when I look up at that Cross
Where God's great Steward suffered
loss,
Yea, loss of life and blood for me,
A trifling thing it seem to be
To pay the tithe, dear Lord, to Thee,
Of time or talent, wealth or store.
Full well I know I owe Thee more;
But that is just the reason why
I lift my heart to God on high,
And pledge Thee by this portion small
My life, my love, my all in all!
This holy token at Thy Cross
I know, as gold, must seem but dross.
But in my heart, Lord, Thou dost see
How it has pledged my all to Thee,
That I a steward true may be!*

By Paul S. Reed

—ROBERT D. ROGERS
Pastor, Corona, California

THE STEWARDSHIP OF THE SANCTUARY

TEXT: Psalms 93:54

INTRODUCTION:

*God builds no churches; by His plan
That labor has been left to man.
No spires miraculously arise;
No little mission from the skies
Falls on a bleak and barren place
To be a source of strength and grace.
The church demands its price
In human toil and sacrifice.
The humblest spire in mortal ken,
Where God abides, was built by men;
And if the church is still to grow,
Is still the light of hope to throw
Across the valleys of despair,
Man still must build God's house of
prayer.*

*God sends no churches from the skies;
Out of our hearts they must arise.*

—AUTHOR UNKNOWN

We who have been born from above have been given a tremendous charge: the stewardship of the sanctuary—the building and guarding of the house of God and things holy. The Psalmist spake of this when he wrote, “Holiness becometh thine house . . .” The summation of the charge then could be stated thus: The stewardship of the sanctuary is the maintenance of holiness in God’s house.

I. WE MUST CONCERN OURSELVES WITH THE IMPORTANCE OF THIS STEWARDSHIP.

- A. It is the house of God. It must be constantly ready for His visitation.
 - 1. God taught Israel that He could not dwell among impurities.
 - 2. Everything brought into the Tabernacle was washed or anointed.
- B. It is the house where God meets His gathered flock.
 - 1. We must have the presence of God; we cannot do without it!
 - 2. Everything, worshippers included, need to be clean.
 - 3. God will come to save sinners, but hypocrites will often drive Him away.

II. WE MUST CONCERN OURSELVES WITH THE INSTRUCTION RELATIVE TO THIS STEWARDSHIP.

- A. It is first of all a place of worship.
 - 1. Jesus said, “My Father’s house shall be called the house of prayer.”
 - 2. He drove out those merchandising in it.
 - 3. He loved its proper function (“As his custom was . . .,” Luke 4:16).
- B. It is a place of spiritual nourishment.
 - 1. Jesus said and Peter reiterated, “Feed the flock.”
 - 2. This specified a double obligation—the minister to feed, the flock to be fed.
- C. It is a place of salvation.
 - 1. Wesley said, “You have nothing to do but save souls.”
 - 2. Halford Luccock: “The aim of preaching is . . . the transformation of a person.”

III. WE MUST CONCERN OURSELVES WITH THE IMPLICATIONS OF FAILING THIS STEWARDSHIP.

- A. To fail is inevitably to lose the presence of God.
 - 1. To lose God’s presence is to lose His protecting hand.
 - 2. There came a time when God turned Israel over to her enemies. The reason, “They have defiled my sanctuary” (Ezekiel 23:38).
 - 3. Many moderns have defiled the sanctuary; they have no redeeming gospel to preach.
- B. To fail is to bring the wrath of God upon us.
 - 1. Saul did it when he intruded into the priest’s office (I Samuel 13:8-14).
 - 2. The church at Ephesus did it by losing their zeal for souls and becoming a social-welfare group.

IV. WE MAY REJOICE IN THE INCREASE THIS STEWARDSHIP BRINGS.

- A. By guarding God’s house we insure our spiritual increase, by this process.
 - 1. We protect our means of grace—sound doctrinal preaching.
 - 2. Through this means we grow in

grace. Those who fall away do not.

3. Sam Jones was asked why he didn't lambast modernists. "I was taught never to speak evil of the dead."

B. By guarding God's house we insure our numerical increase.

1. Paul said, "God giveth the increase."
2. Now he spoke in numbers, but he also spoke of the spirituality of it.

—ROBERT D. ROGERS

Pastor, Corona, California

STEWARDSHIP, A SOLEMN CHARGE

TEXT: . . . *it is required in stewards, that a man be found faithful* (I Corinthians 4:2).

