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Cover—H. C. Morrison (*See page 7*)

Cover photo courtesy Asbury Theological Seminary

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In Partnership with God

By C. B. Strang*

I. A Complete Dedication to His Task

ON THE DAY that a man realizes that he is in partnership with God he commences to really live—to live and work with a purpose.

Paul boldly affirms, "We are workers together with Him." It was more than idealism with Paul and it may be realism with us as well.

A man in partnership with God will not be guilty of carelessness in connection with his task. The smallest detail will receive his undivided attention. While he may not be a slave to routine, he will at least not shun it. Neither will he bypass the large and difficult assignment. What he as the junior partner cannot achieve, the Senior Partner, God, will do. He can cry out with Paul: "I can do all things through Christ which strengtheneth me."

The minister, to be effective, must believe that his work is the most important task in all the world. He who regards it with a less degree of importance will certainly fail.

A minister is called of God to maintain spiritual life in the world. Sin is rampant and attacks viciously. Happy is the man with a protective prescription. Some interesting parallels could be noted between sin's attack on the soul and a disease germ's efforts to get into the human body.

We will confine our discussion here to parallels of the work of the minister and the work of the medics.

It has been my good fortune to be closely associated with some of the splendid doctors of our church. I have watched them at their work and have endeavored to note the motivations that caused them to engage in it. In a very definite way they have impressed me as being in partnership with God. To be in partnership with God one must have a complete dedication to his task.

Early in God's dealings with man He held up the standard for man's conduct. He declared he would accept nothing less than holiness of heart and action. "Ye shall be holy: for I the Lord your God am holy," was His early demand. This canon of conduct is as old as man. This quality of life is obtained only as man dedicates himself completely to God. As man gives himself to God, God in turn gives himself completely to man. Thus a com-

Dr. C. B. Strang has had a fruitful ministry in the pastorates of our church. He has been devoted to his task and has stayed close to his people. Among his congregations from time to time have been physicians and surgeons, medical men devoted to healing the bodies of men. Dr. Strang in this and subsequent articles is going to draw for us, out of his experiences, a parallel between the work of the ministry and the medical profession. You will enjoy these articles, I am sure.—Ed.

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plete unity or perfection of devotion and consecration is reached. In this way a man's heart and nature are cleansed, and man is enabled to walk before God in Christian perfection. This dedication of life must enter into every phase of living. Anyone not dedicated to God and his life's work is a spiritual failure. Dedication makes demands on men which entail social and often economic sacrifice. Many times I have been in a group with Dr. Whitsell, the great ophthalmologist from Chicago. When the tempting food was passed near midnight I have seen him refuse it time and time again, with these words, "No, thanks, I am operating in the morning." I have seen him leave the party where he was enjoying himself, with the words, "Excuse me, please, as I have important work in the morning." I have watched him perform amazing operations. I have seen him remove with steady hand cataracts from a sightless patient's eyes, and send him home seeing. With miraculous precision I have seen him transplant the cornea and give a hopeless person long-deferred sight. Years of study, application, and self-denial have made him one of the most outstanding doctors of Chicago. He has earned all the respect he has. Of course, Dr. Whitsell operates only on eyes.

The preacher's field of operation is on the eyes, ears, mind, heart, and soul. What a specialist he needs to be! Years of study must be required to make him proficient. Complete dedication to his task is a prime necessity.

The medical doctor is required to be a college graduate—then follows four years in medical school, one year of internship, and a year of residency. The more he knows and the better trained, the more acceptable he is.

Getting back to Dr. Whitsell. He is sure of himself. His confidence is supreme, although he and his asso-

ciates approach their task casually. They believe in what they are doing. They are part of what they are doing. They cannot afford to make a mistake.

When Dr. Weldon Thomas, one of Dr. Whitsell's assistants, puts that great, long needle containing the local anesthetic into the eye socket he can't afford a mistake. He will tell you he believes himself to be in partnership with God. It takes knowledge and confidence to do that.

When Dr. Whitsell starts cutting on that eye, one mistake means blindness. Almost infinite knowledge and skill are necessary to insure success.

The minister must have a similar knowledge of his task and a faith in himself and the prescription he is handling. His tool is a keen cutting edge that will cut into the very soul of a man. There must be skill in the handling of the Word of God. There must be no malice or spite in his operations. A wrong move might kill. While there must be cutting at times, there is also the stitching again, the binding up.

