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D. Shelby Corlett (Editor)  
*Olivet Nazarene University*

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# The Preacher's Magazine

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Number 2

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D. SHELBY CORLETT, *Editor*

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# Editorials

## Something to Share

The essence of Christianity is love, a self-giving love, a love that leaps over all human barriers to share its good news and joy with others. The secret of the success of the early Christian Church was the conviction that it had something of greatest import to share with the world. It had Christ, a risen, all-sufficient Saviour, and through Him a transforming life and faith to share with all men.

It was this conviction that ruled the life of the Apostle Paul. He expressed it in writing to the Romans thus: "I am debtor" or "I am under obligation" (A.R.V.). In his second letter to the Corinthian Christians he revealed this inner conviction by these words: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." His life was an outstanding example of sharing his faith in Christ and the gospel message with people of all lands.

Peter exemplified this fact when with John he was entreated for alms by the lame man at the Temple gate. He had not silver and gold, hence he said, "but such as I have give I thee." What did he have? Faith! A practical faith in a mighty God! So he shared with the lame man what he had by saying, "In the name of Jesus Christ of Nazareth rise up and walk." Immediately the lame partook of the faith that Peter shared with him; for Peter, putting effort

behind his faith, "took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength"—he was healed by sharing the faith of these men of God.

How impoverished has the Church become by its practical heresy of emphasizing the giving of silver and gold more than emphasizing the sharing of its faith in Christ! If people will give or share their silver and gold, that is accepted generally by a statistically minded church as the normal practice of giving—the higher the per capita rate of giving, the greater honor is theirs. What a tragedy it would have been and how much poorer the Christian world would be if Peter and John had been able or willing to substitute the giving of silver and gold for their sharing of their faith and healing through Christ! They shared what they had—ALL they had. It is true that often our giving of silver and gold is an expression of our Christian passion to share our faith and love with others, but in such instances our sharing can in no wise be limited to these material things. People of faith share their faith without conscious effort.

The world was never more in need of the inspiration that comes from active faith in Christ than it is today. People everywhere are in need of help. The genius of communism lies in its ability to capitalize on the world's needs with some show of understanding and to make promises to meet these needs. While we know they raise false hopes and their promises are not genuinely fulfilled, still their interest and expressed will-

ingness to share have captivated the peoples of many lands.

Christianity alone has the true answer to the needs of the world. Men and women of faith in a mighty God have something to share with the world—something vital, something substantial and fulfilling, something contagious, something which no one else can give. It can still say to the needy of all races: "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk"—find healing for your souls, find deliverance from your darkness and bondage, find hope and strength, find Christ, the risen and mighty Saviour.

This has a personal application to preachers in particular. Brethren, we do share our faith, or lack of it, with the people with whom we work and associate. How important it is that we be men and women of faith!

Do you ever feel, as you look into the upturned faces of your congregation, the appeal they have in their hearts for the help they long for you to give them—that something more than silver and gold? They are hopefully but silently inquiring of you much as the lame man did of Peter and John: "Pastor, have you help for us today? Do you have faith to share with us today? All week long we have been facing the difficult situations of life—its uncertainties, its perplexities, its fears and anxieties, its heavy burdens, its troubles, its sorrows, its disappointments. Have you something to share with us that will inspire us, that will strengthen us, that will give us more faith and courage, that will strengthen our hopes in Christ? If you have, share it with us today. Give us more than silver and gold. Give us your faith in a mighty Christ."

To meet the responsibilities of the ministry today the preacher must be a man of faith, a man certain of

his direction, a man of poise and conviction, a man who keeps the fires of devotion and hope in Christ burning in his own soul. Brethren, we cannot share what we do not possess. Hence we must cultivate these inner qualities of soul, we must increase our own faith.

We must enlarge and clarify our conceptions of the wisdom and power of our great God. This was the secret of Peter's ability to share his faith with the lame man. How may we do this? By personally giving contemplation to the greatness of our God and the almightiness of His power. We must live in the realization that God is greater than any of our difficulties personally, religiously, or internationally. It was such a conception that inspired Job to say: "I know that thou canst do all things, and that no purpose of thine can be thwarted" (42:2, 3, A.R.V.). It likewise inspired Paul to utter that statement so helpful to us all: "And we know that all things work together for good to them that love God" (Rom. 8:28). The Apostle John knew the greatness of God when, in speaking of the presence of the antichrist in the world, he said; "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world" (I John 4:3, 4). A preacher with faith like this will inspire others to have faith.

We must also increase our loyalty to Christ, the true devotion of our lives, through consistency in the practices of those secret devotional activities of the Christian life which deepen our love to Christ and for others, and likewise quicken our faith. It is only as we are faithful in these inner factors of the spiritual life that we will be possessed of a conviction of the ability of Christ to meet the needs of the people and

of our own responsibility to share our convictions and faith in Christ with them. It must have been something of this nature that inspired the Apostle Paul to write: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

We must cultivate an upward look, a victorious attitude toward life, by having an unwavering assurance in the final triumph of Christ and righteousness. We must be confident that as Christians we are on the winning side, that no condition on earth or conflict between nations, races, or groups on earth can finally defeat God's ultimate purpose of triumph for himself—the kingdoms of this world *will* become the kingdoms of our Lord and His Christ (Rev. 11:15).

We are not defenders and doubters—we are proclaimers of truth and believers in a great God. We have something to share that will inspire the faith of others in Christ.

## Do We Preach the Gospel?

Much that is called preaching is not the gospel. The gospel is "good news" about God bringing salvation to men through Jesus Christ, our Saviour and Lord. The gospel of Christ is the power of God unto salvation to everyone that believes. In reality we have not preached the gospel unless we have proclaimed God's power to save, to help, and to impart His life to the believing soul.

In the light of this fact we may preach on a number of legitimate subjects and still not preach the gospel. Sermons have been preached on judgment and hell in which there has been no gospel—nothing was said about the power of God to save from sin and hell. Some of what we term "evangelistic sermons" have little or no gospel

in them. A text is taken and straightway the preacher begins to tell one story or illustration after another (if illustrations are windows to sermons, these sermons are glass houses) of death scenes, last calls, and of committing the unpardonable sin, without stressing the power of Christ to save. Not long since a preacher spoke on "Carnality," stressing the different manifestations of this evil in the life. But the nearest approach he came to preaching the gospel was to state occasionally, "If this is in your heart and life, you are not sanctified." Nothing was said about who could sanctify or what relation the gospel had to this evil condition of life. The same could be said about some of our messages on sin, moral issues, worldliness, standards of the church, etc.

We must preach the gospel. Preach on sin, on judgment and hell, on moral issues, against worldliness and carnality, on the standards of the church, etc.; but into such preaching let us make sure we bring the message of the gospel—that Jesus can save, sanctify, and keep us in the midst of such evils.

\* \* \*

It was time for a meal. I looked at my hands. They looked clean; I had done no dirty work to soil them. Should I wash before eating? I followed habit and washed them. When I applied warm water and soap it was quite apparent that they were soiled, they needed to be washed. How often the contacts with the world and sin bring to us unseen and unconscious defilement! We need ever to live in the consciousness of the cleansing of the blood of Jesus, as did the leaders of our movement who stressed so often, "Every moment, Lord, I need the merits of Thy blood," and to be renewed in strength by consistent waiting upon God.

# The Preaching of Phineas F. Bresee

By James McGraw\*

**L**ORD, KEEP BRESEE out of sight!" This was the prayer they heard him pray as he knelt in the sawdust behind the tent flap pouring out his soul to God for His blessing in the service that would follow in a half hour.

According to those who happened to overhear that prayer and heard him preach in the service that night, Phineas Franklin Bresee's prayer was answered. One of them later declared, "God certainly poured out His Spirit upon Dr. Bresee in that service, and, oh, how the fire did fall on that meeting!"

The ministry of Phineas F. Bresee offers an interesting example of God's providential direction in the life of one who seeks His will. Here was a man, fifty years of age and in his prime as a preacher of the gospel, successfully leading his people in revivals as a pastor in the Los Angeles district of the Southern California Conference of the Methodist Episcopal church. When appointed presiding elder of his district, he continued his emphasis upon revivals and evangelism, and the churches throughout his district had revivals. He enlisted the help of evangelists and leading preachers in the Holiness Association, and the results in conversion of sinners, reclamation of backsliders, and sanctification of believers became a source of embarrassment to some of the leaders of his denomination who did not approve of his emphasis and methods. God did not

want Phineas Bresee at the helm of a district in the Methodist Episcopal church; He wanted him at the helm of a new movement. It was the holiness movement, the Nazarene movement, and it was God's movement!

In the providence of God, Phineas F. Bresee, with a group of about a hundred devoted followers, walked out "under the stars" and became the "First Church of the Nazarene," which, with the others who have become identified with it since that fateful year, has become one of God's instruments for proclaiming the glorious truth of full salvation and second-blessing holiness in our time.

The one characteristic of Bresee's preaching which distinguishes it more than any other is that it was evangelistic. He was a princely pulpiter, and God anointed him. His messages went forth much like the words of the prophets in the Old Testament. One could watch him and hear him and almost wonder if Elijah had not come back in the flesh to preach again. The fervency of his passion for souls, the unction and anointing that accompanied his preaching, and the natural gift of vivid imagery and rhetorical ability he had developed sometimes carried his audiences away, until, as E. A. Girvin described it, "they almost forgot where they were, and were seemingly transported into realms of glory."

Bresee felt his lack of formal education, although he did manage to complete a respectable course in spite of poverty, farm work, and other interruptions. He wrote in later years

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that he had considerable trouble with spelling and grammar in his youth. Whatever handicap he may have had in regard to formal education must have been adequately overcome, however, and his struggle for knowledge gave him the determination to prepare his sermons very thoroughly and carefully instead of relying in any sense upon his natural ability. He wrote out lengthy manuscripts. He made copious notes. He labored tirelessly with notes and manuscripts, meditated, thought about them, prayed over them, rewrote and revised them, took them into the pulpit with him—and then didn't look at them while he preached.

Bresee seemed to know as few men have known the value of the preparation of the preacher as well as that of the sermon. He feared to preach without the anointing of God. He sought the will of God in the selection of his texts, in the preparation of his material, and in the delivery of his sermons. His final step in the preparation to preach was to go into a room alone and "soak," as he called it, with quiet thought and fervent prayer for God's blessing upon him in the task ahead.

Dr. Bresee's use of the Bible was distinct in his preaching. Although he did not often preach expository sermons in the true sense of the term, his messages were nevertheless Biblical. One who knew him well has declared that he was a master in the art of Biblical interpretation. He used the Scriptures freely in presenting the truth.

Paradoxically, he was a preacher who most often used texts which were very brief, and yet he was a truly a Biblical preacher. More of his sermons could be classified as topical than expository. Many of them were some variation of textual sermons.

Albert L. Gamble, in a thesis written in Nazarene Theological Seminary, has made an interesting study of thirty of Dr. Bresee's sermons. Of this number, Gamble points out, twenty were developed from texts of only one verse or less in length, four from two verses, two from three verses, three were from texts of four verses in length, and only one of the thirty was developed from a long passage of scripture. This treatment of his texts was characteristic of his earlier years of ministry, when he "chose a text as a site for a sermon . . . and treated it as an appropriate background for his discourse," and then searched the universe for the material to put into it. As he built his sermon edifice upon such a background for a foundation, he usually went farther and farther away from his text. We cannot take from him the credit for being a Biblical preacher, however, though his texts were often brief. In fact, Girvin states that in the later years of Bresee's ministry he treated his texts more specifically, and his homiletical style became more polished.

Dr. Bresee's introductions were varied in style and usually adequate and interesting. They were pertinent, they were brief, they were natural, and they were worthy of the attention of his audiences. An example of one of his introductions which could be classified as "contextual" is found in the opening sentences of his sermon, "The Poor in Spirit." He begins by saying:

"I have found that His thought is not our thought and there are no experiences that really transform the soul, except His presence on the Mount of Transfiguration. Probably He never touched higher and deeper things, never unsealed deeper fountains, or opened more clearly the way of blessed experiences than He



did in these Beatitudes which He has called 'these sayings of mine.' To this first one I now invite your attention."

He also used explanatory, applicatory, historical, and illustrative introductions frequently. It must be said of his preaching that his introductions were effective. An example of his rhetorical style may be seen in the opening words of his sermon, "Fishers of Men," from which we quote:

"It was a new, strange, Personage who walked by the Sea of Galilee that morning. It was a new voice that rippled out over the waters, clear and distinct enough to be heard by the two fishermen drawing their net, and hearing Him say, 'Follow me, and I will make you fishers of men.' It was a ready answer they gave Him by dropping their net and following Him."

In analyzing the divisions of Dr. Bresee's published sermons, we must observe that his general outlines were not always easily discernible. His divisions showed that he proceeded along his line of thought with very little attention given to balance between his divisions, but with an intensity of effort toward getting his point across with whatever time he deemed necessary. In one sermon, he took more than three pages for his introduction, three pages for his first point, and only a paragraph for the last point and conclusion. His sermons were comprehensive and cumulative, but followed a progression of *inspiration* rather than a progression of *material*.

Phineas Bresee was adept in the art of using illustrative material effectively in his sermons. He drew them from a variety of sources. He gathered illustrations from his personal experiences. He frequently

used poetry and hymns in his sermons, and he knew how to use nature, literature, biography, and history in the illustration of his sermons. We quote one of his vivid life pictures:

"If you are walking carelessly along the seashore and you see some men hastening with a very long rope, you don't care much for the rope; but when you look and see a man struggling in the waves and learn that he is your brother, you value a rope as you never did before. So, when you are fully given to Jesus, if money will save a man, you value money and will deny yourself that you may save it for use in extending the kingdom of God!"

An apt student of history, Bresee often used historical anecdotes as illustrations in his sermons. In the sermon, "The Master Passion of the Soul," he tells of the devotion of a French soldier to the emperor Napoleon, and describes a delicate surgical operation which was performed on the soldier. As the brave Frenchman became aware of the physician's probing closer and closer to his heart, he said, "Go a little deeper, and you will find the Emperor."