INTRODUCTION: George Jean Nathan said, "Bad officials are elected by good citizens who do not vote." This points out the fact that democracy is too often unintelligently unused. The commitment of vital principles by authorities to heirs of lesser personages we call stewardship. This commitment is made by the authority with the full persuasion that it shall be rightly administrated. This commitment is also made with the understanding that the right administration of it will bring advantage, while the maladministration of it will bring disadvantage.

God has made a commitment to us of many vital principles, which we shall discuss in the next five weeks. This is a most solemn charge.

I. IT IS A SOLEMN CHARGE BECAUSE OF ITS NATURE.

A. It concerns itself with our welfare, present and future.

1. Being mortal, we have not the power over our destiny. This must be provided for by God.
2. This provision was made at Calvary, at the Resurrection, and at the intercessory throne for us.
3. The availability of the provision to us is made via:
 - a. The Holy Spirit, who is the Agency of provision.

b. The Scriptures, which are the diagram of the provision.

c. The Church, which is the testimony of the provision.

B. It concerns itself with others.

1. That is, our administration of the charge bears on the destiny of others.
2. To maladminister it is tantamount to catastrophe for some other soul.
3. To properly administrate it is to assure blessing for some other soul.

C. It carries such a multiplicity of ramifications.

1. It finds importance first in the necessity of personal salvation.
2. It finds importance secondly in the outliving of a sanctified life.
3. It finds importance thirdly in the handling of my manifold blessings.

II. IT IS A SOLEMN CHARGE BECAUSE OF ITS POTENTIAL BLESSINGS.

A. There are temporal rewards for good stewardship—Malachi 3:10; Luke 12:37.

B. There are also everlasting rewards for good stewardship—Matthew 25:46b; Luke 10:25.

III. IT IS A SOLEMN CHARGE BECAUSE OF ITS PENALTY FOR MALADMINISTRATION.

A. There are temporal punishments—Malachi 3:11 (by implication); I Corinthians 11:30; Luke 15 (the prodigal son in the pignen).

B. There are everlasting punishments (plural, because there are so many degrees and variations of punishments described in the Scriptures)—Matthew 25:46a; Luke 16:19-31; Luke 13:23-28; Luke 11:16-21.

CONCLUSION: The parable of the ten virgins, found in Matthew twenty-five, is an apt illustration of both the positive and negative sides of the administration of stewardship. One group administered well, and was rewarded; the second group administrated poorly, and was punished. This story also points up God's serious consideration of the importance of stewardship.

—ROBERT D. ROGERS

Pastor, Corona, California

THE TITHE IS THE LORD'S

TEXT: *Lay not up for yourselves treasures upon earth . . .* (Matthew 6:19).

INTRODUCTION: How much? All your tithe—one-tenth. Many are ignorant about the importance of tithing or unaware of the fact that Jesus relates this to the kingdom of God and man's relationship to himself. Observe closely what the Bible has to say about this truth.

I. WHOSE IS THE TITHE?

- A. It is God's.
- B. Man has no authority to handle the tithe and dispose of it as he sees fit.
- C. Not to use it for gain—trade market—personal enterprises.

II. HOW SHOULD WE TITHE?

- A. Consistently, regularly. Church has obligation to meet regularly—needs to be able to launch new projects.
- B. Systematic tithing will equalize burdens. Rich and poor according to their ability (I Corinthians 16:1).
- C. Jesus was interested in people's giving and that cheerfully.

III. HOW CAN I BENEFIT BY TITHING?

- A. Inner consciousness that it pleases God; makes us partners with Him (I Corinthians 4:2).
- B. Free from covetousness. Makes us liberal and not stingy.
- C. Play major part in God's kingdom. He maintains His work through human agencies.

IV. WHAT IF WE FAIL TO TITHE?

- A. Suffer spiritual depression. Lack interest or concern for things of God.
- B. We treat the Bible as being uninspired.
- C. We would fail in reaching the unsaved. Disobey God's command, "Go ye into all the world."
- D. We would discount its binding obligations. "Honour the Lord with thy substance."

V. THE LAW OF THE TITHE.

- A. God expects us to yield our tithe as His universe yields rain in due season.
- B. Honor God in obeying His Word (Leviticus 27:30).

