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Church of the Nazarene

1-1-1963

Preacher's Magazine Volume 38 Number 01

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Olivet Nazarene University

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Recommended Citation

Oke, Norman R. (Editor), "Preacher's Magazine Volume 38 Number 01" (1963). *Preacher's Magazine*. 390.
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PREACHER'S

magazine

JANUARY 1963

"HALLELUJAH! 'TIS DONE!"

Charles B. Byers, Guest Editorial

WE HAVE AN ALTAR

Editorial

THE ALTAR SERVICE

C. W. Ruth

I WAS FILLED WITH THE HOLY SPIRIT

Donald E. Demaray

QUALITIES THAT MAKE A GOOD PREACHER

R. J. Cerrato

THE ALTAR IN THE HISTORY OF THE CHURCH

W. R. Watson

THAT CHRISTIAN GLOW

Colleen Townsend Evans

A RELIGION OF FIRE

Billy Graham

—proclaiming the Wesleyan message

The Preacher's Magazine

Volume 38

January, 1963

Number 1

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General Superintendents, Church of the Nazarene

When my sermon is finished does my congregation wish to sing—

"Hallelujah! 'Tis Done!"

By Charlie B. Byers*

SHE WAS a dear lady, a humble lay member with a fine voice and a pleasing southern accent. When she stood up to testify she slipped off into a world of mystery. Usually after a few audible remarks, she would take on a faraway gaze and then, apparently forgetting all of her surroundings and circumstances, there she stood. She would whisper a mixture of prayer and praise for, what seemed to her wearied audience, fully an hour! On one occasion her pastor, accustomed to having the congregation sing a stanza of song to revitalize the meeting after her testimony, appropriately but unthinkingly burst out in singing, "Hallelujah! 'Tis Done!"

Now of course the people overlooked Sister T. and took her in stride. They could well do this because she did not live in the parsonage. The members had not invited friends to church to hear her speak. They raised no money for her support. The congregation did not depend on her for leadership—the little embarrassment she caused was brushed aside by "she means it well."

The situation, however, is different and the results are of more serious consequences when the pastor's sermons come to a close with the audience wishing to sing "Hallelujah! 'Tis Done!" I must confess there is quite a parallel between the testimony of Sister T. and some servants of the pulpit. She was so much of a mystic that she became a mystery. Sometimes pastors forget that they have an audience before them with real human hearts and human needs, with wounded spirits crushed by the tempter and bruised by the Fall. Such a pastor goes into the mount of transfiguration and leaves the trouble-fraught members struggling with the demons of destruction. This pastor may have a message from the Lord but he does not communicate it well. He is too far away to hear the people's cry for help or heed their call of despair. Remember, pastor, God placed Ezekiel in the midst of a valley of dry bones. He communicated the message and, behold! they lived again! Be under the anointing of God, but stay with your people, with heartfelt compassion. Communicate your message well. Take your people with you. Sister T. forgot the

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rest of the folks, so they had nothing else to do but wait until she returned from the land of mystery! Then they could sing "Hallelujah! 'Tis Done!"

She seemed to have little sense of the value of time. The people became restless while she went right on wasting their time. You see, pastor, if your ministry and members have gathered up people as they should, you have many people in your audience whose time is very valuable. Think of it! They have taken time out of a busy, overcrowded schedule to come to your service. Are you wasting their time? There is no law to compel them to come to your church. They come because they want to. They come in the hope that you will make their time profitable. Even a loafer likes the feeling of doing something important once in a while, so if he is induced to come to church, he will probably not be back unless you have made it worthwhile for him. You have busy mothers, businessmen, students and professional men, laborers and loafers. They leave their work and come as human beings with hungry souls craving God's message from God's Book through God's man. You are that man. Invariably they will settle for nothing less than adequate compensation for their time.

Whatever this good woman felt, she communicated little or no inspiration to her listeners. The inspiration sagged down, down, 'way down, so that by the time she was finished, those who were yet awake sang "Hallelujah! 'Tis Done!" I know almost every congregation has some "habit-

ual sleepers." This is not hard to observe. They slump down in the seat and then prop their heads on their arms, braced by the hymnbook. However, people seldom go to sleep when a message is getting through to them. I have met a good many pastors like Sister T. who were contented to go on and on never observing that they were not communicating the message with inspiration. It is wonderful to pray and wait before God in the study until the soul is set aflame, but then it is another thing to communicate that flame—to pass on the spark to another soul. Speak plainly, preacher. Talk a language your people know. You do not need to scream nor whisper. But whatever you do, be sure that God's message has gotten through to your people.

Dear Sister T. did not make much of a hit with her listeners. Probably she lacked aim. Every sermon, every song, and prayer should have a specific aim. It is only wasting ammunition to keep shooting away without taking aim. It sounds like battle and raises a lot of smoke, but it does not slay many giants. Have a purpose and then take good aim and you will make a hit.

Now you are God's man, called by God's people; you occupy the pulpit, live in the parsonage. You are supported by their sacred tithes. You have an obligation both to God and the flock. I pray God to help you fulfill it with care and faithfulness. Vindicate their investment of faith and finances. Make full proof of thy ministry. Well now, brethren, "Hallelujah! 'Tis Done!"

Religion is not for enjoyment only; God gives us spiritual enjoyment that we may be strong for all loving service.—*Selected.*

The Psalmist praised the God of the heavens because he knew more about God than the heavens disclosed.

—EDWIN LEWIS

After visiting a revival of another denomination, I was glad that—

We Have an Altar

I WAS NEVER happier for the altar in our churches than I was the other evening. A friend of mine who pastors a large church of a prominent denomination invited me over to visit during his revival. A nationally known speaker was the evangelist—a man known for both his fluency of preaching and his warm, evangelistic zeal. I anticipated the service as I drove to the church that evening.

The singing was spirited and well planned for a revival service. The sermon was actually a masterpiece; scripturally strong, well outlined, and intensely convicting. I sensed the moving of the Spirit as the sermon moved eloquently to its climax. It almost seemed that I could feel the Spirit tugging at the heartstrings of needy people—and there were hundreds of them there that night. I prayed silently for a mighty moving when the invitation was made. The sermon ended on a strong and appealing note. *Then it happened!*

The invitation was as inept and frustrating as the service had been appealing. It was hard to conceive of a more blundering way to make an altar call. The evangelist stepped away from the pulpit when he was finished and the pastor stepped for-

ward. In a matter-of-fact manner he asked people to respond. But it was not to seek the Lord in true repentance. It was to come and join the church. And by the time he was through, the conviction which had gripped that congregation was gone like dew under a hot wind. I felt grieved personally and felt saddened for the many people who felt the finger of conviction upon their consciences.

Would an insurance salesman bring in his district manager to make a strong sales appeal to a prospective insuree, and then when the stirring speech was concluded, lean casually against the chair and tell the prospect in cool tones that it would be nice (if he felt it wise) to take a policy. Perish the thought!

Well, I guess you know how I felt as I drove home that night. I said to myself and to those that were with me, "I was never so glad that we have altar invitations and altar services like we do." Thank God, I came into acquaintance with a church that has had, does have, and plans to continue having public, stirring, emotion-filled altar calls.

There in a nutshell was what I said and felt that night!

Yes, We Have an Altar

I asked myself another question: What will insure the retaining of an altar in every Nazarene church? Legislation can't do it. No urging from a general secretary of Church Extension can do it. I know of two possible answers and here they are in brief:

We must feel our need of it. Admitting that there may be imperfections in the altar as we have it and use it, yet think what we would have to substitute for it—the very idea is ludicrous! No handshaking, no inquiry room can compare in total value with the public altar. We must maintain a perpetual love-affair with the altar-concept. We could well go to it sometime every week—we ministers—kneel there and, throwing our arms across it, thank God for it both in historical meaning and in current ministry.

Just take time to evaluate the alternatives that some groups are using now and note the ineffectiveness and you will run to your own altar, and make love to the entire concept which our fathers handed down to us.

We must face its deficiencies. Any basic spiritual or ecclesiastical concept inclines to gather around it usages which almost unconsciously become barnacles to thwart the progress of the vessel. We are in no mood to say that we have married the altar-concept "for better or worse." It must be for better. We can well stand back objectively from time to time and ask ourselves if our use of the altar cannot be improved. Quickly I admit that there is room for improvement in our use of the altar.

Here are a couple of suggestions. *We should avoid as much as possible the unwholesome mingling of the sexes in altar services.* For an on-looker (especially one who is critical)

to see men and women, fellows and girls, huddled together (sometimes frighteningly close) around an altar opens the door for serious suspicion. And mingling of sexes in actual work, or placing the hands on members of the opposite sex, must be banned as we would bar a snake from a baby's crib.

At this point I feel that our church ushers could well assist as seekers come forward, directing them as much as possible to different sections of the altar. Then we pastors can counsel our people to work near seekers of the same sex. There would be exceptions, of course, when husband and wife or father and daughter would naturally desire to work with each other.

One more suggestion. *The fact of altar confusion must be faced realistically.* At this point we have drifted into practices which are in danger of hurting seekers and reflecting on our basic church judgment. We believe that it is wholesome for there to be concerted prayer around the altar. But the seeker should not be subjected to many and diverse voices with bits of conflicting advice. *There should be clear-cut, Biblical, but logical aid given to every seeker.* Whoever the altar worker may be, others in common courtesy should not break in to shout confusing bits of advice in the ear of the seeker. This is not novel preaching. Our earlier founders and leaders stated it just as openly. We must have better altar work done or we may be guilty of destroying the usefulness of the altar by our flagrant misuse.

I am thrilled that Nazarene churches universally have altars. It is my prayer that Nazarene churches may be wise in safeguarding the future of the altar by careful planning and prayerful participation.

Announcing

plans for 1963

THE ALTAR

During 1962 we emphasized the Sunday night service. The results were wholesome. So for 1963 we will take a related theme—THE ALTAR. The following features in the magazine are meant to give support to this theme.

1. WHAT THE OLD-TIMERS SAID

There will be a series of articles on THE ALTAR SERVICE, all from the pens of old holiness worthies of sixty or more years ago. These are forthright and you may disagree at spots. But remember, where all think alike, nobody is thinking much.

2. FORUM: THE MINISTER AND THE ALTAR CALL

During the year one issue will be devoted to a thorough discussion of this practical problem. It can't help but be a boon to every minister—pastor or evangelist.

3. QUESTIONS

Here I am treading on thin ice. But if there are questions about the altar or the altar service not covered otherwise in the *Preacher's Magazine*, send them to the editor. I will confer with Dr. Lawlor, secretary of the Department of Evangelism, and reply either personally or through the pages of the magazine.

4. TELL OTHERS

If this type of magazine organization is helpful, tell others. Lend your copy to some minister friend. Tell him about the plans for 1963. We should pick up 1,000 more subscribers. That many ministers are waiting to be invited to subscribe.

But if you don't like the *Preacher's Magazine*, tell me—don't spread that news abroad.

Thanks an awful lot!

This will introduce for you a series of articles that will run throughout most of the issues in 1963 under the general title "The Altar Service." There is something very distinctive about this material. So often I have had people say to me, "I would like to know how the old-timers did it." Well, here is the answer.

I was loaned a little book from the library of Theodore E. Ludwig. It is entitled *The Altar Service* and is a symposium of the articles which will appear in this section of the *Preacher's Magazine* during 1963.

To these worthies of the holiness movement the altar service was desperately important at the close of the nineteenth century. Let me quote from the preface to this little book.

"God has greatly blessed the altar service both in the past and present. We have noticed that as a rule those who say the altar has become antiquated and not up-to-date, fail to deliver a message that makes men feel the need of immediate decision. An urgent gospel demands an immediate decision.

"Let those who have no message of immediateness decry the altar, but until some method is found that will clinch and rivet the truths of the sermon into more immediate results, thousands of happy, successful Christian workers will find in the altar the same glorious success which attended the labors of our fathers.

"Great caution, skilled adaptation, and divinely imparted wisdom are necessary to properly conduct the altar service. On the one hand a certain class make it mean nothing. On the other hand another class make it mean too much, and still another do not get enough out of it. We have long felt a crying need for better altar work generally and for this reason this book has been compiled."

I feel sure that you will enjoy reading these articles each month on the altar service as much as I did as I read them in the book. It will thrill you to realize that now, more than a half-century later, we still have an altar and still believe in vigorous, fruitful altar services.—*The Editor*.

The Altar Service

By C. W. Ruth

THE PUBLIC ALTAR is a means to an end. Its advantages are numerous, if not innumerable. First it presents an opportunity for an immediate, public surrender to Christ, after the preached Word has been applied to the hearts by the Holy Ghost in convicting power. Having lived in rebellion and sin openly and publicly, it is meet and proper that the surrender and confession of sin should be made just as publicly.

Second, it brings the seeking soul where it may receive at once the instructions necessary, and where it has the helping of the prayers and faith of those who have experience and so know the way of God. An atmosphere of prayer and faith is of incalculable value and help to an earnest seeking heart. While the altar is not essential, it certainly is a most blessed and convenient method of helping souls into the Kingdom.

In dealing with souls at the altar great care and sanctified wisdom should be used lest the seeker become confused and diverted. Generally speaking, I do not regard it wise to engage a seeker in conversation while at the altar; nor will a wise and trained worker multiply words. A few words of instruction along general lines—urging the seeker to a compliance with conditions, and then calling his or her attention to some promises of God adapted to the particular need, is usually all that is necessary.