The post-operation care is very important, not only in hospitals, but in churches. A man with his appendix out requires medicine and diet. How about the man who has had sin and carnality cut out?

Dedication to the task of learning or actually operating is commendable in the surgeon. But I have known some preachers who are careless about preparation for preaching, and just as careless about personal habits. They keep late hours, stuff themselves with food, and engage in frivolity. They claim to be dedicated to their task, but their conversation is more about their car or building program than in sermon planning or the winning of souls. They don't operate with a steady hand, a clear eye, and perhaps not always with a clear conscience.

My son-in-law, Mr. H. L. Clary, was asked to make the keynote speech at a large Norge Corporation convention. First, he made an outline. Then he wrote it all down and corrected it many times. Then he put it on a tape recorder several times and listened to himself. Then he completely memorized it. This took several weeks. But on the day he made the speech he was ready, and it "went over" well.

I told him he put me to shame. If I were that interested in preparing my sermons I would be a much better preacher. Perhaps his great care in this respect accounts for his being an executive in a large corporation. Perhaps some preachers are not in demand as speakers because they are too easily satisfied with mediocre productions. They are too interested in trifles to major on majors.

One cold winter's night my personal friend and physician was called to go miles out into the suburbs to attend a sick man. Chicago had experienced a heavy fall of snow. The temperature was below zero. Other physicians had refused, but not Dr. Hamlin! He drove as far as he could and then walked a mile. At the end of the journey he found a poor colored man in an agony

of pain. Ministering to his soul with prayer and his body with medicine, Dr. Hamlin brought him instant relief. What fee did he receive? Nothing! He isn't in the business to make money. Personal interests are secondary. He is a physician because he wishes to serve humanity.

Why am I a minister? Do I serve for the weekly pay check? Is it because the sun is hot and other work is hard that I am in the ministry? Or is love the motivation? Instead of trying to get all I can, am I saying to thousands of poor unfortunates along hundreds of Jericho roads, "What can I do for you?" Am I as dedicated as I once was? When I sought to enter the ministry I was offered a little church in the mountains of Pennsylvania. The bears were said to come into the back yard of the small parsonage. The salary was \$15.00 per week. I gladly accepted, but was fearfully disappointed because through a misunderstanding another pastor was called.

Let us be sure our dedication is one of love. That our consecration is one of service. That God comes first, every other creature second, and we ourselves last.

IN THE CHURCH

Pillars—worship regularly; give time and money.

Supporters—give time and money if they like the minister and the treasurer.

Leaners—use the church for funerals, baptisms, and marriages but give neither time nor money to support the church.

Specials—help occasionally for something that appeals to them.

Annuals, or Easter Birds—dress up, look serious, and go to church on Easter.

Sponges—take all the blessings and benefits, even sacraments, but do not help the church through any service.

—SELECTED

Seeing the Hand of God

PERHAPS ONE OF THE MOST difficult things for the personalities around the manger was to see the hand of God in what was going on. It had been that way for generations. The prophets had told the people of God that out of captivity and judgment there would come the salvation of the remnant. During the "dark ages" of the Jewish race, about the only flicker of light that shone was the hope of the Messiah who was to come. The teachers passed the prophecy on to their students, explaining from the Scriptures what the final hope of their people would be. Parents spoke of the coming Messiah to their children and promised that there would be a better day free from poverty and oppression. And now the "fulness of time" had come; the star had appeared in the east; the angels sang on the hillside; a Baby was born of Mary in the stable at Bethlehem.

Yes, Mary saw it. Joseph saw it. The few shepherds saw it, and the wise men saw it. Simeon and Anna saw it. But beyond that small discerning group, no one else saw the hand of God moving in their midst. To the great rank and file this was just another hopeless night. The dawn of the next day was no brighter to them than all of the others. Had they but seen the hand of God!

But what about us as preachers of the gospel and shepherds of the flock? We frequently grow impatient at the Christmas season when we think of the blindness of the innkeeper, but do we get impatient with ourselves when

we too fail to see the hand of God in our midst? He is moving today to do His will, and it is important that a minister of the gospel be able to see it. What a tragedy it is when we fail!