C. Giving under law was compulsory—under grace it is rendered cheerfully.

—HENRY T. BEYER, JR.
Pastor, Baton Rouge, La.

THE PRIMARY IMPORTANCE OF CHRISTIAN LOVE

SCRIPTURE: . . . *but the greatest of these is love* (I Corinthians 13:13).

INTRODUCTION:

- A. There are various misconceptions of love.
 1. Old clothes, Red Cross, etc.
 2. Sentiment and feeling.
 3. Identification with the sensual.
- B. Love is of God.
 1. Purifying, uplifting, unselfishness, Godlikeness.
 2. A spiritual attitude that is basic to Christian life.
 3. Love is the basic quality for all our actions and service.
- C. "In this life we have three great lasting qualities—faith, hope, and love. But the greatest of them is love" (I Corinthians 13:13, Phillips' translation).

I. LOVE IS MORE IMPORTANT THAN ELOQUENCE OF SPEECH (v. 1)

- A. Speech without love is empty and meaningless.
 1. Talking power without love is noise without music, sounding brass, clanging symbols.
 2. "I cannot hear what you say for what you are."
 3. Flattery, insincerity—"brazenness of words without emotion."
- B. Power of speech is dangerous without love.
 1. Hitlerism.
 2. Faultfinding.
- C. Love is the key to our speech problem.

II. LOVE IS MORE IMPORTANT THAN KNOWLEDGE (v. 2a)

- A. Knowledge is a valuable and indispensable gift for living.
- B. Knowledge of itself is cold, indifferent, "nothing."

1. Knowledge minus God equals nothing.
2. To know about God can become Pharisaism, head knowledge without heart experience.

C. Knowledge without love is dangerous.

Dr. Benner in Seminary chapel—
 “You are here to learn, but if in your learning you have lost the love for souls of men and love for a great God—you’ve lost everything.”

III. LOVE IS MORE IMPORTANT THAN FAITH. (v. 2b)

- A. Faith may accomplish the impossible, miracles, etc.
- B. Love gives the proper direction and motivation lest we become Judases.

IV. LOVE IS IMPORTANT IN OUR GIVING AND SERVICE. (v. 3)

- A. Stewardship is based upon a principle of love.
 1. There may be a great deal of giving without love.
 2. Story of Jesus watching the poor widow give her two mites.
 3. Giving to be honorable must be motivated with love.
 4. The Church is an expression of this principle.
- B. Self-sacrifice has no virtue without Christian love.
 1. Many have died for evil causes as well as for good causes. Japanese suicide squads, Communists.
 2. Christ demonstrated to us the supreme revelation of Christian love (Romans 5:8).

CONCLUSION: The greatest commandment, Jesus said, is to love the Lord with all thy heart, soul, mind, and strength, and thy neighbor as thyself.

This is the only thing that will save us from legalism, Pharisaism, and a worldly spirit (Romans 5:5).

—CLAUDE E. PITTENGER
 Pastor, Chanute, Kansas

THE IMPORTANCE OF FAITH IN WHAT WE ARE DOING

(Sermon used at school P.T.A.)

INTRODUCTION: We are not dealing with physiology, sociology, and theology for the sake of taking up precious time. Our main object and interest or the focal point is in children.

I. OUR ULTIMATE GOAL

- A. To see children mature into seasoned citizens: morally clean, mentally alert, spiritually pure. This is why faith is so necessary—in God, self, child, and what we are trying to do. In training the child we give seeds of truths that will call for constant care—watering, pruning, cultivating—until maturity, when child becomes well fortified to face society unafraid.
 1. Three phases of democracy represented here today. (home, church, and school)
 2. Three represented heads (parents—home; principal—school; preacher—church)
 3. Express purpose to project and present: character, culture, Christ
- B. Even though we are different and distinct in our particular fields, we are still dependent on each other. We say then the chief responsibility for the moral, mental, and spiritual welfare of the child rests upon the home, school, and church. Permit me to give a few verses of scripture for the bases of our remarks: Proverbs 22:6; 23:13, 25; 19:13; 13:24.