Indiscriminate and random talk and instructions are certain to confuse and hinder. The first thing the intelligent worker will do, in seeking to help souls at the altar, is to ascertain clearly and definitely just what the individual is needing and desiring; what the real object of their seeking. If the invitation has been given for seekers for some specific experience, or if the seeker is praying aloud, it may thus be known what is needed. But if there are seekers of different classes—possibly some for pardon for sins, others seeking reclamation, and still others seeking the blessing of entire sanctification, so that the worker does not know definitely what each is seeking, he must always first ascertain the desire of the soul before there can be intelligent instruction. In such a case, when it seems proper that I should speak personally to a seeker, I usually approach them by saying, "What is it you want Jesus to do for you?" When there is deep conviction and much earnestness, it is common to hear them say, "Oh, I want Jesus to forgive my sins;" "Oh, I want Jesus to cleanse my heart," etc. Having gained this necessary information, I would simply urge them to an unconditional surrender, and if there is reason to believe that the surrender is complete, and that the conditions have been complied with, then they may be urged to trust God; to believe his promise. But all this

should be done in such a way as not to divert the seeker.

It is never wise nor proper for two or three persons to speak into the ears of a seeker, or try to give instructions all at the same time. Such a course is certain to hinder rather than help a seeker.

It is never wise nor proper for workers to place arms about seekers, or even lay hands on seekers of the opposite sex. Keep at a proper distance, lest your undue familiarity will repel, and distract, and give occasion to the devil. Keep your hands to yourself, and do not manifest undue familiarity; it is not in good taste and will grieve the Spirit.

It is not wise nor proper to make conditions and present tests to seekers at the altar which the Spirit has not presented to the seeker. We have known workers to call the attention of seekers to matters that pertain wholly to the individual conscience—questions of dress, etc., when there were questions of far deeper importance presented by the Spirit, that yet remained unsettled. Urge the seeker to an unconditional surrender; insist on the abandonment of all sin; urge and insist on obedience to God, but trust the Holy Spirit to impress and direct the seeker along the lines of duty and conscience. When a man or woman gives up tobacco, or dress, or the lodge, etc., simply because the preacher or worker has insisted upon it, when the Holy Spirit has not presented the matter to the individual conscience, there are no deep heart convictions, and there can be no permanent good and no blessing in pursuing such a course. If men are honest the Holy Ghost will lead and direct in such matters.

It is never wise nor proper to approach a seeker at the altar and urge them to "believe;" "only believe;" "can't you trust?" etc. It is well to

remember that the soul must come on believing ground by fully meeting all conditions and requirements before it is possible to exercise an intelligent faith. And when conditions are fully met, faith is spontaneous. So long as it seems to require an effort to believe, it is reasonably certain that all conditions have not yet been fully met. To urge persons to simply "believe" is often misleading and confusing, as the seekers may not know what to believe. To believe they feel something they know they do not feel; or believe they have something they know they do not have, is certainly a very difficult and erroneous thing to do. When there seems to be the complete and unconditional surrender and yielding up to God, it may be well to quote some promise from the Word of God applicable to their particular need; and if the seeker is really on "believing ground" faith will naturally and quickly lay hold upon the promise.

It is not wise to argue and reason with the seeker, saying that since God said thus and so, it must necessarily be so in their case, as thus there may be a mere intellectual assent to truth, without the exercise of a real appropriating heart faith. We would insist on the spontaneity of faith, when all conditions have been fully complied with. I have found that so long as it is not easy and natural to believe the promises of God, there remains yet some "unfinished business" that needs attention. The worker, and even the seeker, may not at once understand what the difficulty or obstacle is, but the Spirit will soon indicate it to the honest seeker.

Never say to a seeker at the altar, "Don't you feel better?" and thus divert their attention from Christ to themselves. Never say to a seeker,

(Continued on page 37)

I Was Filled with the Holy Spirit

By Donald E. Demaray*

PERMIT ME to speak from personal experience. Five years ago God gave me a friend in a very wonderful Scottish Presbyterian minister. In England he had come into contact with the Methodists and partly through their influence had a crisis experience of Spirit-filling. Samuel Chadwick had especially influenced him. Norman Dunning and W. E. Sangster, among others, had influenced him too. My Scottish friend's life was radiant and so obviously Spirit-dominated—even during times of personal tragedy—that his very life set me to rethink my religious experience and made me truly God-conscious. Through the years he has kept close contact with me and has put himself in the way of influencing my life. Fifteen months ago he gave me *The Testament of Samuel Chadwick, 1860-1932*, compiled by D. W. Lambert, principal of Cliff College, "the Asbury of England," as J. Edwin Orr calls that college. I read that book with the deepest interest, but it was more than mere interest that captivated my attention when I read Chadwick's statement to the effect that he came to a point, early in his ministry, where he could say that he had his education, was preaching and teaching, and had won a few souls to

Christ—in fact, confessed Dr. Chadwick, at that time, "I had everything but one thing, power."

That statement got hold of me as nothing has for perhaps five or six years. I hardly had the courage or objectivity to look into the mirror and ask, Do I—Donald E. Demaray—have the power Samuel Chadwick spoke of? (Chadwick received the power of the Spirit one morning at a prayer meeting when he was praying, not for himself, but for revival. Stanley Jones also experienced Spirit-filling while he was in a prayer meeting giving his attention to someone else.)

For these fifteen months I sought more or less regularly—and frequently with intense earnestness—for the power of the Holy Spirit. But I really did not know that what I needed was to be filled with the Spirit.

The last full week of August (1961) saw me in Winona Lake, Indiana, as a youth worker and Bible teacher. Three weeks before that I had gone to hear an Episcopalian minister tell the story of his Spirit-filling. I was at first skeptical, but soon recognized that he was possessed of the same power Samuel Chadwick had referred to. I left that meeting under deep conviction, and from that moment on I entered a period of my life that I could accurately call "desperate," for I vowed that I would not cease seek-

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ing the Spirit until I found Him. Actually, in all this He was seeking me and was trying to get through my pride and stubbornness to my heart.

On the Tuesday night of the youth conference, Rev. Dale Crydermann preached a sermon on the Spirit-filled life. In that sermon he told the story of a Rev. Moran who had been filled with the Spirit seven or eight years before his death; and he said that Mr. Moran's ministry was astonishingly different after that. This story stuck with me.

The next night—Wednesday night—was "Crusade Night" at the Winona Lake conference. Young folks who had gone to Ireland and Mexican-speaking areas told of their experiences. A young lady—the daughter of the late Rev. Moran—had gone to Ireland. She said, "I went an evangelical Christian; I returned an evangelistic Christian." That statement struck me with great force. The major message of the evening was given by the camp director, and a very impressive message it was. In it he told how he had led a gospel meeting in Mexico City on the steps of a Catholic cathedral. Now at that point—knowing Catholics and their willingness to use tongue and force against Protestants—I was forced to confess to myself that I did not have courage or power to hold a meeting on the steps of a Roman cathedral.

At the end of the service I left that Winona Lake auditorium, not knowing where I was going, but praying that if possible the gigantic hunger for God which had developed within me would be satisfied.

The Spirit of God led me so definitely that, as I look back upon it, I am quite convinced that He walked by my side. I was led across the convention grounds to the Billy Sunday Tabernacle. There Torrey Johnson, a

good friend of mine—and especially a good friend of the Holy Spirit—had just finished preaching. I asked Dr. Johnson to pray with me. He seemed to know almost immediately what my need was, and for the first time I myself saw clearly what my own need was—it was to be filled with the Spirit. (Up to this time I had prayed for *things* or gifts rather than for *God*.) Dr. Johnson prayed a very perfect prayer for me, referring to the pride of intellect, the folly of working in the energy of the flesh, and the naturalness of wanting to be filled with the Spirit. Then, at my request, he laid his hands upon my head and prayed that I be filled with the Spirit.

Now at first I did not recognize that the Spirit had filled me. Frankly, I thought He had not and that I was destined to go on with the same gnawing hunger for God and that I must resume my old life without power. But Dr. Johnson looked into my face and said, "Were you converted by faith?" "Yes," I said. "Then," he replied, "take Spirit-filling by faith." I did. And I had not walked thirty paces outside the hotel until the Spirit of God bore witness with my spirit that He had in fact done the work.

The evidence that I had been filled with the Spirit was not confined to inward assurance. It had its almost immediate outworking in my ministry. With great courage I bore witness to what had happened to me to a friend who was home on furlough from Egypt, where he is a missionary. It was almost amazing how he responded to my testimony. He said that he himself needed to be filled with the Spirit and we prayed together and he was. That was one of the earliest evidences that I was now a channel, an instrument for God to use in helping other people. My work

with the high school young people at the conference was another evidence of my changed ministry. Immediately they responded to the gospel. And I shall never forget when one young lady, who was an Episcopalian by background but converted in a little Free Methodist church in her town, announced to me on my way into class on the Saturday morning, "I and two other girls experienced Pentecost last night." Her eagerness to get back to her work as president of her youth group and the obvious and complete sincerity with which she spoke made it perfectly clear that she had in fact been filled with the Spirit of God.

On the Sunday morning of the youth conference I had planned to complete a series of lectures I had been doing for the young marrieds on the Christian home. But the Spirit of God spoke to my heart and made it clear that I must change my subject, that I must tell simply and straightforwardly what had happened to me. I began with the fact that I had been born into a Christian home, went on to my conversion at nine years of age, and my sanctification at eleven. Then I related how I was not satisfied with my experience of sanctification and after earnest search I was Spirit-filled, August 24, 1961. At the end of that meeting I asked a minister friend of mine to close in prayer, but upon the completion of his prayer, to my amazement, the service was not finished. It had only begun. The very man who had prayed was filled with the Spirit, stood to his feet, and bore witness to his newfound experience of God. Another minister arose and said that for twenty-five years he had been seeking to be filled with the Spirit and that that morning he had been filled. I have received a letter from him under date September 11, 1961, in which he bears

witness to a radical change in his pastoral work and he says, "The Spirit-filled life is the only way to live." How many people were filled with the Spirit that morning I do not know. A youth minister from Los Angeles, a college quartet singer, a varsity athletic player, a high school musician, a minister of the gospel who had been ordained elder only a few weeks before, and others, were filled with the Spirit of God. Since that Sunday morning God has confirmed in my own heart His permanent work, and a minister and a ministerial candidate were recently filled with the Spirit in my office in Seattle.

Conclusions on the Spirit-filled Life:

(1) One cannot be filled with the Spirit as long as he seeks an *experience* or a particular *gift* or *somebody else's experience*. There is only one way a person may be filled with the Spirit and that is to seek earnestly after God himself.

(2) If God requires it, have the courage to bear witness to your own experience of Spirit-filling. E. Stanley Jones, after eight years on the mission field, was a man broken in health. He could not do his work. One day in a prayer service God spoke to his heart and asked him if he would let go and let God do his work for him. In Jones's beautifully direct language he says, "I closed the deal right then and there." God filled him with His Spirit. At first Stanley Jones hesitated to bear witness to what had happened to him, but he felt he must and he did. The results are still coming in with many people being brought under conviction by reading or hearing his story. My own pastor was filled with the Spirit as a result of reading about Stanley Jones's experience.

(Continued on page 14)

Gleanings from the Greek New Testament

By Ralph Earle

Ephesians 1:23

"FULNESS"

THE WORD is *pleroma*. Thayer says of it: "1. etymologically it has a passive sense, *that which is* (or *has been*) *filled*; very rarely so in classical Greek."¹ He further suggests: "In the New Testament the body of believers, as that which is filled with the presence, agency, riches of God and of Christ."² Somewhat similarly Cremer writes that in this passage the fullness of Christ "is a name given to the church, because the church embodies and shows for all that Christ . . . is."³

The word comes from the verb *pleroo*, which means "fill, make full, fill to the full." Abbot-Smith goes on to define *pleroma* thus: "the result of the action involved in *pleroo* . . . , hence, 1. in passive sense, *that which has been completed, complement, plenitude, fullness*."⁴

Arndt and Gingrich indicate the difference of opinion as to the exact meaning of *pleroma*. Under the definition "that which makes something full or complete, supplement, complement," they say: "Figuratively, perhaps of the church which, as the

body, is to *pleroma*, the complement of Christ, who is the head Eph. 1:23"; then they add: "Much more probably the Ephesian passage belongs under 2. *that which is full of something*."⁵

Alford agrees with this, as he says: "Here, the simple and primary meaning is by far the best,—*'the thing filled,'—'the filled up receptacle'* . . . the meaning being, that the church being the Body of Christ, is dwelt in and filled by God: it is His *pleroma* in an especial manner—His fulness abides in it, and is exemplified by it."⁶

Eadie has a long (7 pp.) discussion of *pleroma*. He first asserts, against Erasmus and others, that it is in apposition with *soma* (body). That seems clearly correct. He further rejects the idea that *pleroma* means either multitude or the divine glory. Finally he sets aside the active connotation of *pleroma*—the thought that the Church complements Christ—held by Chrysostom, Calvin, and others. He comments: "The idea is a striking, but a fallacious one. It is not in accordance with the prevailing usage of *pleroma* in the New Testament, and it stretches the figure to an undue extent."⁷ He writes: "The word, we

¹Lexicon, p. 518.

²Ibid.

³Lexicon, p. 501.

⁴Lexicon, pp. 365-66.

⁵Lexicon, p. 678.

⁶Greek Testament, III, 87.

⁷Ephesians, p. 112.

apprehend, is rightly taken in a passive sense—that which is filled up.”⁸ And then he concludes: “So the church is named *pleroma*, or fulness, because it holds or contains the fulness of Christ.”⁹ It is obvious that this is in agreement with Alford’s interpretation.