Bresee's conclusions were mostly the rhetorical type which Pattison has called *peroration*. This type is difficult to use effectively. It is based on the whole of the sermon, and the preacher, without any artificial straining after effect, uses language more ornate and rhetorical than that which has been used in the other portions of the sermon. He mastered the art, for, as Girvin expressed it, his sermons abounded in "lofty climaxes" and his eyes "seemed to burn, his face shine, and his whole being glow, as with all his physical, mental, and spiritual powers he preached . . ." After a slow begin-

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## The Manifold Grace of God

By S. T. Ludwig

*As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God (I Pet. 4:10).*

Stewardship, in the Christian sense, is far more inclusive and goes deeper than many people realize. Too often it is related solely to money. When that happens its true significance is lost.

Christian stewardship is primarily a *way of life* (not a segment of it) to which we have committed ourselves. In the fullest sense, it is rooted in one's *complete consecration* to God. Holiness of heart and life, initiated by the experience of entire sanctification, puts the believing Christian in direct relation to God so that His will wrought in our lives will be life's highest good.

A Christian so dedicated is eager to present the whole of his life a "living sacrifice unto God." Thus his entire life—time, talent, and treasure—will be freely yielded to God in response to Christ's redeeming love. Anything less than that is a "token payment" only and is not acceptable to God in place of full surrender.

In the scripture quoted there are several meaningful insights to which God calls our attention. *First*, every man receives some gifts from the Lord. They are not all the same. They are not found in the same degree or quantity. They are distributed severally as God wills (Rom. 12:6-8). But gifts and graces we all

have. Therefore, we cannot escape responsibility for possessing them.

*Second*, it is clear that we are to use these gifts effectively in relation to one another. The possession of a gift immediately creates responsibility for its use and development. In God's final judgment rewards will be given on the basis of our "faithfulness" in developing the gifts with which we are endowed.

For instance, God has given us mental capacity. Our failure to use and extend it does not relieve us of our responsibility. "Even so minister" is the dynamic phrase. If a minister of God is careless and slovenly in his mental habits; if he fails to read, study, and keep up with his times—he is definitely limiting his influence and short-circuiting God's power.

It is clear, also, from this passage that to "minister" implies a spending of one's self in the service of Christ for the good of others. It is sharing of yourself, your spiritual insight, your divine calling with those of your parish. What a challenge! What a romance there is in this kind of stewardship!

*Third*, we are to understand clearly our relationship. We are simply "stewards." What we possess in the way of gifts and graces, in mental outreach, or personality endowments comes from God. We are not the owners. We hold these sacred responsibilities in trust. *If any man*

minister, let him do it as of the ability which God giveth (I Pet. 4:11).

This ought to remove any cause for personal pride in our accomplishments. We are what we are by the grace of God (I Cor. 15:10). Even in achievement, the Christian steward will ascribe praise where it belongs, not heap it upon himself. The man who seeks to build the Kingdom around himself is breaking faith with God and calling his own stewardship into question.

Fourth, "the manifold grace of God" gives us the scope of our responsibility and the direction of our service. Just as God's grace is many-sided in its application and worldwide in its extent, so are we who have been called to be ministers of that grace responsible servants in every area of life. Whether it be in the home, the church, the parish community, or in civic concern, the minister of God must not only be above reproach but, if he is a true shepherd and devoted steward, he will be a positive contributing factor for righteousness.

The grace of God is extensive in its outreach. It includes God's love for man (John 3:16), His plan of redemption (Rom. 5:8), His ability to meet all our needs (II Cor. 12:9), His ultimate triumph over all things (Rev. 21:7). This grace—pastor-shepherd—you and I are commissioned to declare. We are the *stewards* of it. We must manage God's affairs with which we are entrusted until the day of accounting.

In a very real sense we hold in trust "the keys of the kingdom." What an awesome responsibility! If we fail to declare the "whole counsel of God" we will be without excuse in that day of reckoning. If we proclaim our own ideas and notions and fail to "preach the Word," as Paul

exhorts, we will not be without guilt in the judgment.

To be "stewards of the manifold grace of God" is life's highest calling. "To serve this present age"—let that be our first priority. God will back without reserve a stewardship like that.

## The Preaching of Phineas F. Bresee

(Continued from page 6)

ning, with increasing intensity in the progress of his message, his conclusions were fitting climaxes.

His voice was vibrant, strong, rich, and resonant. He spoke earnestly, expressively, and with a natural tendency toward oratory. He was often dramatic, and used gestures freely, walking about the platform as he spoke. He was bold and masterful in the pulpit, and, as A. O. Hendrix expressed it, "When he got in the saddle, he could ride!"

Nazarenes will never forget many of his statements which have now become rallying cries. "Get the glory down!" and, "When we lose the glory, we are gone," are the best known. "We are debtors to every man to give him the gospel in the same measure as we have received it," is a statement that is etched permanently upon the minds and hearts of thousands.

James Farris, in a report submitted to a class in Nazarene Theological Seminary, summarized his conclusions on the preaching style of Dr. Bresee very aptly when he said, "His distinguishing characteristic was his tremendous passion for souls."

Phineas Franklin Bresee saw before the Church of the Nazarene an open door a half century ago, and he conceived the idea that she was in the sunrise of her history. The closing words in his masterful sermon

(Continued on page 37)

# The Stewardship of the Gospel

By Fletcher Spruce

*My gospel* (Rom. 2:16; II Tim. 2:8).

How could Paul talk like that? It is everybody's gospel! It is a gospel for every color and clime. It is longer than history. It is deeper than sin. It is broader than space. It is higher than the sky. Surely even the Apostle should have said *the* gospel. Wasn't he presumptuous?

No, Paul was not limiting the gospel. He was simply saying that he was a steward of the gospel. It is a stewardship which every preacher since Paul has been unable to ignore.

## I

"*My gospel*"—what a personal possession! The minister is not irreverent when he says it. Indeed, he is irreverent if he cannot say it. It is not mine because it was original with me, for it was not. It originated in the very heart of God, in the very eternity of God. Yet it is mine. It is not mine because I have a corner on the gospel, for I do not. It is universal. It is for every man of every race of every age. Yet it is mine in spite of the fact that I had nothing to do with it.

It is "*my gospel*" because I have been separated unto it, just as Paul was, and just as every man must be who is called to preach. I did not separate myself, nor did my parents separate me, nor did my church separate me, except in a sort of ceremonial manner. It was God who did the calling. My church, my parents, and I only co-operated. And since God separated me unto the gospel, I can say, "*My gospel.*"

It is "*my gospel*" because I have assimilated it. I have feasted on it until it has become a major part of me. And it is "*my gospel*" also because it has assimilated me. It has literally consumed me. It has taken hold of me, and made me into a new creature.

I am afraid that too many of us are preaching "*the gospel*" instead of "*my gospel.*" Too often our approach is objective and professional. Do we study God's Word merely to find sermons that will click? Are we making an unlawful distinction between good sermons and gospel sermons? Is the pulpit a Bible stand for gospel preaching or is it a box of shelves full of promotional material? Is the gospel your unpossessed possession? Is it yours merely by ordination; or is it yours mostly by assimilation? Is it simply a tool for sermon construction; or is it primarily a fountain of overflowing life and truth? One preacher expressed his remorse that he now sees his Bible marked up with points I, II, and III, but not stained with tears.

## II

"*My gospel*"—what a heavenly treasure! No, Paul did not write a fifth "*Life of Christ.*" Indeed, some of his epistles were written before any of the four Gospels. The gospel of which the Apostle spoke was more than a brief summary of the times of Jesus. Paul was not a historian; he was a soul winner.

"*My gospel*" must be more than the cleverness of my own cultivation. It must be more than the demonstra-

tion of my own talent. We often speak of certain ministers as having wonderful personalities, but this is the last thing a preacher worthy of his salt would like to have said of him. It is often our own personalities which become stumbling blocks to those whom we seek to lead to Christ. Dr. Denny is reported to have said, "Gentlemen, you cannot at one and the same time impress people with a sense of your own cleverness and the wonder of Jesus." Someone else has suggested that when people say of us, "What a fascinating man! What a charming preacher!" then we must realize that the gospel is severely handicapped. Jesus has promised that our success will be measured according to the degree we lift Him up. This is the "my gospel" Paul displayed, and preached.

It is not enough for our preachers to have the message. We must be the message. Ours is not simply a thing to live up to; ours is to live. We must do more than possess the truth; the truth must possess us. We are to be so intimately identified with Christ that with Paul we can shout, "For to me to live is Christ"—not merely like Christ! Perhaps no greater danger faces the minister than the abuse of his stewardship of the gospel. Our first business is spiritual. If we miss it here, we miss it everywhere.

### III

"My gospel"—what a compelling challenge! It is not enough for me to be called and separated. It is not enough for me to be a good sermonizer. It is not enough for me to be a talented preacher. It is not enough for me to be a Bible scholar. It is not enough for me to be an able exponent of the doctrine of second-blessing holiness. I must be all this—but more! "My gospel" must so

consume and compel me that all that remains of me will be a firebrand for God. I must become an irresistible force for righteousness before which sinners cannot stand and by which all men shall be moved Godward.

As a steward of the gospel, it is my business to interpret the heart of the gospel to the people about me. To be such an interpreter I must know both the language of God and the language of men. I must talk to God for men, and talk to men for God. I must put "my gospel" on demonstration in such an attractive display that those who see it will want it.

As a steward of the gospel I am to transmit the divine dynamics to lifeless souls. To do this I must be connected both to God and to man. If I disconnect myself from either, the current will be broken and my usefulness nullified. But if I am in good contact with God, men will know it, and men will respond.

As a steward of the gospel I am to release the flood tide of the Spirit upon dying men. To do this I must be a channel, open and flawless. And I must be connected both to God and to men. If the channel of my own personality becomes choked with self and obstructed with things, then God is powerless while men are perishing. It is "my gospel."

As a steward of the gospel, it is my joy to announce the good news to those who haven't heard. They are suffering with the fatal cancer of sin, and I know of a Great Physician. They are wallowing in the gutter of sin and I know of One who can put them on a solid rock. They are crying out, "Unclean," and want to be left to die undisturbed, but I know of a Balm in Gilead that will cleanse their sin.

As a steward of the gospel, I can-

not spend all my time preaching about things which cannot redeem. Men are lost and I have a gospel which will save them. Therefore I will get down to bedrock truths that make a difference. I will not deal with symptoms, but causes. I will remember that legislation will never save a man and legalism will never keep him spiritual. Therefore I will dig for the taproot of sin. As a steward of the gospel I will insist upon a salvation that delivers from sin and sinning. I will preach the glorious standards of my Bible and my *Manual*, nothing more and nothing less. I will not give up my own personal convictions for any man or any thing. Neither will I preach that others must live by my personal convictions. My first aim will be to get people to enjoy Bible religion and not preacher religion. I will remember that I am not called to preach what I think but what God says. And I will remember that what God says will save more people than what I think. I will remember that I am accountable to God for my stewardship of the gospel.

#### IV

“My gospel”—what a sober warning! I cannot afford to be swindled out of my birthright by things. The complexities of life are about to ruin us. Civilization is top-heavy with gadgets which are supposed to be our servants. But they have become our masters. These modern wonders tax us of our time and strength and money, and leave us victims instead of victors. For instance, the modern kitchen must have an automatic oven, mechanical dishwasher, electric percolator, deep-freeze food storage, electric mixer, automatic ice-maker, deep-well cooker, and ready-mixed foods. And then, the housewife often says, “Let’s eat out tonight; cooking is so complicated”!

All of life is complex. Ministers cannot afford to disregard this truth. We are not primarily called to be stewards of the mimeograph machine. We are stewards of the gospel! We may argue that St. Paul and John Wesley could have done much more if they had had access to our mailing lists and financial statements and community surveys. But we cannot escape the fact that they did pretty well in spite of their lack of these things. And the preachers who are succeeding today are doing so because they are possessed of a “my gospel” attitude. Promotion has its place, but its place is not in the saddle.

Is ours the post-Christian era as some have suggested? Can it be true that amid our great world-wide surge of church-joining and religious tolerance the gospel has lost its vitality? Fundamentalism has never been as popular as today—nor as dead. And nothing is quite so dead as dead fundamentalism. Like sour holiness, it is most offensive.

One of the most alarming signs of our Nazarene times is the admitted weakness of much of our evangelism. This is most distressing, seeing that we are less than a half-century from our beginnings as an evangelistic body of extreme intensity. Our Sunday evening services do not need a shot in the arm; our Sunday evening preachers need a closed closet experience and a “my gospel” earnestness. Some evangelists might not have resorted to so much of the undermining of the faith of the saints and the use of tricky propositions to fill the altar if the pastor and people had filled the pews with hungry sinners before the revival began. Let us ask ourselves, “Is ‘my gospel’ effective in our ministry?”

Brethren, we cannot escape the fact of our stewardship of the gospel.

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# The Church's One Continuing Sacrament

By John Riley\*

*This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (I Cor. 11:25, 26).*

The Church of the Nazarene, as other Protestant churches in general, believes in and observes two Christian sacraments. One is baptism, which is regarded as an initiatory rite and is observed but once in the life of each Christian. The Church's *one continuing sacrament* is the sacrament of the Lord's Supper, and is to be observed at regular intervals in the Christian Church. Some denominations observe the sacrament of the Lord's Supper weekly; some monthly or bimonthly; and in the Church of the Nazarene it is to be observed, by the requirement of the *Manual*, in each local church a minimum of once a quarter.

The Church of the Nazarene has an admirable and wholesome balance in its view of Christian doctrine and practice. But we need to be forever checking our balance—both denominationally and personally. It seems to me that there is one place in which we need to check our balance very carefully, lest we neglect something that is fundamental in Christian life. That is in the area of our concept of, and observance of, the sacrament of the Lord's Supper. The need for attention here is pointed up by the fact that so many of our older preachers in former days came from different ecclesiastical, cultural, and doc-

trinal backgrounds, so that it has been necessary for us to seek unanimity of opinion and practice on fundamental things. It is pointed up further in our present day by the fact that each month there are new men who enter the ministry of the Church of the Nazarene, not a few of whom have limited background training in doctrine, church practice, and church history. For these reasons, among others, then, it would be well for us to take a careful view of one of the most important elements in our church life—the observance of what we commonly call the “communion service.”