II. OUR PRESENT RESPONSIBILITY

- A. Parental Responsibility
 1. The home is primary in God’s economy. It is the most potent influence in the development of personality. What a person is at home he is, to some extent, everywhere. Cannot expect first-rate children from second-rate parents.
 2. Tendency to delegate responsibility or problems to others. They say, “If it were not for

SIN

Sin may be clasped so close we cannot see its face.—TRENCH.

other uncontrollable children, mine would be like a lamb.”

B. School responsibility

1. The teacher has a super-herculean task.
2. Should exercise joy, spirit of compassion, understanding.
3. Must understand the familiar, backward, or overemotional child. Must be impartial to all concerned.

C. Church responsibility

1. This would include pastor, Sunday school teachers, etc.
2. Take personal interest in child, consult with parents when problems occur—try to get to the source of the trouble. Visit them when lack of interest is shown.

CONCLUSION: We all share in development of the child—our combined efforts get the job done.

—HENRY T. BEYER, JR.

Pastor, Baton Rouge, La.

THE PENALTY OF SIN

SCRIPTURE: Ezekiel 7:1-9

TEXT: *Now is the end come upon thee . . . (Ezekiel 7:3).*

INTRODUCTION: In verse twenty-three we read, “. . . for the land is full of bloody crimes, and the city is full of violence.” Israel had filled their cup of wickedness until it was running over. Note now.

1. Idol worship prevailed everywhere.
2. The Temple of God was defiled by godless priests.
3. Whoredoms were committed by men and women in the very gates and courts of the Temple in God's name.
4. The affections of men were unnatural.
5. The people worshiped the sun and other gods of nature.
6. The people made their children pass through fire and offered them to heathen gods.

Sin abounded and reached high heaven until, in verse eight, God declared that He would pour His fury upon that nation.

I. THE ETERNAL GOD SPEAKS.

- A. Whenever God Almighty speaks, we had better listen.
- B. God had spoken in times past through His prophets and seers; through **j u d g m e n t s** and mercies, through the thunder and lightnings on Mount Sinai.
- C. But Israel cared not at all about God.
- D. God is speaking to us today!
 1. Bloody crimes fill America. Crime is on the increase.
 2. God is cast aside by millions and the god of self and pleasure is worshiped.
 3. Many have a little form of worship, a little show of spirituality is made. “Having a form of godliness, but denying the power thereof” (II Timothy 3:5).
- E. Surely God Almighty speaks to us today. “Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth” (Revelation 2:16).

II. GOD DECLARES IN OUR TEXT THAT THERE IS AN END FOR YOU.

- A. Sinner, do you think that you can sin forever and get by?
- B. God says, “I see it all. It isn't hid from My eyes.” When you think that you have God dethroned or fooled—He will come and declare your end!
Illustration of this fact:
 1. God stopped Pharaoh in his mad rush against God in the midst of the Red Sea (Exodus 14:27).
 2. God stopped Nadab and Abihu (Leviticus 10:1-2).
 3. God stopped Absalom in mid-air (II Samuel 18:9).
 4. God stopped Herod and declared his end as he sat on his throne (Acts 12:21-23).
- C. Do you think that you can get by, wayward soul?

III. GOD WILL NOT ONLY STOP YOU BUT WILL BRING TO JUDGMENT.

- A. “Now is the end come upon thee, and I will send mine anger upon

thee, and will judge thee according to thy ways . . ." (Ezekiel 7:3).

- B. In verse seven we read, ". . . not the sounding again of the mountains." God is saying, "You have been hearing, O Israel, the shouts of the harvesters and the wine pressers, the sound of singing, shouting, and laughter in the mountains. But now it is the sound of the marching feet of the Chaldeans, the most cruel of all nations."
- C. Hark, O Israel! Judgment is marching with sure tread toward you.
- D. So God's judgment is swiftly marching toward America and toward you, sinner.
- E. God speaks in verse four, "I will not spare or have pity at that day."

IV. IN SPITE OF SIN AND THE DEVIL THE WORLD SHALL KNOW THAT OUR GOD IS THE TRUE GOD.

- A. In verse four God says, "And ye shall know that I am the Lord."
- B. When the end has come, poor sinner, it is too late. Seek Christ and pardon.

—IRA E. FOWLER

Pastor, Chelyan, West Virginia

SIN: ITS CONDITION, CAUSE, AND CURE

INTRODUCTION: Sin is the most ignoble fact of the universe. Sin exists everywhere that mortals dwell. "All have sinned," is the inspired indictment.