With this consensus of opinion Salmond agrees. He says: “Hence *pleroma* is to be taken in the passive sense here, as is done by most commentators, and the idea is that the Church is not only Christ’s body but that which is *filled by Him*.”¹⁰ After comparing this usage with the similar one in Colossians, he concludes: “Here the conception is that this plenitude of the divine powers and qualities which is in Christ is imparted by Him to His Church, so that the latter is pervaded by His presence, animated by His life, filled with His gifts and energies and graces.”¹¹

In his commentary on Colossians and Philemon, Lightfoot has an extensive special note, “On the meaning of *pleroma*” (pp. 257-73). He points out, as do all lexicons, that the verb *pleroun* has two distinct meanings—(1) “To fill,” or (2) “To fulfil, complete, perfect, accomplish”—and adds: “The word occurs about a hundred times in the New Testament, and for every one instance of the former sense there are at least four of the latter.”¹² He differs from the majority of commentators in insisting that it is this second meaning which should be applied to the noun. He writes: “As *pleroun* is ‘to complete’, so *pleroma* is ‘that which is completed’, i.e. the complement, the full tale, the entire number or quan-

tity, the plenitude, the perfection.”¹³ He believes this agrees with “its commonest usages in classical Greek.”¹⁴

After noting the use of *pleroma* in the Gospels, Lightfoot finally comes to a comparison of its meaning in Colossians and Ephesians. This is governed by the differences in aim in the two Epistles. He continues:

“While in the former the Apostle’s main object is to assert the supremacy of the Person of Christ, in the latter his principal theme is the life and energy of the Church, as dependent on Christ. So the *pleroma* residing in Christ is viewed from a different aspect, no longer in relation to God, so much as in relation to the Church. It is that plenitude of Divine graces and virtues which is communicated through Christ to the Church as His body. The Church, as *ideally* regarded, . . . becomes in a manner identified with Him. All the Divine graces which reside in Him are imparted to her; His ‘fulness’ is communicated to her; and thus she may be said to be His *pleroma*.”¹⁵

Westcott is in essential agreement with Lightfoot. He says: “For while, on the one side, Christ gives their true being to all things by His presence . . . and Christians in a special sense reach their ‘fulness,’ their complete development, in Him . . . on the other side, all things are contributory to Him, and He himself finds His fulness in the sum of all that He brings into a living union with Himself.”¹⁶

It would appear that we should allow both meanings: the Church as the receptacle of divine fullness or as the completion of Christ. The second interpretation is dismissed by many commentators as being too dar-

⁸*Ibid.*, p. 113.

⁹*Ibid.*

¹⁰EGT, III, 282.

¹¹*Ibid.*

¹²*Colossians and Philemon*, p. 257.

¹³*Ibid.*, p. 258.

¹⁴*Ibid.*

¹⁵*Ibid.*, p. 263.

¹⁶*Ephesians*, p. 28.

ing a one. But F. W. Beare helpfully suggests that this completion of Christ is not to be referred to His divine nature, which obviously was eternally complete, but rather to "the contingent manifestation of him in his function as Messiah. . . . In this contingent sense the church is necessary to his completion."¹⁷ Beare quotes Westcott approvingly and adopts his interpretation of *pleroma*.

CHRIST OR GOD?

Is "him that filleth all in all" to be identified as the Son or the Father? Alford says: "The reference is, I think, to the Father, not to Christ."¹⁸ On the other hand, Eadie writes: "The *tau* which follows *pleroma* I refer to Jesus; not to God."¹⁹ The latter seems to fit the context better.

¹⁷F. W. Beare, "The Epistle to the Ephesians" (Exegesis), *The Interpreter's Bible*, X (New York: Abingdon-Cokesbury Press, 1953), 637.

¹⁸*Op. cit.*, p. 88.

¹⁹*Op. cit.*, p. 114.

IN OR WITH?

"All in all" is a favorite expression in religious circles. But there is considerable difference of opinion as to how the phrase should be translated here. *The Berkeley Version* has "the universe at all points."

But Salmond is opposed to the last part of this. He says that *en pasin* should be translated "with all things," and adds: "It is best to understand it as the instrumental *en* . . . (Meyer, Ellicott, Alford, and most) 'with all things.'"²⁰ Alford writes: "So that the expression will mean, *with all*, not only gifts, not only blessing, but *things*: who fills all creation with whatever it possesses—who is the Author and Giver of all things."²¹ This is the tremendous concept which Paul had of Christ. The present participle indicates He "is filling" all the universe with all things—continuous action.

²⁰*Op. cit.*, p. 281.

²¹*Op. cit.*, p. 88.

I Was Filled . . .

(Continued from page 11)

(3) Religious awakening will come through Spirit-filled, Spirit-empowered people. Paul's ministry came after he was filled with the Spirit. John Wesley was a tired, cloistered scholar until after his Spirit-filling. Billy Graham was unheard of until Los Angeles, 1950. A high school pianist did not make her evangelical faith evangelistic until something happened to her in Ireland. Religious awakening comes through people who are empowered instruments of God.

(4) This fourth conclusion is directed to the preachers. With a renewed emphasis preach on the Spirit-filled life. Our people may be quite ignorant of Spirit-filling, at least on

the level of experience. Indeed they may not have been awakened to the fact that God can dominate their lives. The Early Church was built primarily by laymen who were filled with the Spirit.

(5) Let there be a renewed emphasis upon a study of the Spirit-filled life in our colleges and seminaries. Study should be within the framework of Bible and experience. Students should go to the Bible first, last, and always, to the classic passages on the Spirit-filled life. And they should also be directed to biographical study, so that they can see that there actually are individuals who have been filled with the Spirit. Let the students read the lives of George Muller, John and Charles Wesley, John Newton, and others.

This is the first of a series under this title, "Qualities That Make a Good Preacher." These contributions have been provided by the district superintendents of our overseas fields. I thought it would be of distinct value to see what ingredients were needed to make a good preacher on our mission fields. As you read these from month to month, I think you will agree that ministers are about the same breed anywhere in the world.
—Editor.

Qualities That Make a Good Preacher

By R. J. Cerrato*

Italy is a land of over fifty million people. She has people of many different mentalities. She is the stronghold of the Catholic church. When the word Christian is used, the understanding is that the person is practicing the Roman Catholic faith. She does not want to know of any other faith or religion, for hers is the true faith according to her teachings.

Italy has her priests everywhere. It is not an unusual sight to see two or three priests walking together down the street every few minutes. If one goes into the country in a far-away place, he will see a beautiful castle which belongs to them. Everywhere you turn, you can see the men who are dressed in black, from all over the world, learning more of its doctrine to keep the people in darkness.

There is a cold, richly jeweled church on every main square and one or two off the main square. In spite

of it all the people are turning from their doors and are entering the temples of communism. The people have lost faith in the church and her priest. The worst insult one can receive in Italy is to be called a "priest." The people are tired of hearing, not so much in words as in practice, *Don't do what I do but as I say.*

The time is ripe for the evangelical church to grow and make inroads into the stronghold of the Roman church. What is the weapon that can be used? The evangelical churches need native pastors: men who are willing to be used of God, willing to bear the reproach and stand true in spite of persecution; men who can live the life that they preach until the robes of doubt are taken off those who look at them in unbelief.

We in Italy are not as fortunate as others in that they have many Bible schools and seminaries. We do not have the demand for men who can work and go to school and still make a good living. The men have to work

*Florence, Italy.

ten and twelve hours a day to barely make a living. They cannot go to school and still have the needed funds to live.

We are looking for pastors to care for our church groups. We must have men who are called of God. They must feel the "Woe is unto me, if I preach not the gospel!"

This man must know that God has called him and that God will care for his every need. He must be a pastor, evangelist, missionary, and friend in his own home.

The preacher must have a definite personal experience with God.

His faith must be in the blood of Jesus Christ, that saves and sanctifies. He must be blessed and filled with the Holy Spirit, knowing that he has received a second definite work of grace which is instantaneous. *The preacher must be able to maintain fellowship and communion with God.*

The atmosphere of Italy is not conducive to holy living. The vices are many and the temptations great. The temperament and emotions of the people are such that unless one has contact with God he will be swept away by the worldly tides. A preacher must avoid the temptation of criticism against the religion of the state, government, or political parties. He must emphasize the beauty of the gospel of Christ and let his life be an example of what Christ has done. *The preacher must know the mentality and habits of the people.*

He must know what days to conduct special services and the hours to call these services. Many have hours to work which cannot be changed and the preacher must know this. He must try to visit when the family is at home as a group and yet not interfere with their personal gatherings. Many times the opportunity is ripe to evangelize dur-

ing these visits and he must be able to sense the Spirit and follow through. Many people will accept Christ more willingly in the home than in the church. Every open door of every home is an open pulpit where he must be ready to draw the net and win some soul. The Early Church was started in the home, and he must be ready to see the beginning of a church within each home.

The preacher must not allow himself to become discouraged.

There will be times when the crowds are small even after much visiting and much prayer. He must learn to feed the flock regardless of the two or the twenty that are present. He should try to learn the reason why the people are not in service and use every means to help people through their sickness, sorrow, discouragement, and spiritual crisis. If he allows himself the luxury of discouragement, then he becomes a flickering lamp which does not give the light of hope of Christ to those who look at him as their pastor and example.

The preacher must have a desire to visit.

The preacher must remember that the Italian people will return a visit because of their teaching. If the preacher can have this call returned for a church visit, he will have success. The visit must be brief, remembering that these folk have to work and need their rest or time to do their daily chores. He can ruin all that he is trying to do with overstaying his time of visit.

The preacher must not neglect the cultivating of his mind and spirit.

The Italian people like to talk on all subjects. They have great respect for knowledge and for one who has a certain amount of it. They read a lot and are ready to defend their positions. The preacher should read

all that he can along the lines of religion, history, and everyday life, but most of all he should place a premium on God's Word. There should be no reason why the man of God is not able to give the Bread of Life to hungry people. They want it now and cannot wait until it is dug out of the hidden pages of his Bible. He will win many by his knowledge of the Word and his ability to find it at his finger tips, for it will give the sign of a man who is accustomed to his Bible.

The preacher must have a positive Biblical message, prepared at all times.

The phrase, "I hope," "I think," or "I believe," is a sign of weakness for the Italian. He must express certainty and be able to say, "I know, for I have experienced." The message must be backed with the Scripture, for anyone given Italian can outpreach one who is not founded upon the Scriptures. He must be prepared, for at times he is called upon when his sermon notes are out of reach and his hour for preaching is not yet due. The Italians love to talk on the street, and one can easily get in a good message to listening hearts if he is prepared and knows his Bible.

The preacher must be a man who is not wavering in his convictions.

Many are those who come with good reasons why these things should be done that the Bible says should be left undone and vice versa. He must know the reason of the hope that is within him and be able to say, "Thus saith the Lord." Many times in trying to content the people the preacher finds himself in trouble. He should never make a hasty decision without thinking over all the aspects of his actions. He should remember the condition that Aaron got himself into by listening to the peo-

ple and letting them create their own god in the form of a calf. Knowing the habits of the people, the preacher will know that what they want today they will criticize you for letting them do tomorrow. He must be firm, yet loving, until the people know that he is the leader, and in so doing he will gain more respect.

The preacher must be a man of faith, knowing the power of God in healing the sick body and soul.

The Italians lean towards the special favors given them by the thousands of saints that they have. A preacher must lift up Christ, the great Healer and Grace Giver. He must have faith that is able to touch the hem of His garment until those who are healed will give the glory to Jesus Christ, the Son of God, and not to an idol of stone and wood. Many in the Early Church were won through healing and faith, and the minister must avail himself of all the power that God has in store for His people.

The preacher should avoid any form of liturgy.

He must remember that we are not equipped to compete with the state church. Many of the people that are coming to his church are sick on this type of form and it will do him much harm. One pastor wanted to use some water in dedicating a baby and shocked the folk, for they accused him of trying to use holy water. Our gospel is the living Word of the living God, who can take a sinful, dying man and transform him into a living testimony by the grace of God. Our people like the "Amens" and the "Glory to God" and we miss much by not allowing them to give vent to their emotions in the Holy Spirit. The preacher has to remember that he is the key to the charging of the spiritual atmosphere. If he does not

(Continued on page 27)

The Altar in the History of the Church

By W. R. Watson*

THEY CALLED IT AN "ALTAR." It did not look like an altar, in the "high church" sense of the word. It was lacking in style, symmetry, and symbolism. It was not placed in a conspicuous, exalted position. It was only a crude, wooden railing, stretching unobtrusively across the front of an old tabernacle at the Northeastern Indiana District Center. But, for the writer of this paper, then a teen-ager, it became a veritable high altar, as in penitence and contrition he knelt before it; for, wonder of wonders, God met him, and from Heaven's throne came the glorious words, "Son, thy sins be forgiven thee." A change had taken place. The drabness of the altar had disappeared. It was still the same simple piece of furniture, with all the same physical imperfections; but it had now come alive; now it glowed with a heavenly radiance! It had become a sacred spot, bathed in eternal beauty, for a hungry soul had found it to be a meeting place with God!

The altar is not a recent innovation. It is, perhaps, almost as old as man himself, for there is that within the heart of humanity which seeks a meeting place with the Divine. Likewise, God desires fellowship with the crowning achievement of His creation. The altar, as a meeting place with God, is the most natural and necessary thing that can be imagined.

*Elkhart, Indiana.

As the centuries have come and gone, it has undergone physical change, but its essential purpose has remained constant. As Dr. Norman Oke observes, in his book *We Have an Altar*, "We, of the Church of the Nazarene, did not create it [the altar]; we found it and borrowed it."¹ And we have adapted it to our needs in evangelizing the world.

Old Testament

The Old Testament contains more than 400 references to altars. The primitive ones in Palestine were piles of man-arranged stones, the top one flat enough to receive offerings of sacrificial animals or grain. The word altar, in Hebrew, means "place of slaughter or sacrifice."² The location and physical appearance of primitive altars varied widely, but the one common characteristic was that they were constructed on sites where God had spoken or an appearance of Deity had taken place.