## *Our Concept of Communion*

The observance of the Communion is the command of our Lord. Jesus said, “This do in remembrance of me.” It is a specific requirement of the *Manual* of the Church of the Nazarene. No pastor is doing his full duty if he fails to see that his congregation observes the communion service at least once a quarter.

Let us consider the significance of the communion service. The preacher of the gospel must forever and always be studying the profound truths of theology—the doctrine of God, the nature of man, the fall, the nature of sin, the fact of redemption, the meaning of the Cross, and the practical application of all of this to personal and church life. The communion service is fundamental in that it is related to the Cross, and the Cross is the heart of the gospel. As one looks at the Cross he sees the holiness of God, and the sinfulness

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of man, and God's loving provision for man's sin. The communion service has a threefold look. It looks backward to the cross of Christ: it looks upward in confession and love and devotion to God: it looks forward to the return of our Lord—"Ye do shew the Lord's death till he come."

### *The Observance of Communion*

The profoundest act in history and the most significant thing in eternity is the cross of Christ. In one short article it is impossible to plumb the depths of the meaning of the communion service. This article is intended primarily to be concerned with the observance of Communion.

*General Preparation:* There must be a general preparation of the preacher's mind and heart for Communion. He must think and pray and study and read the Word of God, until the great verities of God, man, sin, and atonement grip his mind and heart as the most fundamental things in life. Any preacher who regards the communion service as a mechanical routine needs to go forward for prayers. He is shallow in his thinking and shallow in his relationship to God. His people are to be profoundly pitied. Every preacher is a theologian—a poor one, if not a good one. And even the best prepared preacher needs once again to look at Calvary each time he comes to the observance of a communion service. The greatest hymns of the Church, the most profound music in the Church, the greatest sermons that have ever been preached, and the greatest books that have ever been written have centered around the cross of Christ.

*In the cross of Christ I glory,  
Towering o'er the wrecks of time.  
All the light of sacred story  
Gathers 'round its head sublime.*

My father told me more than once of the old-fashioned Presbyterian ob-

servance of the Communion, in the early days of his life. He said that Communion came only once a year. But before its observance the preacher preached a series of sermons. The people had a special series of meetings in which they searched their hearts, fixed up things with their neighbors, studied their Bibles, had special times of prayer in order to expose their hearts to the piercing, searching light of Calvary; so that their annual communion service was, in actual fact, an annual revival meeting. How much we Nazarenes need to search our hearts! And especially do we preachers need to search our hearts before the communion service.

*Specific Preparation:* There should be regular times set for Communion, perhaps even for the year in advance. The communion service should be announced in advance so that the people might make preparation in heart and mind. It would be a fine thing, perhaps, for every young preacher to make it a policy, for at least a few times, to preach a sermon in preparation for the communion service the Sunday before Communion is actually observed, so that Communion comes, not as a surprise to the people, but rather as something toward which they look with profound anticipation. It might be said concerning this, as concerning most things, that the attitude of the people will generally be about the same as the attitude of the preacher. If, with solemn heart and prepared mind, the preacher comes to the service as to a high peak in Christian meaning, the congregation will tend to approach Communion in the same way. Next, the preacher must prepare for the communion message. He ought to do so by some devotional reading, by fresh study in theology, in the significance of sin and of God's atoning grace. His sermon should be spe-



cifically a communion meditation, so that the thinking of all the congregation will be directed to the solemn hour when the sacrament of the Lord's Supper is to be received. In this day of flippancy and thoughtlessness—even among many so-called religious people—Nazarenes and Nazarene preachers ought not to shy away from an hour of deep and significant solemnity. For solemnity and spirituality are not contradictory to each other. In fact, it might well be said that deep spirituality is in opposite proportion to an atmosphere that is thoughtless, superficial, and irreverent.

*The Communion Service Proper:* Ordinarily, the whole service ought to lead up to the observance of this one continuing sacrament of the Church. The hymns should be the great, objective hymns, exalting the power and the grace of God, rather than silly little ditties centered in superficial human emotion (how I feel and what I'm going to do). The scripture should be Calvary-centered. The message should be thoughtful and deep and sincere and challenging and soul-penetrating. At the conclusion of the communion meditation, there comes next the reading of the church *Manual*, which is the call to this solemn observance. Then, the prayer of confession and supplication. Then either the dedication of the elements or perhaps a few words of solemn comment on the significance, first of the bread and then of the wine. Then comes the actual serving of the bread and wine as emblems of the broken body and shed blood of our Lord, with the people all waiting prayerfully to eat together and drink together. And then, a closing devotional hymn and a solemn benediction, with the people asked to go quietly and in meditation upon the significance of the Cross.

Now to go back over this order of service and to offer a few general comments. It ought to be said first, perhaps, that it would be almost impossible to put too much thought and prayer and preparation into planning for the communion service. If people learn to trust the thoughtfulness and dignity and devotion of the pastor, they will be led then to give all their attention to the worship of God, and will not be concerned lest some mistake be made in conducting of the service.

Further observations might be made: There are many of our churches now so large that it becomes necessary to serve Communion to the congregation in the pews. Certainly, it would be far better to serve those who love the Lord while they are seated in their pews, if there is such a large congregation that it takes a long-extended period of time for the people to gather in turn at the altar. Many a communion service has started with a beautiful spirit of devotion but has ended with a feeling of impatience and monotony, while many of the members of the congregation have been tempted to leave. The example of a vast crowd of several thousand Nazarenes being served Communion in the great auditorium in Kansas City at the last General Assembly in just a few minutes should indicate to large congregations that it is possible and even advisable for communicants to receive the elements of the Lord's Supper in the pews rather than at the altar, although I think all of us would prefer to be kneeling at the altar when we receive Communion. In any case, the service should be carefully planned, so that it will move smoothly and without long periods of waiting. The people will generally be ready to follow where the pastor leads the way. Some of

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# The Sunday Night Service

By C. L. Rodda\*

I HAVE a concern in my heart for one aspect of the program of our church that does not seem to hold the same sphere of importance that once it did in the minds and hearts of both laymen and ministers. I refer to the Sunday night service. We have been able in many areas to develop good Sunday schools with a year-by-year increase in attendance and enrollment. In many of these same churches if you were to attend an average Sunday night service you might find occasion to be depressed at the unresponsiveness of the host of empty seats. The service itself might give you a sense of frustration—as if we were just carrying on instead of marching militantly forward on deadly important business leading to victory.

I have always been, as are most of my brethren, interested in organizing, planning, working for, and building the Sunday school. I do not intend to depart from this purpose. I don't think I would want to change our emphasis that makes the most common question among Nazarenes, "How many did you have in Sunday school last Sunday?" Any man of God with a background of experience will recognize that one of the most potent arms of our program is Sunday school. This same man would tell you and feels that the Sunday night service stands at a position of equal importance in doing all of our God-appointed task. If we have any opportunity to "Christianize Christianity" and reach the lost

world that does not get up on Sunday morning and is afraid to attend revivals, it is found on Sunday evening. The formal church is closed and the sinner is looking for something to do.

To accomplish this end, the service cannot be a duplication of the service of the morning and hope to reach its end. It must be different. It cannot be just chaff and only of a light and frothy nature without destroying its effectiveness. It seems that at least four items ought to be a part of the evening service.

*First:* there ought to be the spirit of expectancy and faith on the part of our own church people, our Christians. If they hold the attitude that this will be nothing new or different, they will dull the service and frustrate its purpose. Whatever it takes to have Nazarenes looking for the unusual is an essential to effective Sunday night services.

*Second:* The spirit of fellowship and pleasant friendship is essential to effective Sunday night meetings. Whatever can be done to make people feel that they are glad to be together, glad that they took time and put in the effort to come, will pay off for the night service. Handshaking, testimony (not life history), calling people by their correct names, informality with dignity, these are all important to have people out for Sunday night.

*Third:* No matter how young or old we are, we still enjoy things better if we take part in them. We must

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plan for participation on Sunday nights. Sing the songs everyone can sing. In your special music, have enough variety so that somewhere along the way you will have something that everyone present will like. Use gospel songs and choruses, a hymn, militant marches, even some of the lighter religious, rhythmic singing will add the touch of personal interest for someone. Then use the folks; any Christian with a measure of ability ought to find frequent outlet for his bit of talent—the old, the young, the in-between—on Sunday nights. Choirs, instrumentalists, groups and solos, artists, speakers, pray-ers all can find a place in Sunday night services. The realm of arranging and securing participation is hard work, but it pays. Anything worth doing takes time and effort.

*Fourth:* There must be content and meaning. Just another service is not enough. People must feel that they have heard something worth the time and have felt the wonderful prayed-down and promised presence of God. They must hear a Bible-centered message that has a purpose and goes to that point, filled with interest and preached with passion and unction. A directionless service on Sunday night is as bad as fighting a war when the point is not to win the victory.

I know that worldly competition is keen on Sunday nights. Radio and TV stations put on popular programs featuring their stars. Wherever the law permits, the places of amusement are open full blast. I know too that even some Nazarenes have developed the soul-chilling attitude that once a week is enough. I know that problems are numerous. I know too that when indifference and conflict and problems beset us God's servants are to lift a commanding voice and raise up a standard for the people. They know that God best reveals himself

against the backdrop of difficult and trying circumstances. It is time for God-called Nazarene preachers to take knowledge of a real door of opportunity.

Here are a few factors that I have found potent in building Sunday night attendances.

*First:* If you are working the visitation program and you have your workers strictly limited to Sunday school, they are selling their effort short. They ought to be urging attendance at Sunday school *and church*. They ought to know that there is no offense involved in giving invitations to a wonderful Sunday night service at our church even though the person being called on is a member of a church where they have no evening service. Calling groups are not only shock troops for Sunday school; they ought to be workers for the evening service.

*Second:* If you use any advertising material, printed page, newspaper ads, mailings, get it all in gear to help you make people everywhere conscious of your evening service.

*Third:* When you lead public prayer, when you are getting people to pray, get them to pray with you and for the outpouring of the Spirit on the Sunday night service. They cannot pray long for it and neglect it. They can't pray with any realm of faith and not feel that God is going to do something special in it.

*Fourth:* Count attendance, advertise it; count church members present, make them conscious of duty there. Make it as hard as you can for your members to miss the night service and get away with it.

*Fifth:* When you have people come to the service on Sunday evening, don't let them down with bargain-counter merchandise. Think, plan,

pray, and prepare for a service that God can use. Don't just throw some last-minute music together; practice for it, pray about it. Don't just talk or give out some warmed-over stories from the book of illustrations. Do the best preaching you are capable of; expect and drive for results in your message. Preach attractive, advertisable sermons both in series and single units. Preach on things that people are concerned about. Don't abuse, harangue, and get after things and absent people. Preach Jesus; extol Him and His salvation. Preach of sin and wrath and hell, with a mellow heart. Preach to the will, pointed, heartfelt, anointed. You can have a bigger and better Sunday night service and you too can help to Christianize Christianity and save the lost.

### The Stewardship of the Gospel

*(Continued from page 11)*

Thank God, our denomination will not let us escape it. Every phase of our ecclesiastical program is designed to help us be better stewards of the gospel. This is true with our educational program, our radio ministry, our publishing interests, our missionary enterprise, our home-missions advance, our district and general supervision, and especially our Crusade for Souls Now program.

But the employment of these agencies is no proof of our stewardship of the gospel. Are we busy at these things only because we are a part of the works of our denominational watch, moving a cog here and there to keep in step? No! In this grand stewardship every moving part is its own mainspring, and all are pulling together, in harmony, to get results. Let us not try to simply keep up—let us forge ahead! God's global go must have some glow in it!

When a preacher soberly and sincerely accepts his stewardship of the gospel, it will tell on him. And it will tell in his preaching. It will tell in his altar calls. It will tell in his annual statistics. It will tell in his congregation. The community will feel the impact. His whole life will have a sort of holy desperation that will make men discontented with their sins. And somewhere, God will smile.

### The Church's One Continuing Sacrament

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our pastors seem to feel that it is unnecessary to read the call to Communion as found in our church *Manual*; but I have discovered that it is one of the significant parts of the communion service, and every pastor would do well to read it. Some pastors have a tendency to minimize or even to omit the prayer of confession or supplication. We might do worse than read the prayer as found in the church *Manual* and then offer a prayer for ourselves. It has always seemed to me that I most nearly reached the place of being an intercessor for my people and a New Testament priest when on my knees at the communion table I prayed for myself and for my people. That is one of the most significant prayers that the pastor ever prays. No man ought to neglect it. If, in humility and profound devotion before God, he lifts holy hands without wrath and doubting, he is at that moment, it seems to me, at his highest position in representing the people before God. I think that if I could ask but one question concerning a church's spiritual health, it would be this question: "*What happens to that church and to the hearts of its people during its communion service?*"

# Gleanings from the Greek New Testament

By Ralph Earle

## GALATIANS 1:6-10

After the brief salutation in 1:15, Paul sets forth the basic issue in verses 6-10. Here he tells his readers why he is writing to them so hastily and fervently. It is because they are turning away from the true gospel to a false one. Having been saved through faith in Christ, they are now being told by Judaizers that they must be circumcised and keep the law of Moses. Paul sees his work in Galatia being destroyed by these false teachers and hastens to rescue his converts from their clutches.

## ANOTHER GOSPEL?

The language of verses 6 and 7 seems passingly strange. Paul writes: "I marvel that ye are so soon removed [lit., removing] from him that called you into the grace of Christ unto another gospel: which is not another." What does he mean by saying that it is "another" and "not another"?

The answer is to be found in the more accurate rendering of the newer versions. Two different Greek words are used in verses 6 and 7. The King James translates them both by "another." Recent versions more correctly read "different" in verse 6 and "another" in verse 7. The first is *heteros*, the second *allos*. The distinction between these two words is well pointed out by Trench in his *Synonyms of the New Testament*. He writes: "*Allos*, identical with the Latin 'alius,' is the numerically distinct. . . . But *heteros*, equivalent to the Latin 'alter,' superadds the no-

tion of qualitative difference. One is 'divers,' the other 'diverse.'"

When Jesus promised another Comforter (John 14:16) the word *allos* is used. The Holy Spirit would be a distinct Personality. But He would not be a different (*heteros*) kind of Paraclete. Rather, He would be another of the same kind (*allos*).