Sin drove the first wedge of willful doubt against God in the hearts of Adam and Eve in the Garden of Eden, and has made a hobby of the infernal practice ever since.

If it had not been for the Christ of God, who came down from heaven, lived among men on this earth, made a Sacrifice of himself for the sin of mankind, there would be no hope whatever. But He did come and live and die. Moreover, He rose again; and in that resurrection from the dead is our justification for faith in Him to effect a remedy and a cure.

I. SIN'S CONDITION

- A. It is universal—"All have sinned."
- B. It is all-pervasive.
 - 1. The economic system
 - 2. The educational system
 - 3. Society
 - 4. Religion

II. SIN'S CAUSE

- A. Its cause does not lie in certain fields.
 - 1. Satan
 - 2. Adam and Eve
 - 3. Any political party
 - 4. The worldliness of this world
 - 5. Hypocrites
- B. Its cause lies in the personality.
 - 1. Don't blame Satan or anyone else for your sin.
 - 2. Take the blame yourself.
 - a. To say: "I can't live without sin," is to blame God.
 - b. To say: "I don't want to live it," is to state the real cause for sin.

III. SIN'S CURE

- A. It is not to be found in certain areas.
 - 1. In education as such
 - 2. In economic security
 - 3. In good environment
 - 4. In good works
 - 5. In monastic living
 - 6. In practicing penance
 - 7. In purgatory
 - 8. Or even in denying sin's existence
- B. It is to be found revealed in the Bible.
 - 1. Justification—Romans 5:1
 - 2. Sanctification—I Thessalonians 4:3
 - 3. Preservation, or being kept—Jude 24 and I Thessalonians 5:23

CONCLUSION: Yes, the condition of things sinful is awful to behold. The cause of sin is in the final sense both present and personal with each of us in his natural state; but Christ has provided a cure, both sufficient and satisfactory, for everyone who will accept it.

—S. A. SMITH

Pastor, Kankakee, Illinois

Book of the Month Selection for December

MARKS OF DISTINCTION

Edward Kuhlmann (Wartburg Press, \$2.50)

The brilliant author of *Choosing Your Memories* gives us another "book of distinction." And this is no play on words, for *Marks of Distinction* is brilliantly written, studded with beckoning illustrations. The format is certainly unusual; the author uses eleven different punctuation marks as the basis of as many penetrating essays. To you this book guarantees several hours of stimulating reading.

Imagine finding so much interest and blessing in such commonplace things as a comma or a question mark! Yet from each, there marches forth a parade of fresh thoughts. And I will be surprised if you don't feel like planning a sermon series of your own. I can see a large card tacked to your bulletin board with only one thing on it—a semicolon. Under it this caption, "Problems of Mediocrity," and the invitation to hear the sermon next Sunday at 11:00 a.m.

Kuhlmann moralizes beautifully but his essays are not Biblically built. You can inject scripture galore and there you will have the ingredients of many splendid sermons—decidedly off the beaten track.

SEVEN SWORDS AND OTHER SERMONS

Robert G. Lee (Zondervan, \$2.00)

This is the title of the book and the first of five sermons by the famous Southern Baptist preacher. Each sermon is extremely well written, readable, and warmly evangelical. The author has a way of making words sing like a lark at sunset. Both laity and ministers would enjoy reading these sermons for the beauty of expression and the warmth of them. They are not heavily endowed with original thinking, but are clearly Biblical and devotional.

SERMON SEEDS FROM THE GOSPELS

Webb B. Garrison (Revell, \$1.95)

In a rather unique way this author has laid open the four Gospels, dissecting each one and lifting up those bits of Bible verse that have within them fertile little thought germs. Any preacher would find a lot of ideas for sermonic beginnings. It would have to be said in honesty that the thinking nowhere in the book could be termed unusual or profound. But the book does have its place in the sermonic list, even as my mother kept yeast close by her breadmaking board.