It was Noah who introduces us to the altar, for the very first mention of such a place is in Genesis 8:20, where we learn Noah, after leading his little band forth from the ark, paused to build an altar to God before beginning his task of building a decent world. Though it probably was not a thing of beauty, the sacri-

¹Norman R. Oke, *We Have an Altar* (Nazarene Publishing House, 1956), p. 9.

²Madeleine S. Miller and J. Lane Miller, *Harper's Bible Dictionary* (New York: Harper & Brother's Publications, 1954), p. 13.

fice watted an incense to heaven and brought the rainbow of God's approval to bless the earth.

Other early altars referred to in the Old Testament include those built by Abraham, in whose life the altar occupied such a prominent position, and Moses, who built an altar when God spoke after the victory over the Amalekites (Exodus 17:15), and again before he went up into Mount Sinai (Exodus 24:4-8).

The Mosaic law specified unhewn stones, native earth, or wood as the materials from which altars were to be constructed. With the giving of God's laws on Mount Sinai, the altar was installed as a vital part in the religious life and worship of Israel. Included in the Mosaic law were specifications for two kinds of priestly altars, the larger being the "altar of burnt offering." It had projections at each corner, called the "horns," to which the animal for the sacrifice was tied. There is a rich symbolism for today in the fact that a fugitive fleeing from pursuers could cling to these horns. The second altar, "the altar of incense," was much smaller.

Dr. Oke makes four significant observations concerning the Old Testament altars and their significance to us today:

- (1) They were large enough to be adequate.
- (2) They were substantially built.
- (3) They were easily accessible.
- (4) There was no unnecessary embarrassment.³

New Testament

It seems somewhat strange to us that the New Testament has little to say about the use of the altar. There are only twenty-four references to altars in the entire New Testament. Of these, six were made by Jesus, five by the Apostle Paul, and eight occur

in the Revelation of St. John. In Matt. 5:23, Jesus does recognize the altar as an essential element in the church, as He urges those with personal differences to effect a reconciliation before bringing any gift to the altar. St. Paul makes general reference to the altar, but there is scant indication of the specific part the altar played in the Early Church.

In the Epistle to the Hebrews there occurs a phrase which at first seems to hold promise of shedding some light on the subject; for the author wrote, "We have an altar."⁴ However, it seems evident the author is referring to Jesus Christ, the Fulfillment of the Old Testament symbolism. In Him we have the glorious combination of High Priest, Altar, and Sacrifice! Small wonder the early Christian Church burst forth in unencumbered evangelism! They preached Christ crucified! They preached Him with dynamic simplicity! Church furniture was of little concern to them; they were too busy spreading the message of the Master Carpenter. Having only embryonic organization and the most meager facilities, they plunged ahead! They had the gospel—entrusted to their care by their Saviour! They had the Great Commission! They had hearts constrained by the love of Christ! These other matters would take care of themselves in due time.

The Medieval Church

Gradually an organizational pattern developed in the life of the Church. Although portable tables were probably used before, the real altars appeared toward the end of the third century. They were made of wood and were called "The Lord's Table," in commemoration of the table at which Christ partook of His

³Oke, *op. cit.*, pp. 11-12.

⁴Heb. 13:10.

Last Supper. Beginning in the fifth century, altars became large and massive, profusely ornate, and elaborately enriched with inlays of gold, ivory and precious stones. At first the altar was detached from the wall and the celebrant stood behind it, facing the congregation. Later the altar was placed closer to the wall, and the celebrant took his position with his back to the congregation.

At first there was only one altar in the place of worship, symbolic of unity. But soon the practice of venerating relics caused many altars to be placed in different parts of the sanctuary. In some cases remains of the saints were kept on them.

Post Reformation

With the coming of the Reformation there came an attempt in the Reformed churches to remove all accessories of medieval worship, including the altar, for which a simple table, just for the Lord's Supper, was substituted. From the middle of the seventeenth century evangelical churches began to subordinate the altar. The pulpit began to be placed behind the altar and elevated above it, as the emphasis shifted to a pulpit-centered ministry. However, in the nineteenth century there began a trend among liturgical groups, back in the direction of more elaborate forms of worship, and the sacramental altar became central to the ministry of the church. One Methodist writer warns that, with its present-day veneration of the sacramental altar, the Protestant church is in grave danger of backtracking to the place it occupied before the Reformation.⁵

Nazarene Evangelism

The altar with which we are familiar in the Church of the Nazarene is the evangelistic altar, not the Com-

munion or sacramental altar of the liturgical church, which is placed at the front wall of the sanctuary as the center of interest. While we recognize the sacramental function of the altar, in which there is a fellowship between God and man, we firmly believe our greatest task is to bring about a divine-human encounter in which there is a crisis transformation of the heart and life. It is to bring the purifying, Pentecostal power of the Holy Spirit into the life of the Christian! This is the task of evangelism! Our altars, then, are primarily evangelistic and only secondarily for the sacraments. Therefore our ministry is pulpit-centered. Brethren of the cloth, this arrangement testifies to the fact that our ministry is to be, first of all, prophetic; and, secondarily, priestly. Our pulpits occupy the center of interest in our churches. With burning hearts we stand cast in the role of spokesmen for God and herald forth the vibrant message of redemption and holiness; we warn men to "flee from the wrath to come"; and then we point poor, depraved humanity to an altar—a sacred rendezvous with God! Thank God, we do have such an altar!

For the evangelistic altar we are indebted to early Methodism. During a sweeping revival in New York, in the years 1806 and 1807, the practice of inviting penitent sinners to come to the altar to pray was instituted, in order to avoid the confusion of seekers praying in different parts of the church at the same time. This practice spread rapidly, and, as the revival fires spread in every direction, these crude altars became known as "mourners' benches." The name was most appropriate, for, under the influence of Judgment Day preaching, conviction, seized men's souls, and they needed little other than a place

⁵Ilion T. Jones, *A Historical Approach to Evangelical Worship* (New York: Abingdon-Cokesbury Press), p. 230.

to mourn over their sins. The term "mourners' bench" is still not passé, as far as the Nazarene vocabulary is concerned. God grant that we may ever keep that ruggedness in our gospel!

Since its beginning the Church of the Nazarene has been an evangelistic church. Evangelism is so central to our purpose that unless every segment of our services is saturated with that spirit we are failing in our mission. Our task is to bring dying men to a living Christ. The focal point of all our church program, then, is the altar. Therefore the altar must be central in our churches. Actually, our churches must be *both* pulpit-centered and evangelistic-altar-centered. The Word goes forth from God's spokesman in the pulpit, and it returns in the form of immortal fruit bowing at the altar of prayer.

Dr. Oke suggests that the altar should be central in the planning of the physical plant, and that the planning for the sanctuary should begin with the altar. It should be well planned from the standpoint of accessibility, serviceability, and sturdiness. It should not be a mere railing on the platform, but a true evangelistic altar, with ample room and convenience for both seekers and altar workers.⁶

⁶Oke, *op. cit.*, pp. 20 ff.

It has been charged by some that, in our churches, we do not have true sanctuaries, only auditoriums—because we do not have a sacramental altar, with a divided chancel. Perhaps the most disturbing implication of that charge is that our altars are not as sacred to us as those of the liturgical churches are to them. With that charge we take most vigorous exception! For there is nothing in all the church more sacred and precious to us than our altars, humble though they may be. We've seen them baptized with the tears of repentance and joy; we've observed the transforming grace of God as it has liberated sin-enslaved men from their fetters; we've seen mountainous burdens of sin disappear beneath the cleansing flood as precious souls plunged into the fountain opened for uncleanness; we've watched the fire fall from heaven and consume the dross and impurity from the sacrifice upon the altar; we've seen the heavens opened and the Holy Spirit descending like a dove to fill a yielded vessel; we've witnessed the miracle of finite humans meeting the infinite God and finding Him sufficient for every need! So we solemnly affirm our altars are indeed sacred to us!

As the altar has been central in our history, may it continue to be central in our future!

There was much I thought I wanted that experience had to teach me I did not want, before I was ready for the secrets of the Kingdom.—J. RUFUS MOSELEY.

Jesus delivers us from the things we thought we wanted that He may bring us to what He knew we really wanted and needed.

—J. RUFUS MOSELEY

Cigarettes and Cancer

CIGARETTES continue to be promoted with a stupendous advertising campaign. The billions of cigarettes smoked continue to increase—all this despite the American Cancer Society's insistence that "all evidence demonstrates beyond a reasonable doubt that cigarette smoking is the major cause of lung cancer in the United States."

Recently a well-known medical authority while in Memphis was interviewed on this matter. Dr. Alton Ochsner, famous New Orleans surgeon, states there was no question about smoking causing lung cancer. In his opinion the smoker takes a bigger risk with his life than he would by playing Russian roulette. He predicts 40,000 will die needlessly this year because they won't leave smoking alone.

Cigarette companies have greatly stepped up their advertising efforts, increasing 134 per cent between 1954 and 1960. They have sponsored their own research, which, as one might expect, plays down cigarette smoking itself as causing high mortality rates in lung cancer or heart disease.

But recent developments may yet jolt the industry:

The Danish National Society for Combating Cancer affirms a link between smoking and cancer. It urges its government to restrict or abolish all cigarette advertising and to prohibit all persons under sixteen years of age from smoking in public.

The Royal College of Physicians and two medical journals in Great Britain report that "cigarette smoking is the cause of lung cancer" and call on their government to take steps to curb smoking. The British government in turn started circulating a report called *Smoking and Health* that warned of dangers of cigarette smoking.

In the United States, Senator Maurine B. Neuberger of Oregon has said that she would introduce legislation aimed at restricting the sale of cigarettes and otherwise protecting American consumers against "this unchecked poisoning of our population."

Look for the cigarette companies to do all in their power to block this effort to safeguard against cancer and continue promoting their product.—*Baptist Reflector*.

Puff On, McDeath!

Health authorities squaring off against Killer Tobacco, I feel that I should at least hold their coat. I hesitate actually to get into the ring against the weed because the last time this column took a poke at a bad habit (compulsive drinking), it drew a letter to the editor complaining about goodie-goodie columnists and regretting the passing of the zesty writer whose column was an asylum for vices in all the more popular shades of purple.

When newspapermen preach abstinence while ministers of the gospel

smoke and drink, nobody knows where he's at. Values totter, and people don't know what to hang on to, aside from real estate.

Allow me to be very tentative, then, in siding with those campaigning against the smoking habit. I unroll at once the proclamation that our basic freedoms include the right to choose an early grave. Although a non-smoker, I shall not dwell on the smoke-filled room's effect on my kind's eye, nose and throat, and shall concede that a simple window-washer's belt enables us to enjoy the party in good air.

I grant that street, sidewalk and lawn gain decorative accents from the butts thrown on them. By squinting I can see no anomaly in a pretty girl's grooming herself carefully, beguiling with the scent of lilies of the valley, then offering a kiss that tastes like a bucket of ashes.

Nor shall I make too much of the fact that psychologists identify the cigaret as a substitute for the mother's nipple, and smoking's pleasure as at least partly as labial as that of the more rubbery pacifier. Big men who mouth unlit cigars may be unaware that they are overage sucklings, but I shall not remind them.

Where I feel on more solid grounds is in frowning at those TV cigaret commercials in which the cigaret is the catalyst of love. You know the kind. The gent is standing there at the rail of the ferry. He takes out a

pack of gaspers, sets fire to one and inhales, ecstasy held in check only by massive powers of self-control.

Presto! A gorgeous doll materializes from limbo, dimpling at the proffered pack, whereupon the gent gives her a light that she reciprocates with a glance so smouldering we expect his eyebrows to vanish in two puffs of smoke.

The implication is that, regardless of what further contribution the gent makes to the lady's ruin, she is passionately grateful for his expediting the destruction of her lungs. This, I suggest, is unrealistic. Maybe in some darker parts of Africa a cigaret serves as passkey to a woman's person, but not on our government ferries.

I suspect that such cigaret commercials induce our youngsters to associate smoking with satisfaction of certain social hungers that bug teenagers in particular. I suggest that the romance that begins on the strength of a fag is more accurately represented by the lipstick-stained butt soggy in the coffee cup. (Is any spoor more obscene?)

One further suggestion: as a deterrent, how about ash-trays designed as miniature crematory urns, bearing an inspirational message such as *Yours Will Be King-Size?*

Only an idea. "Fais ce que voudras," as Rabelais' good monk said. Live and let live—longer.—ERIC MICOL in the *Province*, Vancouver, B.C.

DIRECTION

The second mile is the mile that counts because it is the mile you choose to walk. The first mile is the mile of compulsion; the second is the mile of charity and kindness.—GEO. E. FAILING, "The Second Mile," *Wesleyan Methodist*,

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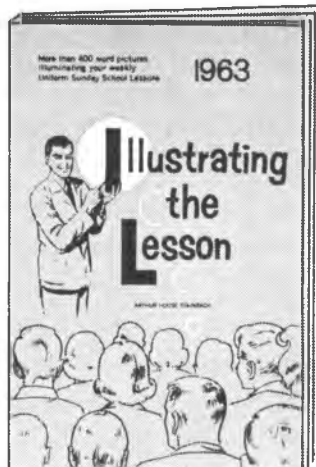
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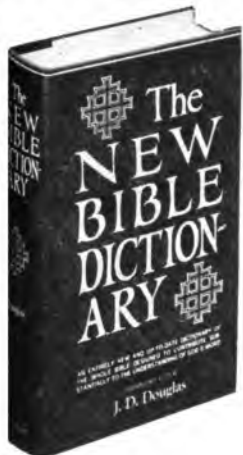
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"In All Things Faithful"

Audrey J. Williamson

I KEEP THE TRYST" is the name of a brief allegory written by Annie Fellows Johnston. The tale is set in the days of King Arthur and his Knights of the Round Table. It is the story of a page who in that long-ago time, served in a great earl's hall. The lad longed to win the title of a knight, but despaired, thinking that such honor came only to those who did some outstanding deed of courage or feat of arms.