Now the language of Paul is clear. He bemoans the fact that the Galatian Christians are turning to a "different" gospel, which is really "not another" gospel. What they were now following was not the glad, good news that men can be saved through faith in Christ but the very depressing idea that one must work for his salvation. Legalistic Judaism did not present another way of salvation. It was heterodoxy, "different opinion"; not orthodoxy, "straight opinion." There is only one true gospel, Paul would say, only one way of salvation. That is not to be found in the law, but in Christ.

## GOSPEL

Our English word comes from the old Anglo-Saxon *godspell*, "good tidings." But the Greek word is *euaggelion*. A cognate noun is *euaggelistes*, which we have taken over into English as "evangelist."

The word *euaggelion* was first used in classical Greek for "a reward for good tidings," or "sacrifice for good tidings." Later Greek writers use it for the good news itself. But in the New Testament it carries the specialized sense of "the good tidings of the kingdom of God and of salvation through Christ."

The verb *euangelizo*, which gives us "evangelize," occurs many times in the New Testament. Usually it is translated "preach" or "preach the gospel," whichever fits more smoothly into the context. Almost always it carries that meaning, however else rendered in the King James.

But there are two passages that illustrate the original, basic meaning of the word: "bring glad tidings." One is Luke 1:19. The angel Gabriel said to Zacharias: "I . . . am sent . . . to *shew* thee these *glad tidings*." The other is I Thessalonians 3:6. Here Paul says that Timothy came from Thessalonica "and *brought* us *good tidings* of your faith and charity." Aside from these two passages the word usually has the technical meaning of publishing the good tidings of the gospel.

#### DESERTERS AND PERVERTERS

There are two interesting Greek words in verses 6 and 7. The first is *metatitheste*; the second, *metastrepsai*. In the Revised Standard Version the former is translated "you are deserting"; the second, "to pervert." The King James also has "pervert" for the second, but "ye are removed" for the first. The R.S.V. translation suggests that the Galatians were deserters, their teachers perverters.

The first word, *metatithemi*, means "transfer to another place, change." Vincent notes that in classical Greek it is used "of altering a treaty, changing an opinion, deserting an army." It is this last usage which has suggested the striking translation of the Revised Standard Version.

The other word, *metastrepho*, means "turn about, change, reverse"; and in an evil sense, "pervert, corrupt." Vine (*Expository Dictionary of New Testament Words*, III, 180) says the word means "to transform in-

to something of an opposite character." As an illustration of its meaning here we might cite Acts 2:20, "the sun shall be turned into darkness." That is what the false teachers in Galatia were doing: turning the glorious sunlight of God's truth into the darkness of error. They were transforming the gospel of Christ into something that was not a gospel at all. That is the keynote of this brief paragraph, verses 6-10. The sad thing is that the Galatian Christians were being duped and deceived by this erroneous teaching and were deserting Christ and His free gospel of salvation.

#### WHAT! AN ANGEL?

In verse 8 Paul goes so far as to say that even if "an angel from heaven" should preach to them a gospel contrary to what he had preached, "let him be accursed." It is difficult to imagine what stronger language he could have used to assert not only the primacy but the utter uniqueness of the gospel he preached. It was not a matter of human opinion or personal preference. It was the true, lifesaving Word of God against men's perverted ideas. Paul gave absolutely no quarter to his opponents. He spoke, not as a diplomat, but as a general.

The word angel is taken directly from the Greek *aggelos*, which means "messenger." It occurs about two hundred times in the New Testament. More than one-third of these instances (some seventy-six) are found in the Book of Revelation. Luke also refers frequently to angels in his Gospel and Acts.

In practically all instances the word is transliterated as "angel." But the literal translation "messenger" occurs in seven places in the New Testament. Three of them are in the quotation of Mal. 3:1 in Matthew, Mark,

and Luke. A fourth case is found in II Cor. 12:7, where Paul refers to his thorn in the flesh as "the messenger of Satan."

The other three occurrences are clear examples of the simple meaning "messenger." In Luke 7:24 we read of the messengers (*aggeloi*) whom John the Baptist sent to interrogate Jesus. In Luke 9:52 we are told that Jesus sent messengers on ahead to make arrangements for the night's lodging. And in James 2:25 mention is made of the messengers sent by Joshua.

What then is an angel? The answer is found in Heb. 1:14—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The angels are God's messengers, running errands, carrying messages for Him.

Yet Paul declares that even if one of these heavenly messengers should preach a different gospel from what he preached, he should be accursed. No human language could more strikingly reflect the absolute confidence which Paul had in the divine authority of his gospel. Either Paul was a bigoted egotist, a fanatical fool, or else he had a valid and overwhelming consciousness of a divine inspiration that certified the infallible source of his message. Nineteen centuries of Christian history have proved that the latter was the case. The authority of Paul's gospel is authenticated by the transformation it has wrought in millions of men and women who have heard and obeyed it. The Pauline Epistles are still as powerful as when they were written in the first century.

#### ACCURSED

The Greek noun *anathema* occurs only seven times in the New Testament, and the verb *anathematizo* four times.

The noun is found in the Septuagint as the translation of the Hebrew *cherem*. This word had two distinct meanings, from our point of view. It is translated "accursed," "accursed thing," etc. But it is also translated "devoted," "devoted thing." The cognate verb *charam* is rendered in the King James no less than twelve ways: "consecrate, destroy, devote, make accursed, utterly destroy (40 times), utterly slay, be devoted, be forfeited, be utterly destroyed," etc. The essential idea of the noun is "*devoted to destruction, something given up to death on account of God*" (Cremer).

That is the regular meaning of *anathema* in the New Testament. Some have tried to weaken its force in one or two places to the sense of excommunication. But Cremer objects to this. He holds that the word "denotes not punishment intended as discipline, but a *being given over, or devotion to divine condemnation.*" In other words, it always in the New Testament has the idea of a curse attached to it, as it did in the secular Greek of that time.

We cannot refrain from calling attention to the obvious implication of what Paul says here. If we as ministers of the Word preach any other gospel than that clearly revealed in the New Testament we place ourselves under the awful curse of God. Better never to have entered the ministry than to stand in the pulpit and preach some "liberal" substitute for the gospel. Actually those who reject the atonement of Christ are teaching basically the same heterodox human opinions that were being circulated in Galatia in the first century, namely, that one is saved through his own work-righteousness rather than through the divine righteousness.

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# Moral Issues Past and Present

By George W. Ridout\*

**T**HIS is a great age to live in, also very dangerous. We hardly know what is ahead of us. To the Christian and the man of prayer and faith the times may look dark and dangerous; but as we read history we often see where God appears in some merciful providence and wonderful deliverance. It goes beyond doubt and contradiction that Christian nations who worship God and honor His Word have experienced Him stepping in, in times of crisis. It is well for us to sing,

*O God, our Help in ages past,  
Our Hope for years to come,  
Our Shelter from the stormy blast,  
And our eternal Home!*

*Under the shadow of Thy throne  
Still may we dwell secure;  
Sufficient is Thine arm alone,  
And our defense is sure.*

In a dark moment of the Reformation, when the Emperor Charles V required the confession of Augsburg to be abandoned and the Protestant leaders were given six months to choose what course they would take, Luther sorely tried in his soul said: "I saw a sign in the heavens out of my windows at night; the stars, the host of heaven held up in a vault above me, yet I could see no pillars on which the Maker had made it rest; but I had no fear that it would fall. Some men look about for the pillars and would fain touch them with their hands as if afraid the sky would fall. Poor souls! Is not God always there?"

I have always had a keen interest in the study of history. One year in

my college work I chose to teach history, though it was not in my field as a professor; but I wanted to brush up on history and refresh my mind and memory. Often have I said to students, "Think historically and not hysterically." The value of history in our thinking is immense. Hegel gives us in his *Philosophy of History* five ages of history thus:

1. The childhood of history—Babylonian period
2. The boyhood of history—Medes and Persian periods
3. The youth of history—Grecian period
4. The manhood of history—Roman period
5. The old age of history—Christian age and dispensation

Tennyson in one of his great poems wrote:

*Yet I doubt not through the ages  
One increasing purpose runs,  
And the thoughts of men are widened  
With the process of the sun.*

If we are in the final stages of history as some think we are, it becomes us to clean up and purify our age with Bible and gospel. Daniel Webster uttered this warning in his day:

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Psalms 97 is one of the great and exultant psalms of the Bible. It

\*Audubon, N.Y.



ascribes majesty and power and dominion unto God and closes with the words, "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness" (verse 12).

Note, however, the exhortation in verse 10, *Ye that love the Lord, hate evil.*

We believe every true Christian should be a great lover and a great hater. We should love God with passion. We should hate evil with the burning fires of righteous indignation. We believe it is at this point we are lamentably weak. If there was more righteous hate in the church and pulpit we would have more outbursts of volcanic protests against evil and in the pulpit more prophetic fury.

Henry Van Dyke, the great Princeton writer, expresses the idea thus:

*There are many kinds of hate, as  
many kinds of fire;  
And some are fierce and fatal with  
murderous desire;  
And some are mean and craven, re-  
vengeful, selfish, slow;  
They hurt the man that holds them  
more than they hurt his foe.*

*And yet there is a hatred that puri-  
fies the heart,  
The anger of the better against the  
baser part,  
Against the false and wicked, against  
the tyrant's sword,  
Against the enemies of love, and all  
that hate the Lord.*

*O cleansing indignation, O flame of  
righteous wrath,  
Give me a soul to see thee and follow  
in thy path!  
Save me from selfish virtue, arm me  
for fearless right,  
And give me strength to carry on, a  
soldier of the right!*

We are not saying too much in our writings today about the need of an impassioned pulpit—preachers alive to the awful issues of today and who go to their pulpits, not with mere talks, but with souls on fire with Pentecostal passion.

Daniel Webster was once asked the secret of his great speech against Hayne. He replied: "It was perfectly easy. I stood up, when all of a sudden a smoking thunderbolt came by and I seized it and hurled it at Hayne."

We need in the pulpit today some of those smoking thunderbolts against sin. Ours is an age of easy compromise, soft speech, and harmless rebuke. George Whitefield complained of the preachers of his age that they stroked the consciences of the people with feathers dipped in oil.

Someone has put it this way:

We must not speak our minds lest we offend. Our words must be so innocuous as not to displease anyone.

"Be bland" is the new commandment . . . Crime is a disease; we must pity and pet the criminal. Personal culpability no longer exists. We flatter with trepidation, lest any harsh words should pain any gentle soul. Objectionable social tendencies are not to be mentioned. Practices that have been condemned for centuries are nowadays condoned . . . Under the broad, new tolerance, "Thou shalt not" becomes "Do as you please." The man who holds a definite view and expresses it is to be avoided.

In short, pussyfootism is considered love and charity. We are all to be considered "the dear children of God" and everybody and everything are on their way to heaven and the Bible is considered an old, out-of-date book and hell is only a "place of uneasiness." Thus is the modern religion.

In Josh. 1:3, the promise was made to the children of Israel: *Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.*

We sing often that good song "Standing on the Promises," but too often we do too much standing and not enough traveling and marching. A good missionary woman sent to China by one of the over officious boards found herself handicapped and tied up by regulations. She wearied of it; she wanted to get down to business and in her indignation she said: "I came singing 'Standing on the Promises,' but it appears all I am doing now is standing on the premises." Too much of that, too much!

The story is told about Emerson, that he gave an address at one of the colleges on his usual themes—he was an essayist. A certain minister on the platform disagreed with the speaker and, when called upon to offer the closing prayer, said: "We beseech Thee, O Lord, to deliver us from our hearing any more such transcendental nonsense as we have just listened to from this sacred desk."

Really, it is a wonder we don't hear more prayers like that today in our churches, because we have a lot of nonsense issue from the pulpits. It is said of an old Negro preacher that in a certain conference he was defending his church, and he said, "My church, I wants you all to know, is no jail; we got no chains to fasten our members down. De principle on which I has my church to run is, dat every man is lef to act according to his own individual discrepancy."

"Philosophy seeks truth, theology finds it, religion possesses it," said Picus of Mirandola.

"The Human Soul. Its danger is imminent but its salvation is possible; the achievement is placed within our reach and the voice of God summons us to the great enterprise."

"The soul is that vital and intelligent part of our nature by which the body is animated. The faculties of the soul are unlimited. Look at the soul's capacity for moral excellence and happiness! The worth of the soul is seen in its immortality and in the price paid for its redemption."

The salvation of souls should be a passion with us. John Smith, the mighty soul winner of England, said, "I am a brokenhearted man; not for myself but on account of others; God has given me such a sight of the value of precious souls that I cannot live if souls are not saved. Give me souls or else I die."

Doddridge said, "I long for the conversion of souls more sensibly than for anything else. Methinks I could not only labor for it but die for it with pleasure."

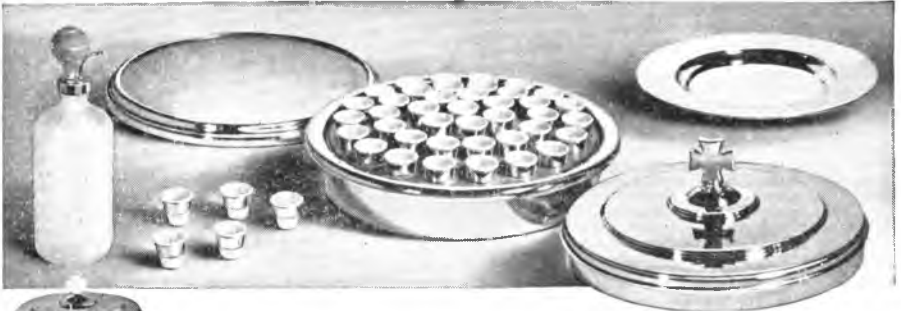
Whitefield cried out: "I have prayed a thousand times till the sweat has dropped from my face like rain, that God would not let me enter the ministry till he thrust me forth to his work."

Wesley said: "I would throw out all the libraries in the world rather than be guilty of the loss of one soul."