1. We need to see the hand of God in the regular services of the church. It is so easy to get into a cut and dried routine. The week-by-week sameness, the practical struggle to find subjects to preach, the pressure of the week-day pastorate responsibilities which leave only marginal time for planning the services—these and other factors make it easy for the preacher to view the regular services as a drudgery. At times we even dread the Lord's day to come, looking at the services as a difficult task to get through as quickly as possible. But to succumb to this temptation is to invite disaster to our ministry. We need rather to approach our services with anticipation, with a sense of romance and adventure. We need, putting it simply, to see the hand of God working in every service and to joyously claim our position as His colaborer to bring about His will.

2. We need to see the hand of God, furthermore, in the special programs of the church. Christmas programs, children's recitations, choir cantatas—these sometimes become a burden to the program-weary pastor. Was the committee appointed to get up something for Christmas at the very last minute, only after every hope had vanished that some contingency which could be named an emergency would arise which would let us call

the whole matter off? But God wants to work through these simple and ordinary means to get to the hearts of people. Music has enchantment. Music can be used of the Spirit to melt people's hearts. God can even use the singsong doggerel of the little child to prick some parent heart. Let us by faith see in these the hand of God working. Let us realize that He may work through some of these means even more than He will through our prepared Christmas message.

3. We need also to see the hand of God in the visitation program, both our own and that of the church. God has provided the word of personal Christian witness as one of the great means of bringing others to himself. Jesus promised that on the Day of Pentecost when the Holy Spirit would come upon the hearts of the disciples they would be witnesses of Him. It is easy for pastoral calling to become a mere duty—calls to report at the assembly, calls simply to make the rounds. It is easy for visitation to be just a program, a project which we must carry out if we are to be loyal to the church. But calling and visitation must be more than these. In it all we must see the hand of God which may at any moment move in to work a miracle in the life of some man or woman or boy or girl. Most miracles are wrought while we are busy doing the everyday tasks of the Kingdom. Miracles come about many times when we least expect them. They arise out of situations which we would not judge to be the best prospect in which the supernatural could work. Because of this we must never cease to feel the thrill and the romance of calling which assures our hearts, "This may be it! This may be the home that most needs Christ! This may be the man to whom the Holy Spirit has been speaking!"

4. But beyond all of this, let us see the hand of God in the experiences

of our people. I guess I'm getting old, for in recent months I have been thinking and rethinking the experiences which came to me before I was converted. It scares me beyond words to see how God worked in so many of the seeming little experiences of my life. Suppose I had failed to allow these experiences to move me to God? Suppose others had failed to capitalize on the very ordinary situations which came my way? I am sure I am not misevaluating in saying that God's hand is working in the experiences of people—death, to be sure, marriage, new babies, financial success, financial failure, honors in school, and the hundred and one other experiences which come to the families of the church in the course of a year. Let us learn to go through these experiences with them, not as a casual observer, not as one all but indifferent to what these people sense and feel, but as one who is alive to help them see the hand of God working in their midst.

5. We must concentrate this attention in a special way to the lives of our young people. What has been said about experiences in family situations applies tenfold in the lives of youth. Here are our young people with all of their exciting new experiences. While those of us who are older fall easy prey to routine and drudgery with every day seeming to be the same as the one before, not so with youth. They are living their lives as a tumbling mountain stream with no two days just alike, with every moment bringing new and wonderful experiences. To them with the countless number of "firsts" in their lives—the first time to take the car out alone, the first date, the first love affair—there is no routine and no drudgery. As pastors we must stay close to these young people; we must see the hand of God in their lives and be ready and

quick to move in to help them see it too.

6. Perhaps we should not bring these suggestions to a close without calling attention to the hand of God in our changes of pastorates. God still is in the business of calling men and in directing men to the place at the time that is His good will. Let us never forget it. No one of us should move unless we are confident that it is God's will to move and unless God both attracts us to the new appointment and releases us from the old one. True, at times it may be God's will for us to move to a bigger church with a larger salary and nicer parsonage. It also may be His will for us to move to a smaller church with a smaller salary and a poorer parsonage. To

find God's will one must pull himself above these material factors; he must in a sense disregard them in order that he might be able to see the hand of God working out His will. Happy and successful is the minister who has learned to be sensitive to the will of God at this point. Contented is the man who sees only the hand of God and is not harassed by the gremlins of position and prestige and big church and big town and all the rest of the horde that would drive us mad if we would let them.