Then, one day, he learned that the king wished to gather round his court a chosen circle of those who had proved themselves utterly trustworthy. Merlin, the enchanter, was to sound a call betimes which could be heard throughout the kingdom. Those who were awake at dawn and listening in high places would hear. If they were obedient to each summons that came, finally they would be called to keep tryst with the king himself.

Ederyn, the page, vowed in his heart to be one of the faithful. Each morning he rose early and listened, but often no call sounded, and then the page performed willingly whatever routine service his squire required of him. At times a call would come to go to some far distant place. Then only by special permission could he fulfill this summons and he must

work doubly hard to gain the wished-for leave.

At the keeping of each tryst, he received a token as proof that he had not failed the call. He was summoned once to meet the somber face of Disappointment. Again his tryst brought him to Suffering and Pain; once it was to meet sore Defeat; and again, an overwhelming Sorrow. But he was faithful, not only to these difficult and occasional summonses, but to the round of duties each day brought when no special call was given.

"The king himself awaits thee." So difficult did it prove to keep this final tryst that in the end he almost failed. But arriving just as the king appeared, he knelt and bared his breast. There all the pledges of his faithfulness gleamed in vivid hues. Pain had left a deep, red ruby; Honor had set her seal upon him in a golden star; a diamond gleamed where Sorrow's tear had fallen; an amethyst glowed purple to mark his patient meeting with Defeat.

But mostly were the pledge's little pearls for *little duties faithfully performed*, and as Ederyn knelt before his king, they formed the words, "In All Things Faithful."

Little pearls, for little duties faithfully performed! How true to life

this is—life as we all know it! Most of our days are routine. Many of them seem rather ordinary. Perhaps we meet the crises better than we answer the call of the simple daily tasks. To their performance as well as the summons to the heroic, we must add the element of conscious obedience, of a willing and joyous faithfulness. We must feel that in their accomplishment we are answering the King's call, that He takes note, and that His recognition of our faithful service is registered upon

our hearts, not in a visible token, but in a very real way nonetheless.

We know not what this new year holds for any one of us. It may bring excitement and challenge, with new and thrilling experiences. It may bring us heavy loads to bear and bitter cups to drink. It may be that our path shall be familiar and uneventful—perhaps it will even be a circumscribed path. Let us accept whatever summons comes for us with loving trust and implicit obedience. "In All Things Faithful!"

Qualities That Make . . .

(Continued from page 17)

heed the Spirit and allow Him to have right of way, he will lose all the blessing for himself and his people. He must know the Spirit and be able to be led by Him.

The preacher must be able to receive and bring a challenge to his people.

Many wish for God's blessings and God's help but the preacher must be able to challenge the people and show them God's requirements for these blessings and carry through on them. Many of the Latin people become easily swayed, and after the emotion dies down, they forget what had moved them. The preacher must be able to make the challenge more than a series of emotions but make it the concrete will of God. They must be able to understand that after all the "Amens" have died away, and the job requires endurance and hard work, it is still the will of God and it must be done.

The preacher must realize that he cannot do anything more or less than to be a preacher.

In realizing this he will give him-

self over to building and developing of Christian character. He is not one who is welcomed by the state or the Roman church. The people look at him as if to say, You are doing this job because you are looking for an easy way out and are a rebel to our cause. He must show through his life and actions that he is not just another priest in everyday clothes but a man of God who has answered the call of God. He has come to bring the message of God and to share the wealth of the grand treasure that he has found in Christ Jesus. When they see him act in a Christlike way under persecutions and criticism and all types of testing, then they will say, "We are willing to listen to you." The world is still crying out in this day, "Sirs, we would see Jesus." They have seen so many stone and wooden Christs, so many false and fake representatives of Christ, until they are looking with doubt and must be shown the true Christ. The preacher must be like Peter and John, who said, "Look on us." God help the preacher to be able to mirror Christ until whenever man shall see him he may see Christ in him, who is the Hope of our salvation.

That Christian Glow*

By Colleen Townsend Evans

I HAVE TO GO BACK almost fourteen years to begin my story, because it was then I left the university I was attending and went to Hollywood. I had been planning to be a social worker, but my funds ran out. About that time I received a letter as a result of some modeling that I had been doing, asking if I were interested in making a screen test. Well, I really wasn't. To be an actress had not been my aim in life. But I guess there is something in all of us women that leans in that direction if we were to have the chance. So I leaned, and I went, and I made the test.

During college I had been searching, as I think many young people do, for something real in life: for a goal, and a joy—not just happiness, but something deeper. I had tried being good, tried improving myself, and that didn't work. I even tried the church, but it just didn't mean a thing to me. I found that "churchianity" was not the answer.

When the invitation came from Hollywood, I thought perhaps it held the answer. The first few months were exciting and wonderful. There were lots of new people to meet—people whose faces I had watched for many years and never thought I would really come to know. There was a certain amount of fame and

financial security, which I had never known before.

The "Big Build-up" Was Planned

But one day the head producer of our company called me into his office and laid before me a plan that he and the studio had for my career. There were pictures coming up, new parts—what they called the "build-up." I remember thinking, as I walked out of the office, that I should be excited. I should be really happy. What more could a girl want? But my heart sank as I realized that not even this prospect brought with it what I had been reaching for.

God's timing is absolutely perfect, because at that time I met a group of Christian young people in a Hollywood church. In and through their lives I saw something so dynamic and so wonderful that I knew they had what I had been searching for. But the frustrating thing was, I didn't know how to get it for myself. So I hung around as you do when you are hungry for something and you find people who have it. For months I taught a Sunday school class in my own church and then at night went to their church to listen to the things they had to say. Through Bill Bright, the Harvey Brothers, Louis Evans, Jr., and some others I was invited to a conference where for the first time I understood what it was they had.

*Decision, June, 1962. Used by permission.

I also understood why I had never found it. They told me that the way to this wonderful new life was not through trying to be good, was not even just by way of the church, but the way was a Person and His name was Jesus Christ.

I Found the Meaning of Life

It was a new revelation—it was like hearing the name of Christ for the first time. I came to know what it was He had done for you and for me, and that we only needed to reach out and accept Him. So at that conference, by myself and in a quiet, undramatic fashion, I found “the Way.” I went for a walk and said, “God, if all this is true, if this is the answer and if You are the way, I just want to give my life to You . . . everything.” There were no voices, no visions, but that was the beginning. I walked along the road that morning with a totally new life. Everyone looked different, things smelled different, life was different, because I had found the meaning of life, in the person of Jesus Christ.

For three years I stayed right where I was and found a tremendous opportunity to witness for Christ within the motion picture industry. I believe that God has a will for each of us once we give our lives to Him. Then in a very definite way He let me know it was His will for me not to stay in the industry any longer, but to leave. It was a very simple decision. I admit that I was confused and almost embarrassed by all the publicity and commotion that was made over it. The newspapers asked, “What do you mean, leaving all this money? What’s your gimmick?” There was no gimmick; it was simply obedience to Christ.

I went into training for Christian work. What kind I wasn’t sure, but

it wasn’t long before I had a grip on things, and then finally I convinced him and he asked me to marry him! So I became the wife of Louis Evans, Jr.

It Couldn’t Be Any Better

Up to that point my Christian life had been so exciting and so wonderful that I could hardly believe it was real. Then when I married Louis, it seemed as if it couldn’t get any better. He enrolled in a seminary for three years, and it was an opportunity for me also, because I needed lots of training. After seminary we felt led to go on to more schooling and went overseas to Scotland. I thought, O God, my cup is so full I don’t know what I am going to do.

In Scotland we had a baby. Then I knew it just couldn’t be any better. It was so good that the next year we had another baby, the next year another. Until now, we have four little stairsteps. We came home and Louis was called to begin a new church in the Los Angeles area.

One morning I woke up and asked, “God, what’s wrong?” During the night one baby had awakened and cried. I had nursed him and put him back. A couple of hours later another baby had fallen out of bed, and I had dashed out and put him back. Then the third one—I don’t remember what happened, but something did, and I found myself thinking, The glow is beginning to go.

For the first time I was knowing real responsibility. The hours that I had been able to spend before in Bible study and prayer, I no longer had. How do you find hours for prayer before the children get up? I couldn’t beat them at getting up in the morning. It seemed they would even hear me open my Bible. At night, frankly, I was just too ex-

hausted to pray. I was having problems.

Victory—Out the Back Door

So after our first year we took a month's vacation. My husband feels that Christians should be constantly studying, so he went away to study and we as a family went with him. During that month, I reflected, he could go away and study, but, God, You are going to have to give me my answer. I don't like these feelings that I am having. I don't like having the glow slip from my life. I feel that victory has gone out the back door.

Here was the first crisis in my Christian life. Each day I would put the children down to nap as fast as I could. I could hardly wait until they were asleep. The moment all was quiet I would get out my Bible and my little notebook and pencil. Then I'd say, "God, where is the problem? Why has the glow disappeared? Where am I wrong? Just show me."

Bit by bit the answers started to unfold. God led me to a certain book which taught me to be honest. It taught me not just to pray about the particular problem that I had myself—"Lord, send me a maid!" No, it told me to get right down to the basics of the problem, which was inside me. But the book which was used most of all in my life was the Holy Scriptures. I believe very firmly that every single answer to every difficulty in life is there for us.

Four Serious Problems

I found my problems that summer and I found my answers, and this is really what I would like to discuss with you.

My first problem concerned my attitude. I felt as if I were a servant

in my own house. When the babies cried, I would look at my husband lying there sound asleep and say, "Lord, wake him up sometimes." I loved him dearly, but he had the most wonderful ability to sleep through everything. Yet I really felt deep down inside that it was my job. I believed that I had been created as a woman, not to glorify myself, but to be a helpmeet for my husband. But when it came right down to the actual test, I was chafing and grumbling and resisting and resenting.

My second problem was the physical work—how to get it done. I had been trained to be an actress, not a housewife, and there is a lot of difference. I found that it was hard to get those babies clean and diapered every day and get the house ready for the meeting at night. Our church was started in our home—for four years our home was the church. There were meetings night after night: board meetings, Bible studies, evangelistic meetings for Hebrew Christians in our neighborhood—and cookies to bake for all of them. I found that keeping the house clean, the babies clean, myself clean, left me exhausted. God, how will I get through all this work?

My third problem, as God revealed it to me one night when I became real honest, was what to do about my enemies. Now lots of women I have talked to say, "Well, I'm lucky, I don't have any enemies." I might have said that before that summer. But God showed me that I had many enemies. I was holding certain people at arm's length.

It wasn't that I disliked these people, but perhaps I had heard that they disliked me. Because I knew this, I had put up a little barrier around myself. I hadn't let hate into my heart, but I had let certain exclusive

attitudes come into my life. I had simply stayed away from those people. If I was in a room and they were on one side, I'd stay on the other. I just wouldn't get myself close to them.

What to Do About Interruptions

The next problem I had was one I'm sure you all have had—the problem of interruptions. I found that when we moved into the manse my schedule just had to go. But it bothered me—all the interruptions. I had that ironing to get to, but sure as shooting, the phone would ring. Not once or twice, but five or six times. And somehow that ironing basket was never empty. Lord, what do I do about interruptions?

The last and biggest problem I had was what to do about a quiet time. I longed for time with God. I wanted to pray, or thought I did. I was getting tired of being all Martha and no Mary. "Lord, how will I get my quiet time?" These were my problems—simple, nothing tremendous, but big enough to eat away the joy of my Christian life.

The Answers Began to Come

So I went to the Scriptures, and God revealed His Word to me. The answer He gave me for the problem of my attitude of being a servant and grumbling about it was, Christ said, "I came not to be ministered unto, but to minister." In prayer the feeling came to me that I as a wife and mother had the most marvelous opportunity to follow Christ. Christ said, "I came . . . to minister," and, "The disciple is not above the Master." My whole job in life was to minister, and it had to start in my own home.

I first minister to God by praising Him in my home. We can minister

to Christ with our love and praise and our public witness, but unless our witness is greatest with our own family, and in our own home, it fails. I found if it doesn't start in my home I have no right to go outside. I vowed right then that if Louis wasn't the first one to say I was a Christian I should never again stand up and speak before anyone.

You know, it is absolutely amazing what an attitude can do in the home. If we do things with the wrong attitude I'm sure that our husbands and our families would much rather we would never do them. Only Christ can make us serve with joy and gladness. He is the only One who can change our grumbling into real joy in serving Him.

Worrying Today About Tomorrow

My second problem was work—the plain mechanics of physical work. The verse God gave me for that was the wonderful one, Deuteronomy 33:25, "As thy days, so shall thy strength be." Now I had heard it many times before, but somehow it had never become my own. This time I prayed, "Lord, I am desperate. I just have too much work to do."

And in a sudden rush of humiliation I realized that a lot of things in my schedule were not necessary. God had to show me that I was trying to do too much in some areas because of my own ambition. I was taking on too much. But the things that really had to be done, the things that needed to be done to keep my family happy and well and spiritually whole, I could do—if I would stop worrying about tomorrow. I was always thinking about what I had to do tomorrow. I was dissipating my energy by worry. I realized that I was going to have to stake my life on what God said in that verse. I

was going to have to put it to the test.