*'Tis not a cause of small import  
The Master's care demands;  
But what might fill an angel's heart,  
And filled a Saviour's hands.*

*They watch for souls for whom the  
Lord  
Did heavenly bliss forego;  
For souls that must forever live  
In raptures or in woe.*

*May they that Jesus, whom they  
preach,  
Their own Redeemer see;  
And watch thou daily o'er their souls,  
That they may watch for thee.*



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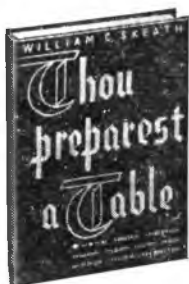
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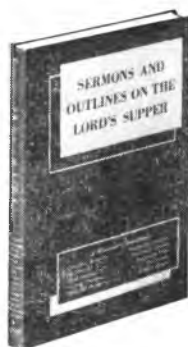
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# FOR THE PASTOR'S WIFE

## The Spiritual Life of a Pastor's Wife

By Mrs. Mark R. Moore\*

*(Continued from last issue)*

ANOTHER contributing factor to strengthening the spiritual life of the pastor's wife is giving attention to mental health. It is wonderful for the pastor's wife to have a good formal education. However, book knowledge is not all of education. The pastor's wife's education should never cease. She should train herself to be a keen observer. This will pay dividends many times over in dealing with the children in the home and with other associates. She needs some change, such as extra-curricular reading. By that I mean some reading not strictly of a religious nature. Bible reading will be mentioned later, and I would never minimize the reading of devotional books, books dealing with our denomination and doctrine, and biographies of great personalities, and similar books. No, indeed, such reading is needful and the aid to spiritual life is obvious. But, why read other things? The pastor's wife should know something of current events. She should be able to converse intelligently on some things not strictly of a religious nature. This will help enlarge her capacity for spiritual things.

Then, the pastor's wife is to think, really think things through. The Bible teaches: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatso-

ever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things" (Phil. 4:8). Do you interpret this as saying we should be optimistic? Surely this is an aid to mental health and to spiritual life. Along with thinking, the pastor's wife should reason. There are times when decisions are reached in conversing with others, but there are many decisions to be made alone. Indecision is destructive and causes worry, and worry is one of the greatest enemies to spiritual health. The pastor's wife should do everything possible to be mentally alert. It is not her knowledge but her use of knowledge that will help her to receive spiritual good and to convey it to others.

One other thing that will help the pastor's wife, both physically and mentally, and in the end spiritually, is to keep ahead of her work around the home. Few things are more upsetting than to be pushed around by never-ending duties rather than to have things in hand. Much can be done by purposeful planning and by staying with the task. The satisfaction received will be more than worth the effort, and the lady of the manse will be physically rested and mentally fit to receive spiritual food and to render effective service.

A more obvious aid to the spiritual life of the pastor's wife is worship. Just what is worship? To me it is the baring of one's whole life to

\*Wife of Superintendent of Chicago Central District

God, without sham or pretense, but humbly and sincerely. Worship is being invaded by the presence and love of God. It is being gripped by God and treading on holy ground. It is experiencing a Presence so holy and sacred that it beggars description. In the deepest sense, the physical and mental side mentioned above are preparation to get self out of the way so that an individual can worship. Can a pastor's wife maintain spiritual life without worship? No. That would be impossible, and if she ever truly worships she will always want to worship again and again.

There is no magic formula for worship. A person can worship any time and anywhere, but worship—that is, being lifted out of self and into God, seeing life as it is and God as He is—does not come about accidentally. There are aids to worship. Usually we think of prayer, Bible reading, and meditation as forms of worship or aids to worship. Attendance on means of grace at the various services of the church would also be termed worship. She must discipline herself to have an expectant spirit in the church services. If she is expecting help and looking for it, at least some phase or thought will leap out to her and prove to be uplifting. The pastor's wife must not worship only at services. She must worship in the home and she must worship often.

We have heard the importance of Bible reading stressed again and again, and last year it received special emphasis. We need to read prayerfully, carefully, and thoughtfully. It has been said that some portions are to be read to get the setting, some to be studied, and some chewed and digested. The pastor's wife could read the Bible through merely as a matter of form or to count chapters for the Sunday-school records, but she can also read it and get spiritual food.

Prayer is the pastor's wife's most accessible means to the power of God. Through it her life can become en-

nobled and enriched and the world can be changed. The pastor's wife in prayer does not come as a beggar trying to wheedle and coax God, but as a beloved child of His care. What a difference the attitude makes!

Meditation often is a part of Bible reading or prayer. It is wordless fellowship. Through it, new light is received and often one's sense of values is altered. Meditation is spiritual food. Someone has said, "God speaks with certainty to those who can hear the still, small voice." In moments of extremity, when all around her soul gives way, she will be able to find re-creation within herself through the presence of the Holy Spirit. Through meditation, the pastor's wife will be able to see hidden glory in the common things she must do.

One pastor's wife may be able to worship, and thus help maintain her spiritual life, through thinking upon or singing some hymn. Another may worship through looking at a beautiful painting or at some gorgeous picture created by nature, or by reading good poetry. Whatever the method or means, worship she must, in order to strengthen the spiritual ties.

In thinking of prayer, Bible reading, and meditation as a group, the pastor's wife should not limit the use of these forms to family devotions. However, with life as busy as it is around the parsonage, the danger is that, in spite of all good intentions, the days will begin to slip by without special periods of personal spiritual refreshings. She must have a time for worship and stick to it. The time for spiritual strengthening does not come easily. It is worth too much for that. The length of time is not nearly so important as it is that she have a time. Maybe some would call it a pattern or routine, but not a rut. I know of one pastor's wife who slipped away each day from her multitude of cares and duties for two hours of Bible study, prayer, and meditation. She has enjoyed the

blessings of God in her own life, and many lives have been touched through her life and influence.

On the other hand, I knew a college girl who attributed her maintaining her Christian experience to the moments she spent in prayer and meditation each day as she walked the few blocks to and from classes. I know a minister's wife who now takes special time out for devotions when possible, but her particular time of prayer and meditation is while she is about household duties, particularly washing dishes. It seems to fit her better and the important thing is that she has a time. I understand that she usually reads her Bible immediately upon retiring at night before sleep overtakes her. Pastor's wife, find a regular time for partaking of spiritual food. Don't condemn yourself if you can't seem to draw aside for a specific length of time. Grasp the fleeting moments and make the most of them.

I want to mention service as the last aid to strengthening the spiritual life. No one has a greater field of service than the pastor's wife. She can make her work a means of fellowship with God as she strives for the common good and helps to meet specific human needs. Working to promote the kingdom of God can be a contributing factor to maintaining depth of spiritual life for the pastor's wife. On the other hand, too much giving out without taking in of spiritual food can become a drain on her spiritual life.

In speaking of the work or service of the pastor's wife, I heard one minister say that there are three tragic groups to avoid: first, the pastor's wife who gets out of her place; second, the one who takes too much of a place; third, one who does not take enough of a place. By getting out of her place I suppose he meant one who unduly assumed the responsibilities of her pastor-husband or who made it obvious that she "ran" the church through him. The pastor's

wife who takes too much of a place as a rule feels that she is indispensable. She has a high opinion of herself and of what she can do. She wears herself out trying to do everything, because in her opinion it wouldn't be done right if she didn't do it. This would pave the way for her to become critical of others. Perhaps you know someone who is a perfect illustration of this. I knew another who prided herself on how busy she was calling with her husband and doing other church work. The crowning point was that she would dash in to prepare a haphazard meal without removing her hat, she was so busy! The pastor's wife can be too busy, and when she is, she is not really serving, she is just "buzzing." The pastor's wife who does not fill enough of a place is like one who is pampered and well fed, but who does not exercise. She is failing God, others—especially her husband—and herself. She must share the "good news" through effective service in order to keep strong spiritually. Work merely as an activity cannot satisfy a person's sense of life's real meaning and importance; but work with a purpose, working together with God, inspires a sense of victory. The pastor's wife should work, but she must guard the balance of intake and outgo or she may become lean in her own soul.

How may the pastor's wife strengthen and maintain a depth of spiritual life? She can do it by giving intelligent attention to her physical and mental health, by truly worshipping often, and by giving her best in service to the Kingdom. The Spirit-filled life is not a de luxe edition of Christianity to be enjoyed by a certain rare and privileged few who happen to be made of finer and more sensitive fiber than the rest. The Spirit-indwelt life is for every pastor's wife who will strive to enter in.

The first job of the pastor's wife is to be a Christian. Remember, God

*(Continued on page 48)*

# ONE MAN'S METHOD

## The Minister and the Serviceman

IT MAY BE that this article is a bit belated but, in reading the periodicals of our beloved Zion, it has not come to the attention of the writer that this particular area has been completely covered. The relationship of the minister to the serviceman is one that can make a world of difference in that individual's attitude toward the church, toward the gospel, toward himself and his particular task. The serviceman, after all, is just your son and mine, away from home and in a strange church. It may be the first time he has ever been away from his community, and no doubt his heart is crying for the feel of a friendly arm around his shoulder. Many of our own boys, some enlisted men, some officers have been shamefully treated by some of our own thoughtless pastors and people. The writer makes his observation from very real experience. I recall the time I attended a church in a Midwest city. It was to be a special service with one of our missionaries speaking, one who had tasted the prison camp in Manila. Another chaplain friend, member of another denomination, and the vehicle driver, an ungodly corporal who protested attending the service with us, all sat down midway of the auditorium. We had shortly sat down when the pastor walked to the pulpit, and before some six hundred people proceeded to make some people feel mighty foolish!

"Well, well," he began, "it looks like we have some soldiers in the service! We are always so happy to have them worship with us. It would be nice to hear a word from them."

Then pointing to my friend, a captain, he continued, "You, there, Lieutenant, you give us a word of testimony." Hastily, I jumped to my feet to give a brief testimony, hoping thereby to thwart the designs of that pastor, although I was too embarrassed for my friends, the friends who were worshiping in the service, and the pastor himself, to let him know I was a Nazarene! But I was not to be outdone. After I sat down, the pastor again pointed to my friend, and repeated, "And now we will hear a word from the Lieutenant." The other chaplain graciously complied. Then, apparently realizing that he had done something wrong, the pastor began to justify himself. "You know," he said, "I don't know much about that hardware these soldiers wear . . . but, anyway, we are glad to have them with us." Then pointing to our driver, who by now had anticipated the next move, and had slid down in his seat as far as he could without getting onto the floor, the pastor asked him to give a word of testimony. After an embarrassed eternity of time, with the whole congregation looking at us, and especially at the red-faced corporal, the pastor realized his mistake, and made a halfhearted apology. It was a miserable evening, and one that certainly did not elevate the opinion of any thinking person as to our church and this particular pastor.

Another time a lonesome, hungry-hearted officer slipped into a Sunday morning service down in Texas. Another serviceman sat nearby. The service completed, and we left together. Hoping for some word of



welcome, we remained a little while in the rear of the auditorium. Not a single person, including the minister, spoke to either of us, although both of us were uniformed. The officer was traveling on by air the next day, but the enlisted man was stationed there, a Nazarene boy, who had just been transferred from another part of the country. His first expression, after we got to the place where we were to catch the bus back to the base, was, "Well, I'll never go back to *that church!*"

Surely these incidents are the result of thoughtlessness, but the hurt they incur is none the less severe. The least our ministers can do in their relationship to the serviceman is to be friendly and cordial. It is always easy to approach that boy with a casual, "Where's your home, soldier?" It breaks the feeling of loneliness, and opens up an opportunity for that lonesome boy to talk to some of his "own" people. These are not unusual experiences . . . but evidently occur entirely too frequently. Brethren, can't we do a little more to make them feel accepted and welcome!

The least a minister can do is to learn what the military rating and the ranks are. Nowadays, a boy is enrolled as a private in the army. After a period of time and an opening, he can be advanced to one stripe—a PFC (private, first class). Then come two stripes and he is a corporal. Three stripes now signify sergeant, then sergeant first class, finally master sergeant. The air force refer to their men as airmen—from basic airman, airman third class, airman second class, airman first class, staff sergeant, technical sergeant, master sergeant. The marines are similar—private, private first class, corporal, sergeant, staff sergeant, technical sergeant, and master sergeant. Three rockers beneath the stripes signify master; two, technical; one, staff; without any rocker, plain sergeant.

When it comes to officers, surely

every minister should know that a single *gold* bar signifies a second lieutenant; a single *silver* bar, a first lieutenant; a double *silver* bar, a captain; a *gold* oak leaf, a major; a *silver* oak leaf, a lieutenant colonel; an eagle, a colonel; one star, brigadier general; 2 stars, major general; 3 stars, lieutenant general; 4 stars, general; 5 stars, general of the army. The air force and the marines have the same insignia for their officers. The comparable ranks for the navy are: ensign, lieutenant—junior grade, lieutenant—senior grade, lieutenant commander, commander, captain, commodore, rear admiral, vice admiral, admiral, and fleet admiral. The enlisted men begin with seamen recruit, seamen apprentice, seamen, petty officer third class, petty officer second class, petty officer first class, chief petty officer. The warrant officers rank between the enlisted and officer personnel, and are always called Mister. While it is reasonable that a minister will not be able to identify each and all immediately, certainly a bit of study and observation will help him to be familiar with the various ranks and ratings.

Familiarity with such elemental items can lift the respect service persons will have for the minister, and enlarge his influence among them.

Another phase of this problem relates to the *returned* service person. He may have left as a boy, but when he returns he is a man—one reason being the military's attitude toward them . . . they *must* always be referred to as *men*, never as boys! They must be so addressed, and never talked down to. While this may be a bit difficult for parents and wives, it must be recognized. Adjustment on their part will be as necessary as on the part of the servicemen themselves. The minister can be helpful if he is aware of this situation and help both make necessary adjustments. The serviceman may be listless and indifferent, may seem to be lazy and unresponsive. This is not

uncommon if he has been in service for any period of time. While in service, he has had superiors tell him when to get up, when to eat, when to bathe, when to march, when to stop marching, when to exercise, how to exercise, when to go to his barracks, when to go to bed . . . until much of his initiative has been suppressed, in some cases lost altogether. Give him time. His sleeping late is a quiet rebellion against that sergeant who made him get up before daylight! The listlessness will wear away eventually as he reorients himself to the facts of life.