The hand of God! Let us have open eyes and open hearts to see. Let us covenant with ourselves and with God that this new year we shall be men in whose lives and through whose lives the will of God will be wrought.

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It is our sincere prayer that our Lord shall continue to direct you in its publication."

*Chaplain G. B. Martin,
Colorado Medical Center,
Denver, Colorado*

"Just a line to express my appreciation to you for the fine publications of the PREACHER'S MAGAZINE. They are improving with each edition."

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*E. Stanley Hammond,
Goodlettsville, Tenn.*

The Preaching of H. C. Morrison

By James McGraw*

MORRISON, I FIND where I have made a big mistake. I should have remained at home during my campaigns for president, and employed you to go up and down the land to represent me. I should certainly have been elected."

The speaker of these words was William Jennings Bryan, and the man to whom they were spoken was Henry Clay Morrison, whom Bryan called "the most eloquent preacher of our nation."

The name Morrison is a familiar one to students of preaching, for such men as C. C. Morrison, George Herbert Morrison, Robert Morrison, and our own beloved J. G. Morrison have caused us to associate the name with great preaching. Among the greatest was Henry Clay Morrison, born of rugged pioneer Scotch and Irish stock in Bedford, Kentucky, in 1857, and throughout a long and active life one of the foremost of holiness pulpiteers in America.

H. C. Morrison's early years were marked with tragedy. His mother died when he was only two years old, and he with his little sister went to his grandfather's house to be reared by their maiden aunt. Following this sorrow, his father was claimed by the Civil War as one of its victims, and young Henry and his sister were orphaned. He spent his early years in the home of kind grandparents and a loving aunt until the death of his grandfather, and then went to live with a cousin. It was here that at

the age of thirteen H. C. Morrison was converted in a little Methodist church at an old-fashioned mourners' bench.

Morrison was soon sanctified and called to preach, and he received his first license to preach in 1878. He said later in describing his first sermon that he "had liberty, told my experience, exhorted the people." His first charge as a young twenty-one-year-old Methodist preacher was a five-point circuit, for which year's labor he received a salary of exactly \$60.00, fifty of which went to pay for the pony he used to ride his circuit.

EVANGELISTIC

The preaching of H. C. Morrison was characterized by a distinct evangelistic emphasis. He loved to preach, but he preached for a purpose—the salvation of men's souls. Russell L. Carlson studied four volumes of his sermons, and found relatively few of them which would be definitely classified as evangelistic in topic or title; but he noticed in nearly all of them a definite evangelistic appeal.

Typically, the last sermon Dr. Morrison ever preached was on the theme "How to Bring a Sinner to Christ."

BIBLICAL

H. C. Morrison was a preacher who recognized the power of the Word, and he used the Scriptures freely in his sermons. One of his associates once said, "He has great respect for the Bible, and he takes it from lid to lid."

Verses were sprinkled frequently throughout his sermons, clinching a point here and illustrating a point

*Professor, Nazarene Theological Seminary.

there. Passages that seemed difficult were explained in language that the audience could understand, and the Bible was made vivid when he expounded it.

DOCTRINAL

Like his old friend Bud Robinson—whom he “discovered” and presented to a delighted audience and whose life so closely paralleled his own during their colorful careers—H. C. Morrison had for his central doctrinal theme entire sanctification as a second work of grace, wrought instantaneously in the believer’s heart by faith.

He was not limited to a few “blue ribbon” holiness texts. He saw holiness in the entire Bible. He wove it into nearly all his messages. He suggested its truths from types, from symbols, from Old Testament characters, and from prophetic utterances. He presented it as the central purpose of Christ’s sacrifice at Calvary, and he defended its validity against those who fought it.

Besides weaving holiness into all his sermons, he made it a practice to present the doctrine through such sermons as those with the titles “The Carnal Mind and Its Cure,” “Traits of Carnality,” “The Baptism of the Holy Spirit,” and “Entire Sanctification.”

DRAMATIC

C. F. Wimberly, in his fine biography of Morrison, said of his preaching: “Many times we have heard Dr. Morrison give scenes of dramatic realism, which in matters of voice, reserve power, gesture, and force could easily have given him a place of highest rank among the best Shakespearian interpreters of the past century. . . . He has every appearance of a great actor, and would be so classified when seen by strangers.”

Dr. Morrison’s daughter, Mrs.