I have found it true that God always gives us strength for that which we must do today if we will let Him and if we will not worry about tomorrow. What a wonderful lesson it was to me to learn to take one day at a time!

What to Do About Enemies

Now, what to do about these enemies? How many times have you heard a Christian woman say, "Well, I like so-an-so, but she is just not my type. We get along better if we don't see each other."

God made me realize that as long as I had such thoughts I was not following Him. It had to be all out, and He showed me what I had to do. The verse He gave me was from the Sermon on the Mount: "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."

During this time of searching and prayer it was as though God said to me, "What if I stayed away from you? What if I said, 'Coke, you're a nice girl, but you are just not My type and you have done things to hurt Me, so I am just going to stay away from you.' I told you to treat other people as I treat you."

You Go Up and Say, "Hello"

I was humbled and humiliated at the thought that I had not followed Christ. God revealed to me that it was a real sin to be sensitive about oneself. So I wrote down the names of these people and started to take His Word literally by praying for them.

This led me to do the strangest things for these people. If I had baked a pie, I baked too and took one to them. You should have seen

the astonished looks on their faces. You would go up to them and for no reason say, "Here!" They would look at you as if you had two heads or something. But what a miracle God started to work, not because they had changed, but because you have changed! God had shown me that all of my problems were not "out there," but "in here." How wonderful it is to find that some of your enemies can become your closest friends!

Christ Dealt with Interruptions

Now, what to do about interruptions. Christ also had interruptions, perhaps more than any of us will ever know—interruptions of a deeper nature. But the way He responded to them is our answer. Do you remember the time when He wanted to be alone with His friends, His disciples, and He said, "We can't be alone here, so let's go across the lake over there where it is quiet; then we will have some time together."

So they pushed off in the boat, and the Scriptures tell us that even before they reached the other side a crowd had gathered and were waiting for Jesus. Some wanted His counsel, some wanted to ask questions, some maybe were curious and just wanted to look. But they had interrupted something that He had planned and wanted to do. Notice how He reacted to it. He didn't say, "Well, I'm sorry, but I have My schedule here and it says this and this." He didn't fret about it or get excited as we might, but He simply met the situation, as an opportunity rather than an interruption. He talked with them, He healed them, He counseled with them, because His Father had placed them in His path.

I feel that as Christian women we should treat every phone call, every

knock at the door, as an opportunity instead of an interruption. I must admit that it is not always easy, and I mutter to myself as I go to the door. I have to work on myself to keep convinced. But I know that people are more important than my program for the day. I know that talking with someone with a problem is far more important than finishing my ironing. I know that that phone call is someone who has a problem, or maybe just needs to know a phone number, and that even through that I can minister and witness and show love and be a child of the Father.

Quietness a State of Mind

Now, my last and biggest problem was to find a quiet time. How do we, as busy wives and mothers who must put our husbands and our children first, find time to be alone with Christ? All through Scripture God tells us that we need our quiet time, in order to be the kind of people that He wants us to be. I was convinced of this. My problem was: how do I get it?

I had become so spiritually famished that I had to have an answer. The answer that God gave me was mainly an insight into my own condition. I thought I was too busy, but He revealed to me that my problem was not my busyness, but my state of mind. Somehow with all the activities of being a new mother, with a new church and a busy husband, I had allowed Christ to be pushed from the center of my life. In doing that, my burning desire to spend time with Him each day had gradually cooled. My busyness was a good ex-

cuse, but it wasn't real. The real problem was not my activity, but my affection. When we fall in love, we simply will find time to be with that person; and when we are in the right love relationship with Christ, we will find time to pray.

God Knows Whether We're Praying

My mother-in-law was a great help to me. She is tuned in so that she can go to prayer at the drop of a hat. I am now finding little bits of time all through the day when I can talk to God, if I really want to do it. So this was a most exciting answer. I have learned to pray on the run—in the hoof, as Ruth Graham calls it—in the oddest places and positions; and I have found that God hears those prayers.

It doesn't make a bit of difference to Him whether I am walking or driving or kneeling or sitting or lying down. God knows the heart and He knows whether we are really praying or not. He doesn't just listen to the words, He listens to our hearts.

It has been a wonderful thing to re-establish a prayer life that comes out of an overflowing experience, one in which you just can't wait to get with Him.

I believe that we simply cannot cope with life today without a personal, vital relationship with Christ. And it's so thrilling to see day by day new things unfolding! What a privilege it is to be a Christian, to be a Christian woman, to be a Christian wife, to be a Christian mother! Thank You, God! Amen—and amen!

A Religion of Fire*

By Billy Graham

FIRE HAS EVER BEEN the symbol of Deity. It was a flaming sword, symbolizing God's presence, at the east entrance of the Garden of Eden. God revealed himself to Moses in the burning bush which was not consumed. He was manifested to the children of Israel in the fire by night. When Elijah staged the test of deities on Mount Carmel, God displayed His power and glory with a Niagara of fire.

God has promised to build a wall of fire to protect Christians, and in the last days has prophesied that He would avenge the righteous by fire. He dispenses the fire which refines, the fire which empowers, and the fire which destroys. Fire is a symbol that God has used down through history of His presence, whether in wrath or in mercy.

Chemists who have studied the physical properties of fire tell us that fire contains three active rays: the actinic ray, the cholric ray, and the luminiferous ray.

First, there is the actinic ray.

This is that property of fire which produces heat. In the physical world all would be chaos without the actinic rays which come to us from the sun. This warmth—this heat—without which there would be no life, is but a material manifestation of the spiritual warmth which God bestows upon a cold, dark, frigid world.

Malachi, the prophet, sensing the weight of this great truth, said in regard to Christ's coming, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings" (Mal. 4:2).

It was Christ who brought the warmth of God's love to man. For thousands of years mankind thought of God as a great God of creation and a God of holiness and righteousness, but there is very little in the Old Testament that reveals the warmth, love, and compassion of God. Jesus emphasized that God is a God of love and warmth. In Christ we see the true picture of the fire of God's love and grace.

After the resurrection of Jesus, those two disciples who walked the Emmaus road said, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" The "fire of God," kindled in heaven, was bringing its warmth directly to man, and the "actinic ray" was producing spiritual heat through the Sun of Righteousness, who had arisen with healing in His wings.

Sin is cold, calculating, ruthless; but righteousness, obtained through Christ, is warm, understanding, and compassionate. Jesus' mission to the world was to be the "Conveyor" of this divine warmth of love. He said in Luke 12:49, "I am come to send fire on the earth." This unquestionably referred to spiritual warmth,

*Used by permission. *Revival*.

rather than the fire of judgment. Jesus, while he lived upon the earth, was the lone Possessor of this divine flame. Embodying the fire, the warmth of God, He drew all men to himself. The multitude, starved of compassion, love, and companionship, were attracted to Him like chilled men are drawn to glowing embers.

Before Pentecost, God did not dwell in men as He does today. He came upon men for certain specific tasks, but God through the Spirit dwelling in man was something new at Pentecost. Christ had promised His followers that He would send them another Comforter in the person of the Holy Spirit.

In the Upper Room a small company who trusted His promise were gathered in prayer, supplication, and expectation. Suddenly the heavens gave forth a sound as of a rushing, mighty wind. It filled all the house where they were sitting, and there appeared unto them fire, and they were all filled with the Holy Ghost. Thus God the Holy Spirit, according to Jesus' promise, came to dwell within His followers. No longer was the fire of God a theory to be contemplated or a sight to be beheld. It was an experience to be enjoyed. It was no longer "God above us" or "God with us." It was "God in us"!

I fear that we have drifted from the reality of that first Pentecost. Too many modern disciples leave the matter of Pentecost to those first early disciples. The fire of God is nonetheless real today. The need of the Holy Spirit is no less acute today than it was then. The resources of God are no less abundant now than they were then.

At Yosemite National Park in California, the spectacle of the "Fire Fall" is put on every night. A huge fire is kindled on Inspiration Point, high above the floor of the valley where

the witnesses are assembled. When the flame has reached its most majestic peak, a dramatic voice pierces the clear night air, saying, "Let the fire fall." At that moment a Niagara of glowing embers pours down the granite cliff and presents a never-to-be-forgotten sight to the viewers.

In an age which is given over to cynicism, coldness, and doubt, and when the fire and warmth of God is conspicuous for its absence in the world, my heart cry is, "Let the fire fall!" In a day when church membership to the average individual is little more than a passing social obligation, and the revival fires are at a low ebb, my earnest prayer to God is, "Let the fire fall!" In an era when men's hearts are failing them for fear and world problems are staggering the minds of our greatest diplomats, the prayer of every devout Christian is, "O God! let the fire fall!"

Secondly, there is the chloric ray.

The chloric ray is that property of fire which works chemical change. It turns wood to ashes, tempers steel, and changes the color and form of objects which come in contact with it. It is this property in the rays of the sun which transforms seeds into plants, buds into flowers, and grass into hay. It is the miracle ray which makes useless things useful through the process of change.

When a man comes in contact with God, he can never be the same again. This "fire" either draws or drives, saves or destroys, helps or hinders. Accepted and utilized, it becomes a boon and a blessing. Rejected, it becomes a bane and a curse. One dying thief was drawn to the warmth of the Saviour; he responded and was saved. The other dying thief repelled His love and compassion; he was lost.

It takes the weak and makes him strong. It takes the vile and makes him clean. It takes the worthless and

makes him worthwhile. It takes the sinful and makes him sinless. With this in mind Ezekiel said, "A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart . . . and give you an heart of flesh" (Ezek. 36:26).

Witness the transformation in Simon Peter. He was so weak before Pentecost that, in spite of his bragging to the contrary, he swore and denied Christ. But see him after he had been baptized with fire! He stands boldly before the same rabble that had crucified Jesus and looking into their faces, unafraid, says, "Therefore let all of you know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

Peter, the weak, was transformed to Peter, the rock. Saul, the slaughterer, was transformed to Paul, the missionary. All of the disciples were changed from ordinary individuals into virtual firebrands for God. Their faith and zeal started a conflagration which spread throughout Asia Minor, Europe, and the entire world.

What Christ has done for others, He can do for you. This same transforming flame can touch your life and transform you into a child of God. He can put a radiant glow on your face, a spring in your step, and a thrill in your soul.

The third characteristic of fire is the luminiferous ray: the God of light. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (I John 1:5).

When the disciples were baptized with "fire" on the Day of Pentecost, their intellects were sharpened, their

understanding was quickened, and their powers of comprehension were transformed. Who would have guessed that among that crowd of fishermen, taxgatherers, and nondescript men, were men who through the experience of that Upper Room would change the course of history, write some of the world's greatest literature, and build the greatest institution the world has ever known, "the Church of the living God"?

The disciples wrote and preached more than they knew. This is revelation. A teacher has never really taught until he is conscious that he is teaching under inspiration. A preacher has never preached until he preaches under inspiration. A Christian witness has never really witnessed until his witnessing is fired with the inspiration of revelation. One of the joys of preaching the gospel is to experience divine power—the consciousness that God's Holy Spirit is working in and through you.

In Holman Hunt's masterpiece, "The Light of the World," Christ is pictured with a lantern in His hand, and knocking at the door of a vine-covered cottage. But a second glance will show you that weeds have grown over the entrance, and that the latch can be opened only from the inside. Our lives in these modern times, like the cottage door in "The Light of the World," are beset with weeds of indulgence, sin, and selfishness. But Christ continues to knock, patiently, tenderly, faithfully. And in His hand He holds the light of His presence—the only flame in heaven or earth which can illuminate your darkened spirit.

But the ability to open that door to your heart is yours and yours alone. The latch is opened from the inside. Will you open the door?

The Altar Service

(Continued from page 8)

"You are expecting too much," for such is seldom, if ever, the case. God has said he will "satisfy the longing soul, and fill the hungry soul with goodness." Never say to a seeker, "You are good enough." Each heart knows its own hunger and need best. And never tell seekers that they are converted or sanctified or have the blessing sought. That is dangerous, for if they should believe you, while they are not yet right with God, you have been the means of deceiving them. It is never the worker's duty to tell seekers they have the blessing. That is the work and office of the Holy Spirit. The Holy Spirit himself will witness when the work is done. Always insist on the seeker praying until he knows the work is done, and until the longing of the heart is fully satisfied.

Do not hurry seekers, but give time for deliberation and praying through. If at the close of the service seekers are not fully satisfied, it is proper to urge them to continue prayer at their home, and to exact the promise that in case they are not fully satisfied by the time of the next service, they will again present themselves at the altar. Insist that they continue seeking until fully satisfied. We fear that by hurrying seekers through, there is often much harm done. While it is true that continued struggling and

agonizing does not commend them to God, may it not be true that by their continued wrestling they may bring themselves into the attitude and position where God can undertake for them. A drowning man will naturally struggle; and a person in a burning building will naturally become somewhat excited, and scream for help; and it would be folly to expect or demand anything else; it is even so with a soul upon whom the pains of hell have taken hold; the soul fully awakened to a sense of its desperate condition cannot do otherwise.

After the soul has obtained the blessing sought, and has come to the place where there is confidence and assurance, it is always well to have the seeker make definite public confession and acknowledgment of what Christ has wrought in them. Not to tell so much how they feel, but rather what they believe Jesus has done. Faith drives the nail; public testimony clinches it so the enemy cannot draw it. "They overcame him (Satan) by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11).

Whenever it is practicable, it is always desirable and preferable to have only trained workers in the altar; to simply urge seekers to pray for themselves, and to let them feel the helping of the united faith and prayers of the saints of God; and then to leave them to settle matters for themselves with God. AMEN.

What is a Christian? A Christian is a person who draws his sustenance from Christ, and who is aware of the source of this sustenance.—TIGNER.