While away, he may have been imprisoned, or been involved in some serious and severe action, but *he* does not consider himself a hero! Don't treat him as one. If he has been cited for undue bravery and courage, recognize it, but do not gloat over it. He probably feels that others deserved it much more than he, and one only emphasizes this sense of guilt or unworthiness if constantly praising him. One should not force a serviceman to tell about his experiences either! When the time comes, when he feels he can trust the listener with the exposure of his heart, he will take the initiative. I'll never forget the gruesome feeling that was mine when a very kind host, who had entertained us to a wonderful dinner, pushed back his chair, and said, "All right, now tell us some of those awful experiences you had!" How can you tell folk about people dying in your arms, with blood staining your uniform, about last moment requests to do some difficult task relating to the dying one's loved ones? These experiences become sacred and so much a part of a serviceman that to tell them or share them with another who has no comparable frame of reference within which he can interpret the experiences is like laying bare the heart and saying, "All right, now just look in and see!" Some things cannot be told . . . they have to be experienced.

Should the man be so unfortunate as to come home with a visible wound, treat him as a normal person. Never stare, or exclaim about his condition. He is already painfully conscious of it. If he is without a leg or arm, if his face or body has been disfigured, try to realize the difficult battle he has had to build up his courage to face his loved ones in his present condition. Talk and converse with him as though he had just stepped into another room and back again. Never allow one's sympathies to get too thick . . . there are times when words are mighty empty vehicles of expression. Love and understanding at such a time will mean more than anything we can do or say.

Some of our men will come back in need of psychiatric treatment. It is difficult for some to realize that it is possible for the mind to be as sick as can the body, and that it is as readily responsive to healing. Simply because a man's emotions have reached the breaking point does not mean he has gone insane, and will be a hopelessly helpless creature thereafter. Daily dismissals from the hospitals attest to the fact that cures can be and are effected constantly. It takes a different sort of treatment to recover from mental imbalance or emotional maladjustment, but there should be no stigma attached to the process. The pressures of modern warfare, the stress and strain of just waiting, with nothing else much to do but wait, can do strange things to normal people. The marvel is that our minds and bodies can take as much punishment as they do under the abnormal conditions relating to warfare or any other military activity. If there is any person who needs the understanding and acceptance of a minister, it is this serviceman who has undergone such treatment. He is not a *queer* sort, he has been ill. Accepted as a normal person, although still understanding the condition that calls for compassion, yet,

(Continued on page 48)

# WORKABLE IDEAS

Prepared by William D. Howard

## STEWARDSHIP AND SUNDAY EVENINGS

**A PLAN OF PROCEDURE.** What we all want are aids in building strong Sunday night services. The greatest source of aid will be found on our knees before God as He gives us wisdom. If we are yielded, God can work through suggestions offered by our fellow ministers, methods we find in the books we read, and ideas successfully used by men of other faiths. **SHARE YOUR IDEAS** that have worked for you. Send them in today.

The success of our services will largely be determined by how much thought, planning, and work we have given to the program and plan of procedure. Men of God today need God-inspired plans the same as they needed them in Old Testament days. God can help His servants in the planning of a series of services as easily as in the planning of one service. Christ had a definite plan of procedure for the Lord's Supper when He sent the two disciples ahead to prepare for the service. However, at the top of our notes we should write, "Subject to change without notice." Thus we prepare and carry through our plan of procedure as God's Spirit directs.

**THIS MONTH'S EMPHASIS.** Our thoughts will naturally turn to Stewardship as it is emphasized throughout the church. Here are some suggestions for a series of Sunday evening services.

1. *Talking It Over.* A service built around the 10 per cent plan. Order the folder by this name which

describes the program of giving to foreign missions. You will want to order other free literature available through the General Stewardship Committee, 2923 Troost Ave., Kansas City, Missouri. See the list at the end of this section.

Build your message around what we believe concerning the stewardship of giving and living.

2. *Stewardship Around Our Church and Around the World.* A service with a divine challenge to service both here and overseas. Describe what we can do for the church and what the church does for us.
3. *We Witness to Stewardship.* A planned testimony meeting. Build the service around several laymen who will give their testimony of what the stewardship of giving and living has meant to them. End the service with a short message with an evangelistic appeal. You will find some laymen have been won through a scripture—let them quote it; others motivated by a tract—let them describe or show it.
4. *Our Stewardship of Souls.* Let this service lead up to a month of emphasis on visitation and soul winning through personal evangelism. If the visitation program has been lagging, this would be the time to give it a shot in the arm. The aim of the service would be to quicken the people's sense of responsibility for winning souls to Christ.

**ILLUSTRATED MESSAGES** will help you describe points in your stewardship program. Dr. DeLong has used illustrated messages very effectively. Have an artist paint you a group of small signs which tell in one or two

words the ideas you are trying to get across. Place these on a rack or on the altar one at a time as you come to that point in your message. This keeps your message in the minds of your people. Go back over the points in your message as you pick up the cards just before your altar call.

**ILLUSTRATE TITHING** with a table loaded with various items such as vegetables, money, etc. Place one of each item at a corner of the table and place the balance in attractive arrangement over the rest of the table. Pick up an item and show how we can lose sight of all that is left by holding it too close to our eyes. If we get our eyes on money we lose sight of God.

**STEWARDSHIP MATERIALS** available through the General Stewardship Committee.

- |                                       |      |
|---------------------------------------|------|
| Leaflets: <i>What Is Stewardship?</i> | Free |
| J. B. Chapman                         |      |
| <i>A Divine Challenge</i>             | Free |
| Hugh Benner                           |      |
| <i>Ourselves—Then Ours</i>            | Free |
| <i>Things</i>                         | Free |

- |                        |      |
|------------------------|------|
| <i>Making Money</i>    | Free |
| <i>God Is a Banker</i> | Free |
| <i>Talking It Over</i> | Free |
- (Please order the above from the General Stewardship Committee, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.)

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The following booklets and books are available from the Nazarene Publishing House.

Booklets:

- ABC's of Stewardship*, D. S. Corlett—15c each, 1.50 per doz.
- ABC's of Christian Living*, D. S. Corlett—15c each, 1.50 per doz.
- ABC's of Christian Doctrine*, D. S. Corlett—15c each, 1.50 per doz.
- ABC's of Holiness*, D. S. Corlett—15c each, 1.50 per doz.
- Christ at the Controls of Life*, N. B. Herrell—15c each
- Your Life—Make the Most of It*, J. B. Chapman—25c each

Books:

- The Way to Christian Prosperity*, N. B. Herrell—50c each
- My Gold and God*, Earl C. Wolf—50 each

## ATTENDANCE BUILDERS

**BOYS AND GIRLS** will bring their parents. Here is a card used by Rev. C. A. Nicola:

DEAR MOTHER AND DADDY:

I want you to take me to the Sunday evening service tonight at the Church of the Nazarene. We meet for Juniors at 6:30 p.m. in the Annex and later meet with you for the main service. While I'm at Juniors

there is a meeting in the church you'll enjoy.

*Lovingly,*

Send the card home with the Junior and Primary boys and girls as they leave the Sunday school or morning worship service. You could make this into a four-page leaflet with a picture of the church and pastor inside and the time of other services on the back.

## TIPS FROM HERE AND THERE

**TITHING ENVELOPE** use may be stepped up by sending the following letter:

(Staple an envelope to your letter at point where you have drawn a picture of a man's head. This gives the impression that the envelope is

the man's body. Circle the words from his mouth saying, "Do You Know Me?" He says then:)

I came to live at your house about six months ago. That makes me six months old this month. If you can't find me around your house be sure

to let the pastor know. He will find a twin to take my place.

I can talk. Just listen to me . . . you'll find my message on my back each week [that is, if you have the type of envelopes with messages on them]. I like to go to church too—not just once in a while but EVERY SUNDAY. I have fifty-two brothers and sisters. Twenty-six of us should be in church already and the rest of us hope to go very soon.

The devil likes for me to stay at home. I'm powerful, you know, REALLY POWERFUL. If enough of us stay at home then the church will have to close its doors. The church can't do its work when we stay home. But I KNOW YOU BELIEVE IN THE CHURCH and so you'll send me, won't you? I know you want boys and girls to have a Sunday school to attend, junior church, clubs, and camps. I know you want the church painted, buildings improved, church heated,

lights lit, and a janitor to keep things up. I also send flowers to the sick, keep the pastor, and send the message of Christ around the world.

You say you don't have much to put in me. It's not how much but the sacrifice and spirit with which you give that counts. Place in me what God tells you to and be sure I get to church regularly. Send me next Sunday or, better still, bring me.

Below are my cousins, Children's Weekly Offering Envelope and Building Fund Envelope. Children's Weekly Offering Envelope is teaching the members of our junior church to give regularly of their tithes and offerings. Building Fund is trying to raise money to pay off our debts.

We'll be seeing you. Keep us in mind and use us to the building of God's kingdom on earth.

*Sincerely,*

*Your Tithing Envelope*

## PASTORAL LETTERS

Rev. William Summerscales, of Sacramento, California, raised \$8,000.00 with the use of the following three letters which were sent out over a period of a month:

DEAR FRIEND OF FIRST NAZARENE:

What a privilege it is to be your pastor! More than I can say, I appreciate the way that you are responding and rallying to my ministry.

Today I want to share with you a part of our program that is on my heart. A wise pastor will lovingly show his people the direction in which we ought to be moving.

We have two areas of responsibility toward our church property:

- (1) Improvements and repairs to keep God's house in order.
- (2) Our debt reduction obligation to maintain financial respectability.

What are the needed improvements? Here are a few of the items:

[You can list what may be needed at your church.]

In round figures we need \$4,000.00 to meet our mortgage payments and

another \$4,000.00 for property improvement—a total of \$8,000.00 in our Property Fund for this year. And we can do it if we lift together.

Here is the plan. Sunday, June 14, will be Pledge Offering Day—for some of you an opportunity to renew or increase the pledge made before; for many our first chance to show our interest and care for God's house. I know you will want a part in all of this.

You will be hearing from me again. Meanwhile, let's pray for a day of victory on the fourteenth of June.

*Faithfully your pastor,*

DEAR FRIEND OF FIRST NAZARENE:

FIRST NAZARENE CHURCH IMPROVES BUILDING—PAYS OFF INDEBTEDNESS.

Wouldn't it give you a thrill to see that headline in our Sacramento newspapers? Well, it is going to appear one of these days if we work together to reduce our indebtedness and raise enough money in the Property Fund to take care of the improvements we want to make on our church building.

So what I am asking today is this:

*Remember*—Loyalty Sunday, June 14, is just one week away. It is the day of our Property Fund Pledge Offering. Keep it in mind and plan to be in attendance for the special services of the day.

*Pray*—More than anything else we need your earnest prayers for the successful completion of this project. Prayer will help you to give generously and enable others to catch the vision as well.

*Share*—This is our load of responsibility because this is the church our families attend and we support. The income of the church is dependent upon the stewardship of her members, and that stewardship is in ratio to our love for God and loyalty to His kingdom.

**ALL TOGETHER NOW—LET'S LIFT THE LOAD.**

*Faithfully yours.*

P.S. Keep our goal in mind, \$8,-000.00. One hundred and fifty units of \$1.00 per week will do it.

DEAR FRIEND OF FIRST NAZARENE:

THE DAY IS UPON US. For weeks we have been looking forward to Sunday, June 14. We have been thinking, praying, and expecting a day of victory. The needs have been outlined. The church is expecting every one of us to do his duty.

THE TEST OF OUR LOYALTY. The acid test of Christian earnestness lies in the use of our money. Money

talks. Unless our possessions are on the altar it is not likely that our hearts are there. This is central in the teachings of Jesus. One out of every six verses in Matthew, Mark, and Luke deals with the use of our possessions. In the mind of the Master you and I are not owners but stewards of what we have.

THE CONCLUSION OF THE MATTER. Our Property Pledge Offering is important, not simply for what it will mean to the advancement of our church, but for what it can mean to the increase of your vision and faith. Enclosed is an envelope for your prayerful consideration. Three choices are suggested:

1. A pledge to make a weekly contribution.
2. A pledge to a total amount to be paid in ninety days.
3. A cash gift now.

Come prepared on Sunday morning to respond, so we can reach our goal of \$8,000.00.

REMEMBER. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:6, 7).

*Your pastor and friend,*

P.S. If you can not be with us Sunday, please use the enclosed addressed envelope to mail in your pledge.

## THIS IS THE WAY WE DID IT

**BUILD YOUR CHURCH—PAY-AS-YOU-GO BASIS.** The Upland Church of the Nazarene, Upland, California, are in a building program under the direction of their pastor, Rev. William E. Thompson. They are paying as they go along and have been very successful in their project. Let Pastor Thompson tell you of his plan in his own words:

"We Nazarene preachers have developed a new method of greeting each other. Instead of resorting to

such time-worn expressions as 'Good morning,' 'Hello,' 'Hi,' etc., it is customary to greet a fellow pastor with 'What did you have in Sunday school last Sunday?' Remember the first word of that question always refers to quantity and not quality. We sincerely thank God for 'growing pains' but sometimes our growth has been our embarrassment, for many of our churches have overtaxed their facilities beyond the point of safety.

"We have only two alternatives—

either cease growing or provide larger, more adequate facilities. No Nazarene preacher worthy of the name would consent to the first, so actually we have no choice but to expand our physical equipment. This poses another question, 'Where can we secure the needed money?' 'Borrowing dulls the edge of husbandry' and always leaves a future day of reckoning and the price in interest, for such a loan is often prohibitive. Is it possible to stay out of debt while building a church? The plan we are sharing with you in answer to that question is presented with the hope that it may help someone. No doubt many will find it unsuitable to their requirements or may even have a better plan than this article might encourage you to share with others.

"The Church of the Nazarene in Upland, California, is in a ten-year building program. Two years ago we

purchased 4½ acres of ground for \$14,000.00. We anticipate dedicating in the late spring of 1954 a Fellowship Hall costing \$37,000.00. This will serve temporarily as our sanctuary and has facilities for the church office, pastor's study, baptistry, and other accommodations. This will be dedicated free of debt. The Educational Building will handle 550 in the first unit and plans call for dedication of this unit at the same time. Its cost will be \$55,000.00. The sanctuary will be next on the schedule and its estimated cost is from \$100,000.00 to \$125,000.00. Provision is made for two additional units for the Educational Building as needed. This program has all been carried on a pay-as-you-go basis. I can hear some of my brethren saying, 'Your people must be wealthy,' but such is not the case. They are of just ordinary means but have co-operated beauti-



fully with the program and God has blessed.