MEDITATIONS FOR YOUTH

Walter L. Cook (Abingdon, \$1.75)

There have been frequent requests for a volume of daily devotionals beamed for young people, in the language of youth—that distinctive flair of expression that youth dearly loves. This is such a book. The titles of the brief devotions are themselves intriguing and appetizing. The book does not avoid the pressing problems that youth faces nor does it attempt to pass the buck. It faces up to the moral decisions that youth must make without whimpering. Except for one favorable reference to the use of diamonds (which we assume to be basically unwise) these meditations can have a wholesome ministry to youth.

WHEN GOD INVADED HISTORY

Guy D. Newman (Zondervan, \$2.00)

Eleven sermons that most assuredly are superior and which compliment the intelligence of the readers. Were it not for the author's tacit acceptance of the evolutionary hypothesis in the one sermon on "A Philosophy of History," this book might have had a more warmhearted acceptance by us. But the sermons are certainly above the average that have been reviewed by this book editor for quite some time. When you read them, you will scratch your head and perhaps lay the book aside while you ponder upon some of the penetrating thoughts etched on the pages.

A HANDBOOK FOR THE PREACHER AT WORK

Jeff D. Brown (Baker, \$1.75)

Utterly practical. A wealth of advice, concentrated in a very brief volume. Twenty-two chapters cover a vast variety of ministerial problems and needs. You can well assume that a book of less than a hundred pages cannot give to each of these problem areas very extended consideration. The advice throughout is rather elementary, but it is practical and earthy. This is a good beginning handbook for a preacher starting out in the ministry.

PAUL AND JESUS

H. N. Ridderbos (Baker, \$3.50)

This is a scholarly, timely, invaluable book on Christian apologetics. The author deals with modern schools of criticism and defends orthodox Christianity with vigor, careful research, and full understanding. He treats exegetically Paul's Epistles and especially as they are concerned with Christ, the Son of God, the world's Redeemer, and His creative fiat. It is truly a rare harmonization of Paul and Jesus.

E. E. WORDSWORTH

MAN IN NATURE AND IN GRACE

Stuart Barton Babbage (Eerdmans, \$1.50)

A "Pathway" book of real merit. Author Babbage clearly differentiates between "Man in Nature" and "Man in Grace." The work seeks to rehabilitate and re-establish the Christian doctrine of man. The author defends the Biblical doctrine of original sin as well as infinite grace in Christ meeting man's moral needs. He repudiates liberalism and humanism and with psychoanalytical skill affirms the true Christian concept of man and his redemption. It is a penetrating discussion enlightened by the Holy Spirit.

E. E. WORDSWORTH

STUDIES IN MARK'S GOSPEL

A. T. Robertson (Broadman, \$2.50)

This is a collection of studies in Mark's Gospel. It is different from most inasmuch as it is a discussion of the high lights rather than a chapter-by-chapter commentary. For example, the author treats the revelation, the parables, and the teachings of Christ in this Gospel, bringing out strongly the miraculous element.

Dr. Robertson also deals with John Mark as a person, with the date of the Gospel, and with its relation to Matthew and Luke.

An excellent and helpful book for preacher or layman studying this Gospel. It is authentic in scholarship and evangelical in its interpretation. It should be included in any listing of acceptable books on the Gospel of Mark.

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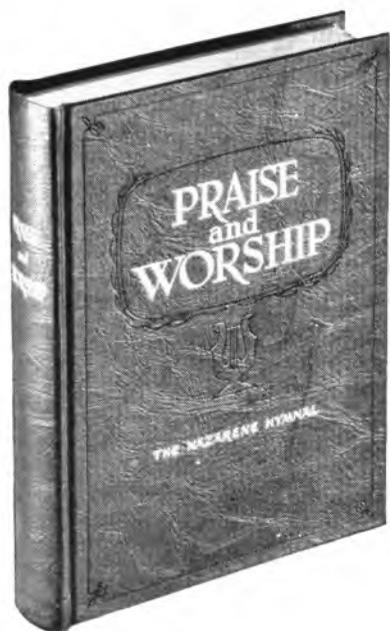
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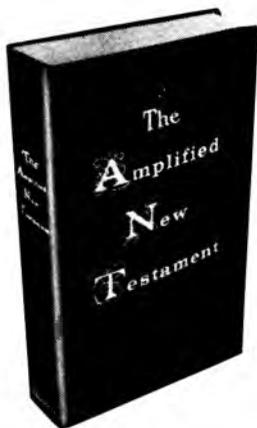
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