A man's ambitions will always keep in the advance of his accomplishments so that the highest can never soothe the Spirit. —J. B. CHAPMAN

Supplied by Nelson G. Mink

THOUGHTS ABOUT THE NEW YEAR

"This New Year"

*Like a ship with orders sealed,
Whence or whither unrevealed,
Cargo of a wealth untold,
Joy and sorrow in its hold,
Comes this new year.*

*He who made the stars will guide,
Knows the sea, the wind, the tide,
Knows the channel, deep and still,
To the haven of God's will,
For this new year.*

*With His hand upon the helm,
Storms that rage cannot o'erwhelm;
With the ship in His control,
Vast horizons wait the soul
In this new year.*

—MARTHA CLINGAN, from Bunola, Pa.,
Nazarene Bulletin

*Little drops of water,
Little flakes of snow
Makes the mighty traffic
Mighty, mighty slow.*
—Capper's Weekly

NEW YEAR'S RESOLUTION

"There's no better time than the first of the year to check the road signs of your destination and recharge the dynamo of your determination."

—ARNOLD H. GLASGOW

"MAY ALL your troubles during the coming year be as short-lived as your New Year's resolution."—MARY JAMISON.

MODERN MIRACLE

From war-torn Laos comes this answer to prayer: "One group of about five hundred refugees, while fleeing, caught sight of some rebel soldiers. They immediately halted and asked God to protect them. God sent such a down-pour of rain that they were literally hidden and the rebels passed without seeing them. As soon as the rebels went out of sight the rain stopped. God miraculously protected His children."

—The Alliance Witness

MANNERS

"Teaching a child good manners is a day-to-day practice. He doesn't stay taught any more than an apple stays polished."—MARCELENE COX.

LENGTH OF SERMONS

"How ridiculous it is to imagine that the worth of a sermon is determined by a stop watch! The fact is that the worth of a sermon is not determined by its length, but by its height and depth. A sermon should be long enough to enable the preacher to accomplish his purpose. It is as impossible to cut all sermons to a common size as it would be to try to make one size of hat fit all men."

—HAROLD H. NILES,

from *Church Management*

THOUGHTS ON RETIREMENT

"Retirement is a good and pleasant time. Everything that was missed in the earlier stages can be found in these golden years. Besides, the view from the top of the tower is bound to be clearer and brighter than from the bottom."

—EUGENE P. BERTIN

Prayer for the New Year

Through every minute of this day,
Be with me, Lord!
Through every day of all this week,
Be with me, Lord!
Through every week of all this year,
Be with me, Lord!
Through all the years of all this life,
Be with me, Lord!

So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto Thy fullness, Lord,
That so, when time is past,
By grace I may at last
Be with Thee, Lord!

—AUTHOR UNKNOWN

New Year's Wishes

What shall I wish thee?
Songs in the springtime, pleasure,
and mirth?
Flowers on thy pathway, skies
ever clear?
Would this insure thee a happy
new year?

What shall I wish thee? What
can be found
Bringing thee sunshine all the
year round?
Where is the treasure, lasting and
dear,
That shall insure thee a happy
new year?

Faith that increaseth, walking in
light;
Hope that aboundeth, happy and
bright;
Love that is perfect, casting out
fear;
These shall insure thee a happy
new year.

Peace in the Saviour, rest at His
feet,
Smile on His countenance, ra-
diant and sweet.
Joy in His presence, Christ ever
near!
This will insure thee a happy new
year.

—FRANCES RIDLEY HAVERGAL

Prayer for the New Year

Increase my faith this coming year
That I may trust Thee more;
Believe in Thee for bigger things
Than in the days of yore.

Increase my love for Thee as well,
That I may love Thee, Lord,
With all my heart, and strength, and
mind,
According to Thy Word.

Increase my zeal to work for Thee
And labor all I can,
To help enlarge Thy kingdom, Lord,
And reach my fellow men.

And, Lord, increase my faithfulness;
Increase my patience too;
And make me holy as Thou art,
Like Thee, this whole year
through.

—EVEREK R. STORMS

A New Year's Prayer

What is my wish for this new year?
What is my hope—for the day is
here?
More patience, Lord; more faith in
Thee;
More true vision Thy will to see;
More submission the whole year
through;
More strength, O God, Thy will to
do;
More love for those outside the fold;
More grace to tell the story old.

—MARY HOLDEN WILLINGHAM

New Year's Thoughts

THEME: SPIRITUAL UNDERGIDINGS FOR THE NEW YEAR

TEXT: Luke 12:35-36

- I. SPIRITUAL UNDERGIRDING—MEN WORE LOOSE, FLOWING GARMENTS.
 - A. Paul told the Ephesians to have "your loins girt about with truth."
 - B. John saw Christ with a golden girdle about His hips.
 - C. Girding depicts activity.
 - D. Girding stands for a set purpose.
 - E. Girding depicts watchfulness and diligence.
 - F. Elijah girded his loins and ran.
- II. SPIRITUAL UNDERSCORING—YOUR LIGHTS BURNING.
 - A. The light of a Bible knowledge.
 - B. The light of a burning heart.
 - C. The light of a Holy Ghost experience.
- III. SPIRITUAL UNDERSTANDING—GREEK; WAITING WITH A LONGING DESIRE FOR HIS ARRIVAL.
 - A. An understanding that all is well inside.
 - B. An understanding of the challenge of the Christian life.
 - C. An understanding of the best service we can render Christ and the church.

THEME: A LAND OF HILLS AND VALLEYS

TEXT: Deut. 11:11

- 1. The Christian life not always pleasant.
- 2. God has wonderful purposes in our trials.
- 3. The mountaintops for vision and courage.
- 4. The valleys for service with the sorrowing and oppressed. One man said: "I have to go down in the valleys often, but I take as much of the mountaintop experience as I can with me."

- 5. Opposing forces keep life from being monotonous.
- 6. The enriching experiences gained repay for all trouble.

THEME: GOD OUR VANGUARD AND REARGUARD

TEXT: Isa. 52:12

Avant Garde—"before guard." The troops who march in front of an army. Spurgeon said: "The Church of Christ is continually represented under the figure of an army; yet its Captain is the Prince of Peace; its object is the establishment of peace. Yet the Church on earth has been, and must be, the Church Militant, the Church armed, the Church warring, the Church conquering."

- 1. He knows what's before—and He goes before.
- 2. Anything He calls us to do, He knows we are able for it.
- 3. There are dangers before and behind us. But He knows all about it.

THEME: FOUR SPARKLING JEWELS

TEXT: I. Pet. 5:10

- 1. First sparkling jewel—perfection.
- 2. Second jewel—establishment. Someone has remarked: "A rainbow is a thing of beauty, but it is not abiding."
- 3. Third jewel—strengthening.
- 4. Fourth jewel—being settled.

THEME: THE ARMOR NEEDED FOR 1963

SCRIPTURE: Rom. 15:13-19

- 1. Fullness of joy and peace (v. 13).
- 2. An abounding in hope through the Holy Ghost (v. 13).
- 3. A ministry sanctified by the Holy Ghost (v. 16).
- 4. The accompaniment of the unusual (v. 19).
- 5. Full preaching of a full salvation (v. 19).

ONE SCIENTIST SAID: (As he listened to the "Beep, beep, beep" of the Russian Sputnik) "The atom bomb is a time bomb. The power that is pushing man out into space may push him off the face of the earth."

This outline was selected by the General Stewardship Committee for denomination-wide circulation for Stewardship Month, 1963.

The True Spirit of Giving

SCRIPTURE: II Cor. 9:6-15

TEXT: II Cor. 9:7

INTRODUCTION

The Apostle Paul on his second missionary journey came to a small city on the southern tip of Greece called Corinth. It was just west of the city of Athens. Here he organized a Christian church. He wrote this church two letters recorded in the New Testament as I and II Corinthians. The first letter had to do with the institution of marriage and the gifts of the Spirit. The second letter is divided into three parts. In the first part Paul tried to relieve their ill feelings toward him for the way he had to handle one of their men who had done wrong. The last part had to do with his sufferings. The middle part of this letter, especially chapters 8 and 9, deals with giving. We call your attention to this section.

The setting: There was a great famine in Jerusalem; the Christians were starving. Paul made a tour of the churches and raised money to relieve the sufferings of the Jerusalem church.

I. THE MANNER OF THEIR GIVING

A. Who was to give?

1. Everyone was to give (II Cor. 9:7; 16:2).

B. When were they to give?

1. Upon the first day of the week (I Cor. 16:2).
 - a. This is the Christian Sabbath.

C. How much were they to give?

1. According as God had prospered them (I Cor. 16:2).

- a. The Old Testament teaches to give the tithe under the law (Gen. 14:30).
- b. The New Testament teaches that the tithe is a minimum and gives examples of people giving half or all they had as the need arose.

II. THE SPIRIT OF THEIR GIVING

A. Not the spirit of selfishness.

1. This causes people to give sparingly (II Cor. 9:6).
 - a. Just enough to get by one's conscience.
 - b. Just enough to impress others (Acts 5:1-10).
2. This causes people to give grudgingly (II Cor. 9:7).
 - a. Sorrowfully, wishing that they could keep it.
3. The outcome of this kind of giving.
 - a. Does not merit the love of God (II Cor. 9:7).
 - b. Reaps little returns (II Cor. 9:6).

B. The spirit of love.

1. This causes people to give bountifully.
 - a. They shall reap bountifully also (II Cor. 9:6).
2. This causes people to give cheerfully.
 - a. God loves them.
 - b. So do other Christians.
 - c. God makes all grace abound towards them (II Cor. 9:8).
 - d. God supplies all their needs (Phil. 4:19).

- e. These grow in grace and the knowledge of Jesus Christ (II Pet. 3:18).

III. THE RESULTS OF THEIR GIVING

- A. It caused a great chorus of Thanksgiving.
 - 1. From the people in need (II Cor. 9:12).
 - 2. It will cause rejoicing today from people who are converted in our local churches and those converted on the mission fields.
- B. It convinced the Jews that the gentiles had become Christians (II Cor. 9:13).
 - 1. It causes people to have confidence today.
- C. It met the need and relieved the suffering (II Cor. 9:12).
 - 1. This kind of giving will do the same today throughout our church and around the world.
- D. It caused others to catch the spirit of giving (Acts 4:34).
 - 1. When we give we are more like Christ than any other time.
 - 2. Giving strengthens the soul, enlarges the Kingdom, and pleases God.

—DEAN BALDWIN
District Supt., Joplin District

Aids to Effective Prayer

TEXT: Mark 11:24

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

INTRODUCTION: To know how to pray effectively is the key to the power and blessing of God.

I. WHAT IS PRAYER?

Prayer is true communion with God—two-way communion.

- A. Primary purpose of prayer is to know God.
- B. Secondary purpose is experiencing fulfillment or the coming to pass of our petitions or requests. There is nothing greater to encourage our faith but a definite answer to our prayers.

II. SUCCESSFUL AIDS TO EFFECTIVE PRAYER

- A. Concentration
 - 1. Center your thoughts upon God.
 - 2. Become quiet, "Be still, my soul."
 - 3. Confess your sins and ask forgiveness.
 - 4. Forgive everyone who has injured you.
- B. Meditation
 - 1. Meditate upon the love of God.
 - 2. Be thankful for Christ's sacrifice.
- C. Adoration and praise
 - 1. To know Him is to love Him and to adore Him.
 - 2. Show forth the praise due unto His holy name.
- D. Petition
 - 1. Presenting your needs before Him.
 - 2. Believing He hears and will answer.
- E. Thanksgiving
 - 1. Thank Him for His care and love and concern.
 - 2. Thank Him for answering your requests.
- E. Silence
 - 1. Give God a chance to speak to you.
 - 2. Listen to the still, small Voice.

CONCLUSION: *Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*
Shall we pray—effectively?

—ESTELLA M. JACOBS
Cumberland, Maryland

Parental Responsibility

SCRIPTURE READING: Deut. 6:4-9; Eph. 6:4

TEXT: Eph. 6:4

INTRODUCTION:

Isn't it too bad that young parents cannot be given a "trial run" at rearing a family and then go back and actually do it? Then one could erase from life the mistakes, the evil, and make corrections as with a tape recorder. But the truth is that one cannot go back; therefore he ought to do it right the first time. A young couple talking about their new baby said, "There was no book of instructions that came with him." Their wise pastor answered, "That's true, but there was a Book of instructions that was here before he came—the Bible."

All parents are leaving their children some kind of heritage. What will it be? Every child has the right to expect from his parents a proper heritage. What may a parent bequeath to his child?

I. HE MAY GIVE HIS CHILD THE LIFTING POWER OF A GODLY INFLUENCE THROUGH A RIGHTEOUS LIFE.

- A. Generally speaking, no one exerts a more profound influence on the child than the parents.
- B. What they do and the way they live are more important than what they say, important and vital as that may be.

II. HE CAN CREATE IN HIS CHILD A STANDARD OF VALUES.

- A. The value of truth, honesty, veracity, trustworthiness.
- B. The value of prayer as strength for Christians and as means of facing life with its problems and needs.
- C. The pre-eminence of spiritual things over material in the use of both time and money.

III. HE CAN HELP CREATE IN THE CHILD A SENSE OF SECURITY.

- A. That he is wanted, loved, cared for, that he "belongs" to the family.
- B. That home and his family is a place where he can come for

refuge, comfort, counsel, and help at all times.