"We have financed our Fellowship Hall as follows: The entire construction was divided into four steps and a souvenir provided for each step. We needed \$9,000.00 in step one. This was divided into 600 \$15.00 units. Because the first step included footings, foundation walls, floors, etc. we spoke of units of cement. We made 600 miniature sacks, filled them with fine sand, and stamped each to read, 'C e m e n t—one load—\$15.00—Upland Church of the Nazarene.' Each person giving \$15.00 to the building program was given a sack of cement as a receipt. A special gold colored silk sack was prepared for anyone giving equivalent to ten sacks. No solicitation personally has been made in or out of our membership. The 600 sacks were soon gone (and a few more). The second step dealt with lumber, so one of the men prepared bundles of miniature two-by-fours

and we secured 600 of these \$15.00 units of lumber in short order. In fact, it moved along even easier than the first. The third step was stucco and plaster. A miniature cement finishing trowel was prepared for a souvenir. \$7,500.00 was the goal for this step, so we prepared 500 trowels. It is now a reality. The last step, now in progress, is called "Brush Up—Clean Up" and we have secured 900 small brushes suitably labeled, to be given as receipts. The same unit value is maintained and we hope to raise \$13,500.00 in this step.

"Interest has steadily increased with each step. Our regular tithes and offerings have increased proportionately to our other giving. God has blessed. After reading these words you no doubt will think the idea is certainly simple, and it is. But people and preacher understand it. Our group is united and happy and looks forward to a completed job in the near future."

## SHARE YOUR IDEAS

Many thanks to those sending in ideas this month. We appreciate your letters, cards, and bulletins. Keep them coming. Send your samples. Let's build the Kingdom together. Write: "Workable Ideas," Box 686, Cypress, California.

### The Preaching of Phineas F. Bresee

*(Continued from page 8)*

on the "Open Door" have engraved themselves upon the hearts of all of us as we face the future along the path that he charted:

"When Garibaldi was raising his army he said, 'I have no money, no food, no clothing, no stores, no resources. Let every man who is willing to suffer poverty, shame, hunger, disease, and death follow me.' God has called us to this work—to sacri-

fice and toil; to prayer and supplication; to proclamation and testimony. He has called us to a movement from which nothing can deviate us.

"We stand in the ranks, we wait around the Throne. We march with fixed bayonets of flashing testimony. Nothing can turn us from the appointed way. We go onward to victory!"

To this ringing challenge in the living words of their founder, the preachers of the Church of the Nazarene respond with a hearty "Amen!"



# SERMON OUTLINES

## SUNDAY EVENINGS WITH JESUS

A series of evangelistic messages which received the first prize in the 1953 sermon contest conducted by this magazine.

By J. Melton Thomas\*

- I. Children's Night—"Christ's Care of the Young"
- II. Youth Night—"Tragedy in Three Acts"
- III. Family Night—"Home—Oasis in the Desert"
- IV. Church Night—"Christ and His Church"

(Note: Suggestions and promotional ideas presented by the author are printed immediately following these outlines.)

### Christ's Care of the Young

**TEXT:** *But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven* (Matt. 19:14).

**INTRODUCTION:** (Address the introduction right to the boys and girls, that they may know it is *indeed* their service.) Now this is a children's service and we want all the children, as well as the older people, to enter right into the service. Our services usually are addressed to the grown people. Aren't you children glad that we can have a service just for you?

Here in my hand is a book. Children, what is it? (They answer, "The Bible.") Now what great Person does this Bible tell us about? (Jesus.) (Here ask any questions about the Bible, such as numbers of books, etc. and *let the children answer.*) One day Jesus said, "Let the children come"; and in so saying He indicated His care of the young. We want in this service to study reasons why. Why should children seek the Lord?

I. *It is so much easier to find Him in childhood.*

A. Not so much adjusting with others. *Illustration:* Even though saved as a lad, there were things I had taken that must be restored.

B. Not hardened in heart.

1. Rejecting heart is like a path hardened by much walking. *Illustration:* As a child, King Nero (it is said) could not endure death for a bird; as a man he played his violin while Rome burned.

2. Statistics on ages saved (this test actually made at Ironton, Ohio, First Church with 120 present who professed to be Christians):

Before age of 20 .....	75!
20 to 30 .....	23
30 to 40 .....	17

\*Pastor, Juneau, Alaska

40 to 50 ..... 4

Above age of 50 ..... (only) 1!

C. Easier to believe. *Illustration:* Man and boy at altar: boy will readily believe; for man it will be hard.

II. *Finding Him then keeps one from deep sin.*

A. No one intends to be mean, steal, kill, lie, go to jail.

B. Yet the mean and wicked were once children too!

C. Sin becomes binding. *Illustration:* Power of habit. Discuss power of tobacco, etc., until they become binding habits. *Then* (when habits become binding) like trying to break sticks. (Here one can conduct a simple object lesson. Take a stick, easily broken, and let a boy break it. Then keep adding to it until he can't break the sticks.)

III. *Finding Christ then gives years for service.*

A. The appeal of service—thrill of soul winning.

B. So much greater than other ways of life. (The minister might relate *his* plans for life before commitment to the Lord, and show the joy he has had by turning from them to God.)

C. Show how early conversion adds years to service. *Illustration:* A man is saved at sixty, lives till seventy—ten years of service; a boy is saved at ten, lives till seventy—*sixty* service years!

CONCLUSION: Remember, only 1 out of 120 saved after fifty! Make, too, the appeal of the wonder of service; Christ all through life.

“Remember *now* thy Creator in the days of thy youth.”

### Tragedy in Three Acts

READ: Mark 10:21, 22, *One thing thou lackest . . . And he . . . went away grieved.* Luke 12:20, *God said . . . Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?”* Luke 16:23, *And in hell he lift up his eyes, being in torments.*

INTRODUCTION: I have read three very striking statements; three very arresting verses of scripture. These will readily be recognized as referring to three of the rich men who figured in Scripture: first, the rich young ruler; second, the rich fool; third, the rich man in hell. Very briefly relate the stories.

Bible students say these may be three episodes in the life of the same man. They well might. If so the unified story carries with it the most tragic note of the Bible—the tragedy of a man who sees the way, backs away, goes the other way, and finally begins his eternity in damnation. Hasten to say, not just dealing with riches here; truth far deeper.

I. *The Tragedy of the Rich Young Ruler*

A. The tragedy of accepting the inferior

He saw the gleam of the Light—accepted the dark.

Thrilled to the stars—deliberately put the mountain of refusal between him and them.

His ship was almost out to the wide seas—he turned back to some safer harbor.

He saw the Ideal—but traded it for the inferior.

B. The tragedy of *almost*

1. The “almost” in any realm is tragic.

2. He was almost to Christ. "What must I do? . . . One thing."

*Illustration:* Dr. R. T. Williams used to refer to the "near miss" of World War II—bombers who hit close to the target but missed. The emphasis was *they missed*, not almost hit. Yet the tragedy was they were so near!

C. The tragedy of passing from youth to mid-life, unsaved

## II. *The Tragedy of the Rich Fool*

A. The tragedy of a lost faith—as a youth believing, in maturity clouded with questions.

*Illustration:* Former holiness preacher said, "I'd give the world to believe that again." Throwing away his simplicities, rich young ruler cynically seems to say, "They almost sucked me in. I'll show these cranks real life."

B. Tragedy of the misappropriation of life—"Soul, thou hast much goods laid up for many years; take thine ease."

1. Supreme statement of selfishness: "Take thine ease."

2. Anyone, rich or poor, can do it: just drifting along, refusing a cross; taking it easy—with a world dying for Christ!

C. The tragedy of nonspiritual decision—"What shall I do . . . ? I will pull down my barns, and built greater."

Christian colleges need support.

Missionaries need desperately to be sent.

Local churches need real help.

Poor need to be fed, clothed . . . but, "I will build bigger barns!" My life shall be material, not spiritual.

## III. *The Tragedy of the Rich Man in Hell*

This life reaches its peak of disobedience in final act, an act of four scenes.

A. Scene I. The progressive enslavement of sin. First, rich young ruler—seeking; second, rich fool—satisfaction; third, rich man in hell—surfeited. The rejection, the road away, the reaping.

B. Scene II. The hardening effects of failure to live up to the best.

*Illustration:* Beggar allowed to remain hungry in presence of his abundance.

C. Scene III. The dullness to impending danger. *Illustration:* He was secure (he thought), the beggar in danger; the opposite was true.

D. Scene IV. The irrevokable outcome of the finally impenitent. *Illustration:* "In hell he lift up his eyes."

**CONCLUSION:** Could dwell on the fires of hell; they are literal and real. Let us conclude, however, another way. Note the meaning of Gehenna or hell:

Valley of Hinnom was a deep and narrow ravine separating Mt. Zion from the hill of evil counsel.

Here Solomon set up altars for Molech.

Here Ahaz and Manasseh made children pass through the fire in infant sacrifice.

In the revival under Josiah, the place was finally polluted with human bones so that it would be ceremonially unclean, and hence avoided by the Jewish people. It then became a cesspool of the city, receiving its sewage to be carried off by way of the Kidron. It was also a laystall where solid filth accumulated. This, the worst picture of waste imaginable, is the picture of the destiny of the soul that finally rejects.

Ah, youth! Will you trade the noble impulses you feel in your heart tonight for *that*?

## Home—Oasis in the Desert

READ Luke 2:41-52.

TEXT—*And the king said unto the man of God, Come home with me, and refresh thyself . . .* (I Kings 13:7).

INTRODUCTION: If this world is a desert, then the home should—and if it is a real home will—be an oasis in that desert, refreshing the heart of the weary travelers who chance that way.

Jeroboam, king of Israel, boasted that his was such a home, and promised that if the man of God would come his way his heart would be refreshed. I doubt that Jeroboam could have carried through, for his character was anything other than the promise would suggest. His suggestion was good, however, even if it did stem from a hypocrite. His idea was right.

Every home should be a place of refreshment to weary spirits, a place of love, peace, and contentment. For that to be the case, certain things must be present. There are certain golden words around which such a home is built. What are these?

### I. Ideals

Certain ideals must be kept before the minds of children; become part of character.

A. Ideals of industry; work. *Illustration:* Dr. O. J. Nease's touching story of the things he was determined to receive, by his father, one of which was the heritage of hard work!

B. Ideals of character: honesty, loyalty, chastity, temperance

C. Ideals of achievement

1. Impressed to do a task in life

2. For and with Christ

D. Do the things necessary to instill these ideals. *Illustration:* My parents' patience with me as a lad as I insisted on reading to them Lincoln's life.

### II. Obedience—tempered by respect

A. To the ideals given

B. To the laws of the home

C. To parents—first commandment with promise (Paul)

1. Promise of long life

2. Promise of an easier life ahead if obedience learned early

3. Promise of character that will endure forever

D. Coupled with obedience is respect

1. For the precepts stated

2. On the part of each family member for the others

### III. Love

A. Love is basic, for without it:

1. No laws will be respected.

2. No ideals will be instilled.

3. No happiness will result.

B. Love must be family-wide.

1. Love of parent for parent.

2. Love of parents for children.

3. Love of children for one another.

C. Love will stand the acid test.

1. When the going gets hard, love holds.
2. When others cannot see, love understands.
3. When development is slow, love is patient. In the home, as nowhere else, the thirteenth chapter of First Corinthians is needed.

#### IV. Christ

- A. Christ should smile on every wedding. *Illustration:* Wedding at Cana.
- B. Christ should be the Guide of every uncharted family sea.
  1. Adjustments are not always easy in earlier married life.
  2. "Families that pray together stay together."
- C. Christ should be the Center of the workaday life.
  1. In practices: grace at meals; family prayer; family recreation; family planning.
  2. In outreach. From the family altar take Christ to the school, the job, the community.

CONCLUSION: The old motto was, "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation." May it be so with all our homes.

(Note: The appeal of this service might be a varied one. It might be a good time to pledge some family altars. It might be good to make an appeal to parents who are unsaved. It could well be a time in which whole families were asked to come to the altar together, even though some or all members are Christians. The atmosphere which should be created by this service would be a wonderful time for families to prayerfully and tearfully look at their lives together.)

### Christ and His Church

READ Eph. 5:25-27

INTRODUCTION: A thorough study of the Bible usages concerning Christ and His Church would be a thrilling and rewarding exercise. We do not have time for that tonight; however, by way of introduction we may briefly point out some of them, and trust that you will enrich your soul by further study during the week. The relation of Christ to His Church is:

1. Relation of the gardener to the garden—I Cor. 3:9, "Ye are God's husbandry [tillage]."
2. Relation of the vine to the branch—John 15:5, "I am the vine, ye are the branches."
3. Relation of the shepherd to the sheep—John 10.
4. Relation of the head to the body—Eph. 4:15, 16, ". . . the head, even Christ, from whom the whole body fitly joined together . . . maketh increase."
5. Relation of the foundation to the house—I Cor. 3:11, "For other foundation can no man lay than is laid, which is Jesus Christ."
6. Relation of husband to the wife—(text) "Husbands, love your wives, even as Christ also loved the church . . ." It is to this relation that attention is directed tonight. It shows:

#### I. Christ's Feeling for His Church—"Christ . . . loved"

- A. Remember of whom text is spoken, "the church."
  1. Implies He had wooed and won.
  2. To Him had been promised all her love, her life.

*Illustration:* Same promise and figure as marriage.

B. Some say, "He loves. He will ignore sin."

C. Just the opposite is true.

1. He loves. He claims us.

2. Therefore He will not tolerate sin. *Illustration:* Just as a husband, because of love, could not tolerate unfaithfulness.

II. *Christ's Intent with His Church*, "that he might present it unto himself"

A. Christ wants all our love, hearts, lives. So to be charmed by other voices shows us to be untrue.

B. He will not share our interest, loves, with others.

1. Not the human self, plans, ambitions

2. Not the materialistic spirit of the age

3. Not with other humans who would usurp His place

4. Not with institutions that compete with His kingdom. *Illustration:* Preacher had pastored a church several years. It was *that* long before a member-family called him before their lodges and this in the time of death!

5. Not with worldly places and practices

C. Jesus, *for our good*, is totalitarian. *Illustration:* Contrast His absoluteness, however, with Hitler, for instance.

III. *Christ's Method of Preparing His Church*, "sanctify," "cleanse"

A. Supreme loyalty depends on supreme love. *Illustration:* Marriage problems solved by love.

B. Christ knew His believing children were defective in love. *Illustration:* Even as with Lot's wife, there was a tendency to turn away.

C. He found a method—*sanctification*—to make us fully His.

1. Sanctification alienates our affections from sin, world.

2. This work infuses us with His loving Spirit, that we supremely love Him. Song: "All the glitter and glamour of earth to me have grown strangely dim, etc." *Illustration:* Legend of the sailors who were lured away from destructive music of the sirens by a music sweeter still.

IV. *Christ's Gift to Effect His Preparation of His Church; He "gave himself."*

A. What wonder: He gave himself!

B. If you wish to see exceeding sinfulness of sin:

1. May be seen in broken bodies, lives, homes; wars; crimes.

2. More in this: He gave himself!

C. If you wish to see the ugliness of carnality:

1. May see it in its real manifestations.

2. More in this: He gave himself!

D. If you wish to see the preciousness of salvation:

1. May be seen in its guidance of youth, its help of the middle years, its comfort of the aged.

2. But more in this: He gave himself!

E. If you wish a portrayal of the love of God:

1. It may be found in Scripture, in song, in service.

2. More in this: He gave himself!

CONCLUSION: Give yourself to Him! If you have not begun do that, even now. If you have begun and find a divided loyalty and love, make a *complete* surrender, and realize a perfect love.

## Suggestions to Pastors Using This Series

### *The Pastor's Place*

The pastor should have general oversight and be the guiding hand back of all; his emphasis, however, should be to see that his best preaching is done during this time.

### *Specific Leaders*

To promote the various nights, to organize workers, to see that suggestions are carried through and that the series is more than just so much talk, a responsible lay person who will dedicate himself to this task should be appointed to head each week's activity.

### *Planning*

The plans should be perfected, leaders appointed, and the program well in the minds of the people at least a month before an announcement is made to the general public and the series begun. Many worthy programs are defeated because the ideas were not planned for execution.

### *Prayer*

It is most important that much prayer be offered for the presence of the Lord in the services. The people should be urged to pray privately, at their family devotions, etc. for the success of the meetings. A prayer group should meet each Sunday evening prior to the actual meetings themselves. For this program to be more than that, it must be bathed in prayer by both pastor and people. It must have the element of soul-passion; of a method being used to "Crusade for Souls—NOW."

## Promotional Ideas For Children's Night

### *Attractions*

A Junior choir. Special vocal or instrumental number by one of the Junior age group.

Junior ushers.

Boy and girl testimonies. (No testimonies from anyone over twelve years of age—this is a *child's* service.)

### *Inducements*

Work this week should be conducted through the Sunday-school classes of Junior age and under. Offer a \$5.00 award for classroom equipment to the class which has the highest percentage of its enrollment present. They may count any child they have present of the age of that class.

### *Advertisement*

The first Sunday of the series should be preceded by a news story with a preview of the month's program in the local papers. A *paid ad* should be run, slanted toward children. A mat picturing children at play, going to church, etc. can be secured from the newspaper to be an attention-getter in the ad. The service should be talked up in every child's Sunday-school class of the Sunday in question. The teacher might send out mail to each pupil, arrange to pick up the child from unchurched home. All the features of the night (note attractions above) should be played up in the advertising. If held during a school year, a bulletin might be allowed on bulletin boards. In the advertising, focus all attention on children.

## For Youth Night

### *Attractions*

Teen-age ushers.

Teen-agers in charge of the music program. A lively chorus choir. Young person directing the singing (if possible). Youth leading in prayer.

Teen-testimonies, led by teen-ager. Make this service the Youth for Christ rally type.

### *Inducements*

Offer to each teen-ager who comes a souvenir copy of Dr. J. B. Chap-

man's booklet *Your Life—Make the Most of It*. This to be autographed by the pastor and the N.Y.P.S. president.

To the young person having the most present, give an autographed copy of Dr. R. T. Williams' book *Life's Supreme Choices*.

#### *Advertisements*

Continue the newspaper story series, repeating the program for the month. Reference should be made to the success of "Children's Night," the present emphasis (Youth Night) stated, and the remaining two nights referred to. Run again an attractive display ad, highlighted by a picture of youth.

Get news of this service on all bulletin boards that youth see: high school, city library, Y.M.C.A. or Y.W.C.A., etc.

If a transcription of the testimony of a Christian young man or woman in a foreign land could be gotten, and news spread that it would be played in the service, attention would be gained. If not that, perhaps some "name" figure of the Christian youth world today.

A band of young people calling for an hour on Sunday afternoon and *bringing* friends would be most effective.

### **For Family Night**

#### *Attractions*

Have all the families to sit together in the "family pew."

Call attention to the family which has the most in its group.

Why not have all the congregational songs center around the home theme? They could emphasize both the home here and "The Home Over There."

Suggestions for special song: "Home, Sweet Home" ("Walking along life's road one day." etc.).

#### *Advertisement*

There is no better attraction than friendliness. So why not promote some family friendship on this night? Get as many families as possible to have another family with them for the Sunday evening meal, and then bring them to church. This should be done in the open; the family who are invited should know expressly that they are being invited to the meal *and to church*. The family that is invited should be a family that has spiritual need, a Sunday-school family perhaps. This should not be just a time of fellowship between church families.

The usual paper story should be run, together with the display ad featuring, "Families that pray together stay together." The motto of the week should be: "Every family get a family." The work of the week should be done by the families; however a letter from the pastor, as head of the church family, inviting guests to become a part of it would help.

### **For Church Night**

#### *Attractions*

Vary the testimony meeting by having the oldest member and the youngest member testify. All charter members should be recognized and allowed to testify. Someone who would not be too verbose might be trusted to give some of the high lights of the early days of the local congregation.

This would be a fine time to distribute to the families of the church a copy of the Constitution and General Rules of the Church of the Nazarene (these could well be given to any other interested persons).

What would be more fitting than to receive, in the earlier part of the service, a class of new members, products of this month of special effort?



Other church people can be recognized by seeing how many of various denominations are present, and by speaking a good word concerning these.

#### *Advertisement*

The concluding news story of the series should precede this service, with an account of the results of previous services of the series. The

paid ad could be more appealing by running a picture of the local church and pastor.

The pastor should send out a pastoral letter urging all members of the church to be present. Some key persons should be charged with the responsibility of telephoning all church families the Sunday afternoon of the service.

## THE CHRISTIAN'S INTERNAL SECURITY

SCRIPTURE READING: Eph. 4:1-32

TEXT: *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (v. 30).*

*Introduction:* This is the dispensation of the Holy Spirit. By Him we are convicted, converted, sanctified, and kept. We believe in *internal* and not *eternal* security. It is the seal of the Spirit that keeps us. It is imperative that we keep Him in our souls, for experience is based on His presence and not our feeling. If we grieve Him, He, like the dove with tender nature, is driven away.

I. NOTE, FIRST, THAT HE CAN BE GRIEVED. Inferred from the words "Grieve not." Many places in the Bible He is likened unto a dove. The tenderest of all birds. More tender than human hearts. He is a Personality. The third Person of the Holy Trinity. Isa. 7:13; Ezek. 16:43.

II. NOTE HOW WE MAY GRIEVE HIM.

A. Verse 26: "Let not the sun go down upon your wrath." Sleep should not be sought with unkind, unbrotherly feelings toward others in human hearts. Anger produces revenge, and one could drop off into eternity while asleep with something in his heart that would bar from heaven.

B. Verse 27: "Neither give place to the devil." Don't listen to him. Like the Master on the mountaintop, quote scripture to him.

C. Verse 29 tells us to watch our conversation. Do we edify whom we are talking about?

D. Verse 31: "All bitterness"—censorious, unmerciful, unchristianlike with all who do not agree with you.

"Anger"—passion at its highest that brings forth harsh, injurious remarks.

"Clamour and evil speaking"—words that hurt about whom and to whom they are spoken.

"All malice"—all the above, when harbored, will produce malice, the sullen spirit which looks for revenge. All these will grieve the Spirit.

III. HOW TO KEEP FROM GRIEVING HIM (v. 5).

A. "Be ye kind one to another." Kindness is the outward expression of inward love.

- B. "Forgiving one another." Occasions of difference will happen to Christians, but we must be ready to forgive and thereby resemble Christ. Can you picture an unforgiving Christ? Of course not! So we are to forgive even as we are forgiven by Him. Lest someone should say, "How much am I to forgive?" the answer is there in the verse, "Even as God for Christ's sake hath forgiven you."

#### IV. RESULTS OF GRIEVING HIM.

- A. Loss of His presence, upon which salvation depends.  
B. Loss of Christian joy, which is our strength.  
C. Loss of sense of pardon, which gives me courage and faith.  
D. Loss of soul throughout eternity. "Whereby we are sealed unto the day of redemption." The day of redemption will be the day of rapture, when the soul will be redeemed from the clutches of sin forever and restored back to its original relationship with God. Those who have grieved the Spirit will be left behind. They lost the seal. The seal of the Spirit is God's distinguishing mark.

CONCLUSION: Do you have Him now? If not, seek Him. Have you lost Him and thereby broken the seal? Then fall on your face in repentance and return. Are you wholly His? Does He entirely sanctify you? Seek Him! Not the blessing, but the Blesser. Would you want to face God as you are now?

*Spirit of the Living God, fall fresh on me.  
Spirit of the Living God, fall fresh on me.  
Melt me, mold me, fill me, use me.  
Spirit of the Living God, fall fresh on me.*

—L. I. WEAVER

### HIDING BEHIND TREES

SCRIPTURE READING: Gen. 3:1-8

TEXT: *And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden (Gen. 3:8).*

#### INTRODUCTION—

How wonderful to hear the voice of God! Abraham heard God's voice . . . Enoch heard God's voice . . . Moses heard God's voice.

Here the first human pair heard God's voice. A familiar voice, for they had communed with Him often, etc.

But now voice was different; sin had entered their hearts; they were ashamed and dread was in their hearts. Why? Sin! Now instead of running toward God, they were hiding! They tried to screen themselves! Trees do not hide us from God. There is no real hiding from God.

#### I. SOME TRY HIDING FROM GOD TODAY IN:

A. *Forms and ceremonies.* Merely these. Some of these are important and necessary, if we don't depend solely on the outward. One must be a Christian in public, before others, but in order to do this one has to be a Christian inside (heart).

B. *Confessional orthodoxy.* Not a Christian just because we believe in orthodoxy. Can't hide behind this. Mere assent to truth is not enough. Can't

hide behind creeds, though such creeds are true. Must have Christian experience.

C. *Social respectability.* Fine to be upright and respected. But this is not enough to be accepted in the sight of God.

D. *Intellectualism.* Ignorance is no excuse either. Not accepted because we know no better. But still great learning does not justify us; some are "ever learning, and never able to come to the knowledge of the truth."

E. *Works.* Alone not sufficient. Doing good is fine, helping and relieving suffering commendable, but we do these things perhaps because of the influence of Christianity upon the conscience of the world; do not purchase our salvation.

#### CONCLUSION

It is folly to try to hide from God. Before His eyes all things are revealed. Can't hide *from* God, but can hide *in* God! Christ is our Hope and our Salvation. Christianity is an experience!

"Rock of Ages, cleft for me, let me hide myself in Thee."

"In the rifted Rock I'm resting."

—C. E. SHUMAKE

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#### The Minister and the Serviceman

(Continued from page 31)

most of all, *simple acceptance* as a normal being, will do more to help him re-establish himself and find adjustment than anything else that can be done.

The returning serviceman has much to contribute to the local church. He has experienced degrees of sacrifice and consecration that can well be capitalized upon by the pastor and reinterpreted to the Christian life. He has found an ability to get along with others in difficult situations, therefore should be able to fit into some real place of leadership. If the military has recognized his ability by promotion, we can do no less. And most of all, he has learned how much more can be expected from the average person in the giving of himself than normal life demands, so that he should be able to lead folk into deeper sacrifice and a greater givingness than perhaps anyone else in the congregation.

Pastor, remember, service people *are* people. Let them find out *you* think so—then do what comes naturally!

#### The Spiritual Life . . .

(Continued from page 28)

understands your frame, your position, and your life. He is not a hard taskmaster, waiting to pounce on you. No, indeed! He wants you to be the best queen of the parsonage that you are capable of being and He will help you. Be yourself, your best self, of sterling quality and genuine worth, filled with His Spirit and crowned with the personality of Christ.

#### Gleanings from the Greek New Testament

(Continued from page 20)

ness provided in Christ. A Christless gospel is no gospel at all. Salvation by works either presents man with a ladder he can never climb or else it lulls him to sleep in the false security of self-righteousness. What a terrible responsibility lies at the door of every preacher who fails to preach the true gospel of salvation through faith in the atoning sacrifice of Christ! Let us study the Word and preach it!

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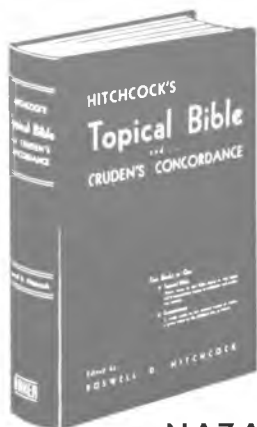
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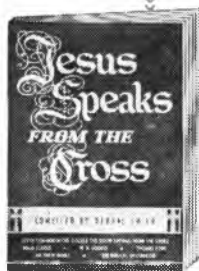
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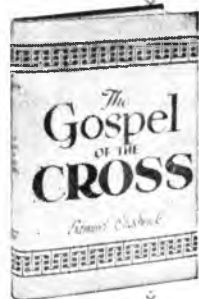
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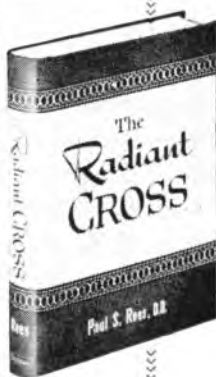
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