IV. HE CAN HELP HIM FORM A CODE OF CONDUCT.

- A. He can teach him good manners, proper etiquette, which is basically unselfishness and consideration for others. He learns to practice courtesy.
- B. He can instill reverence—for God's house, for God's Word—the Bible, and for God himself, that he may obey Him.
- C. He can foster respectfulness for others—the aged, the very young, for each individual as an individual human soul known and loved by God—the colored races, alien nationalities.
- D. He can forge iron habits of obedience—to the authority of the parents in the home, to authority in the school, the church, at work, the government, and all of society, but, above all, to God.

V. HE CAN GIVE HIS CHILD HIMSELF.

- A. In loving interest and concern manifested in many ways, affection, confidence.
- B. By devoting time and thought and planning to share with him in all areas of life.

CONCLUSION:

A child is a soul, a character that parents are helping create, shape, mold into an honor to God and a credit to the home, or into a source of deep grief to God and a curse for society. This is important work.

—J. LEWIS INGLE
Grand Prairie, Texas

Sowing and Reaping

SCRIPTURE READING: Gal. 6:1-10

TEXT: Gal. 6:7-8

INTRODUCTION:

Paul takes the occasion of encouraging the Galatian Christians in the support

of the ministry to state one of the great, eternal verities of God's law, the law of sowing and reaping, the law of cause and effect.

I. PAUL SUGGESTS THE POSSIBILITY OF BEING DECEIVED (v. 7).

A. By whom are men deceived?

1. *By other men*—false prophets (Matt. 24:23-24), false teachers (Rom. 16:17-18; Eph. 4:14; 5:6), and false friends. No man is a true friend who encourages one to do wrong.
2. *By Satan*—who came on the scene as the archdeceiver in Eden (Genesis 3), who has deceived millions through the ages, who attempted to seduce our Lord in the wilderness, and who in the very last days and as his last act will attempt to deceive the nations (Rev. 20:1-3, 7-10). He uses his wiles sometimes as a roaring lion and again as an angel of light.
3. *By self* (Gal. 6:3). One may deceive himself by—
 - a. Judging himself by a defective standard—custom, the letter rather than the spirit of the law, the law of the church (like Saul of Tarsus).
 - b. Comparing himself with others (II Cor. 10:12).
 - c. Comparing himself in the present with himself in the past.
 - d. Judging himself under the influence of partiality and self-love, blind to his own faults.

B. How are men deceived?

1. That "everybody is doing it."
2. That sin is not so bad as God has painted it—Satan in Eden.
3. That there is an easier way of salvation than repentance and restitution.

4. That there is plenty of time to get right; enjoy sin now.
5. That he will escape the consequences of sin some way in the end.

C. What is the end-result of being deceived? In the end all deceit from whatever source becomes self-deceit.

1. A false conception of the worthwhile things of life—the rich fool.
2. False views of life and truth and one's relationship to them (I Cor. 6:9-10).
3. Results in making wrong decisions (rich young ruler) and sowing to flesh rather than to the Spirit.
4. The final result is to be eternally lost (II Thess. 2:8-12; Prov. 14:12).

II. MOCKING GOD IS DANGEROUS PASTIME.

- A. "Mock" here means an open gesture of contempt for God, to curl the lip, to snarl the nose, to sneer openly at God as if He were an easy mark. "Fools make a mock of sin."
- B. One cannot deceive or cheat God. God has His record in the Book of Life. He is no dupe to be fooled by man's silly stratagems. It is serious business to trifle with God's Spirit. Ananias and Sapphira found it so. (Heb. 10:26-29, 31.)

III. MEN MUST SOW. Life is seedtime and seed plot.

- A. There are three areas of seed plot.
1. One's thoughts may be impure or pure.
 2. His words may be cruel, harsh, and blasphemous, or kind and seasoned with grace.
 3. One's deeds may be sinful or righteous.
- B. There are two kinds of seed for sowing.

1. The flesh (Gal. 5:19-21), self-indulgence.
 - a. Sensual sins—adultery, fornication, uncleanness, lasciviousness, and drunkenness, revelings.
 - b. Religious sins—idolatry, witchcraft, and heresies.
 - c. Social sins—hatred, variance, emulations, wrath, strife, seditions, envyings, murders.
2. The Spirit (Gal. 5:22-24), a life directed by the Spirit.

IV. HARVEST IS INEVITABLE. The quality is the same; the quantity increases.

A. In this life.

1. From sowing to the flesh.
 - a. Sensual sins bring broken health and wasted personal resources.
 - b. Religious sins produce a ruined character.
 - c. Social sins result in a ruined influence and incalculable harm to others.
2. From sowing to the Spirit (Gal. 6:9, 10) (Ps. 126:5-6). It does pay to serve Jesus.

B. In the life to come.

1. Hell is just sin ripe—rotten ripe. Evil influence outlives one.
2. Heaven is the natural fruitage of righteousness. A righteous influence also lives on. God rewards right living.

CONCLUSION:

What of the harvest in your life? It is determined by your sowing.

—J. LEWIS INGLE

There Is a Difference

TEXT: Heb. 2:11

INTRODUCTION:

There are false prophets and teachers in the world today spreading false doctrines, and making no distinction between good and evil. Let this text be a means of conveying God's message to our hearts.

I. THERE IS A DIFFERENCE AS TO OUR CHURCH DOCTRINE.

- A. Church has maintained its position doctrinally.
 - a. Heb. 12:14; I Thess. 5:23.
- B. Christians have been sustained by it personally.
 - a. I Tim. 4:15; II Thess. 3:1, 3.

II. THERE IS A DIFFERENCE AS TO OUR CHRISTIAN DEPARTMENT.

- A. A difference in a Christian's walk (Eph. 4:1; Ps. 1:1).
- B. A difference in a Christian's witness (I Tim. 6:12; Acts 1:8; I Pet. 2:9).
- C. A difference in a Christian's wearing apparel (I Pet. 3:3; I Tim. 2:9).
- D. A difference in a Christian's work (Luke 9:23; John 9:3; Luke 16:10).

III. THERE IS A DIFFERENCE AS TO WHAT YOU WERE AND WHAT YOU ARE NOW.

- A. You were a church member but now you are a Christian.
- B. You were once professing but you are now in possession of salvation.
- C. You were dead in sin, a child of the devil, afar off, alienated, etc.
- D. But now you are in Christ; with a desire to follow His example.
 - a. So there is a difference in regard to your attitude towards sin and worldliness.

CONCLUSION:

Let us reflect the Christ of God in our everyday living, and thus show to the world that there is a fundamental difference in our lives now, and as to what they were before conversion.

—HENRY T. BEYER, JR.
Baton Rouge, La.

Man's Response to God's Call Brings Rich Dividends

TEXT: Jer. 33:3: *Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.*

INTRODUCTION:

Since God's promises are unalterable, He made this promise with this stipulation. If they would obey and hearken, they would enjoy the fruit of the land; but if not, evil would follow them. Let us consider this glowing text for our own good.

- I. A CHALLENGE TO COMMUNICATE. "Call unto me."
 - A. God is the true Source of all their needs.
 - B. Goodness would follow them when obedient.
 - C. Grace would be theirs when forlorn and frustrated.
- II. A CONSENT TO CONCESSION. "I will answer thee."
 - A. Revealing His loving-kindness.
 - B. Reviewing their lost estate.
 - C. Restoring their lean faith.
- III. A CONCEIVABLE CONQUEST. "Shew thee great and mighty things."
 - A. See darkly—Man's inability to see God's power demonstrated when:
 - a. Faithlessness dims the eyes.
 - b. Fruitlessness destroys confidence.
 - B. Sure victory.
 - a. The promise of God ensures this.
 - b. The product of faith establishes this.

CONCLUSION:

We can be sure of God's love and power to aid us in the time of spiritual and temporal needs, when we accept His will and way for our lives.

—HENRY T. BEYER, JR.

What Does Your Church Mean to You?

TEXT: Matt. 16:18

INTRODUCTION:

Few are the ones who ever take an inventory to see what the church means to their lives. It is inter-

esting the different ways in which people regard the Church.

- I. DOES IT HAVE ANY MEANING?
 - A. Are you content to take it for granted?
 - B. Is it above all other organizations to your way of thinking?
 - C. Did you ever consider the price of it?
 1. God's price (Acts 20:28).
 2. Man's price—holiness (Acts 20:32).
- II. IS IT ESSENTIAL TO YOUR LIFE?
 - A. Do the things and services of God come first in your family?
 - B. Can you go without attending the church services?
 - C. Do you let the old routine excuses keep you away from God's house? Such as:
 1. They have hypocrites.
 2. They always want money.
 3. The weather is too bad.
 4. I've worked all day.
 5. I don't feel too good.
 6. I don't care for the preacher.
 7. I don't have anything to wear.
 8. My husband (or wife) won't come.
 9. I don't have to go to church to go to heaven.
 10. These are only excuses to salve the consciences.
- III. WOULD YOU DIE FOR IT?
 - A. Do you have the grace to die for your faith?
 - B. Do you have the grace to live out your faith?
 1. We are members of Him (Eph. 5:30).
 2. If Christ died to get the Church, may we live to preserve it.
- IV. WHAT HAVE YOU DONE FOR IT?
 - A. Have you sacrificed?—Christ gave His life for it.
 - B. Have you prayed?—Christ prayed all night.
 - C. Have you encouraged others to seek its benefits?

—JOHN G. HALL

Davenport, Oklahoma

The Preacher's Magazine

Nazarene Ministers' Book Club Selection

GOD'S WORD AND MAN'S

George K. Bowers (Warner Press, 192 pages, cloth, \$3.50)

About a year ago this same author gave us his first book, entitled *God—Here and Now*. It was also selected for the Nazarene Ministers' Book Club. In my evaluation of that book I stated, "I pray that he will not write another book until he can do it as well as this." Well, my prayer is answered and with the publication of this new book, *God's Word and Man's*, the author has done what few authors do. He has produced two superior books in succession.

God's Word and Man's is a compilation of thirteen sermons. Each one is based upon a popular slogan, which the author sets out immediately to prove as being false. He chooses such oft-repeated slogans as "It is no disgrace to be poor." And again, "Love is blind." And again, "Seeing is believing." And again, "Dead men tell no tales." Before you have read another word can't you already feel a series of sermons coming on, based on such thoroughly familiar slogans as these?

Well, after having looked frankly at each one of these, the author sets out to prove from the Bible that while these may be true from the human point of view, from God's point of view they are false. And in proving the falsity of them, the author has a delightful time building sermons with sparkle and impact. You catch it quickly that I am intrigued by the general format of the book. But that is just the beginning. Page after page is studded with sparkling, apt illustrations. To be honest, he seems to have found a fresh source of supply and that's hard to do in the modern market. As you read them you will wish to reach for your three-by-five illustration slips, for your illustration file will fatten rapidly on a book like this.

So there you have it—a thoroughly superior book coming out just so quickly after the same author launched his writing career with his first book, entitled *God—Here and Now*.

THE THEOLOGY OF JEHOVAH'S WITNESSES

George D. McKinney (Zondervan, 1962, 130 pages, cloth, \$2.50)

There is not a scarcity of books on the market dealing with the Jehovah's Witnesses heresy. This particular cult has had such phenomenal growth within the last decade that it is attracting attention from all sources. And

thinking people are asking, "What is the secret of their success?" Author McKinney, in this substantial but yet readable and understandable book, deals with this movement, giving its history in the first brief chapter. And then he takes up, chapter by chapter, the various tenets of evangelical faith and shows how the Jehovah's Witnesses deviate from them and emasculate them thoroughly. This book is fair, objective, well-documented, a good item and will be of distinct value as you face the Jehovah's Witnesses issue. It seems that no matter where you live in the land, it is just a matter of time until they come to your door, peddling their nefarious materials.

SHADE OF HIS HAND

Victoria Booth Demarest (Zondervan, 1962, 88 pages, \$1.00, paper)

This is a study in sorrow—a book of consolation for those who are passing through the valley of shadows. It is tenderly and winsomely written with an appealing spiritual warmth. Yet it is more than stringing together of sentimental ideas. It is a depth treatment in the realism of sorrow, and points always to the source of consolation which is in Christ.

The book reminds us that Christ himself was our shining Example, He who suffered without bitterness. This little book would be a boon to everyone who has been deeply hurt by grief, who has seen the stars go out in the skies by night, and finds himself in the darkness.

THE DOCTRINAL CONFLICT BETWEEN ROMAN CATHOLIC AND PROTESTANT CHRISTIANITY

Mario Colacci (Denison & Co., 1962, 270 pages, cloth, \$4.50)

This is a specialty-type book that will have strong appeal to ministers in areas where they are facing a dominant Roman Catholic problem.

The author was a former scholar and teacher in the Roman Catholic church. He holds his doctor's degree from a Catholic seminary in Rome, and also a literary doctorate from the University of Naples. After an extended ministry of teaching in the Catholic church, he was converted and became an ordained minister in the Lutheran church. At the present time he is teaching in a Lutheran seminary in Minneapolis.

This is a comprehensive and carefully delineated comparison of the Roman Catholic and evangelical Protestant positions on a wide variety of doctrinal and Biblical subjects. The author deals with such controversial items as: the supremacy of the pope, the infallibility of the pope, the priesthood, divine forgiveness, sacraments, justification by faith, the life hereafter, the Virgin Mary, church and state. And in each case he quotes extensively and documents his quotations, from both Catholic and Protestant sources.

One could well wish that the author had used more sources from the evangelical churches. He draws largely in his Protestant references upon Lutheran materials, and seems to be lacking in careful acquaintance with the more evangelical branches of the Protestant church. However, this is authentic and can be a strong source book on your shelf, authentic and well classified.

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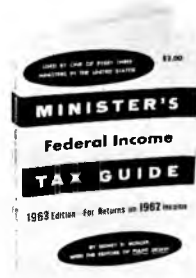
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