George Mendenhall, of Lawrence, Kansas, told the writer recently about a certain sermon she remembered having heard her father preach. The sermon was on the theme “Consecration,” and the scriptural basis was Abraham’s sacrifice of Isaac. She remembered the tenseness of the audience as he described every detail of the march across the wilderness and up the mountain, and the audience was spellbound as Dr. Morrison dramatically raised his arm with strong hands gripping an imaginary knife ready to plunge the deathblow into the body of a tender lad. So intense was the emotional power of the moment that when the preacher came to the climax of the story and grasped his wrist with the other hand as he described the intervention of the angel of God, the listeners literally gasped with relief, and one woman screamed in the audience.

One of his fellow students aptly remarked concerning him, “The stage lost another Edwin Booth when H. C. Morrison entered the ministry.”

TEARS AND LAUGHTER

As might be expected from his Scotch-Irish background, Dr. Morrison had in addition to his dramatic ability an unusually keen sense of humor. His audiences laughed with him, and wept with him, as the occasion might demand.

He enjoyed telling anecdotes that made him the object of the joke. One of his favorite stories concerned an incident that happened while he was traveling. He was aware that a man had been watching him, to the point of staring. Never hesitant about making friends with strangers, he purposely spoke to the man in hope that he might learn why he was being watched with such a degree of interest. The stranger was not long in

answering that question, for he revealed his curiosity as to who Dr. Morrison was. When told, he said, "Well, I thought you were either a United States senator or a medicine-show man."

Indeed, H. C. Morrison's appearance gave the air of distinction. He was strong and stocky of physique, straight of posture, and confident in manner. His black hair and piercing blue eyes commanded respect. In later years, his snow-white hair, worn long, and his ministerial long frock presented an impressive sight to those who watched and listened as he preached. A reporter once said of him: "The moment he appears before you, you feel that you are in the presence of a master of assemblies. A compelling magnetism establishes rapport between speaker and audience. Every eye is riveted, every attention fixed."

LOVER OF PEOPLE AND CHRIST

H. C. Morrison was bighearted, and a lover of people. "At times he was really too generous," Mrs. Mendenhall observed. On one occasion he met a boy on the train—a Negro boy from Liberia—here in America to prepare himself for the ministry to his people. Morrison learned he had only \$300.00 with which to complete his education. He took him with him to Wilmore, and enrolled him in his beloved Asbury. For four years, that boy was under the impression that his \$300.00 had bought him a large amount of education. At commencement, when he graduated, H. C. Morrison presented him with his diploma and shook his hand warmly, saying, "Go back to Africa and preach to your people." And he handed him his \$300.00 back!

H. C. Morrison was a Christ-centered preacher. Such themes as "The Birth of Christ," "The Kingship of Christ," "The Mission of Christ," "The

Resurrection of Christ," and the "Second Coming of Christ" were among his favorites. Characteristically, the last sermon he preached before his death had Christ as its theme.

Magnetic personality, dramatic delivery, sound full-salvation emphasis, limitless faith in the power of the gospel of Jesus Christ—all this and a powerful yet pleasing voice that in a camp meeting in Des Plaines,

* * * * *

No generation was ever more soundly challenged to be good and to do good than our own.

—J. B. Chapman

* * * * *

Illinois, was heard clearly by more than twenty thousand people without a microphone, gave Henry Clay Morrison the physical endowments that were mightily used of God in the ministry.

A burning heart, a complete dedication of soul and body to the ministry of the gospel, a genuine love for people, and a supreme love to God—all this and an unswerving loyalty to the doctrine of holiness of heart and life made Morrison's ministry leave a contribution that cannot be measured.

One wise old figure in his conference made the remark as young Morrison accepted his first charge: "Well, Morrison, there is one consolation in your case: if you make any change, it is sure to be for the better, for you are certainly starting at the bottom."

Start at the bottom he did, but he rose to a place in the hearts of Christian people everywhere, and his name is certainly worthy to be placed in the Holiness Hall of Fame.

The Power of Stillness

(Prayer Meeting Message)

By Jack Lee*

Be still, and know that I am God (Ps. 46:10).

There are many things we could never appreciate if it were not for the quiet hours or the pause. There is likely no note of music so effective and powerful as the pause.

When we hear our choir sing with volume, our hearts are thrilled; but it is only when they pause that we realize how effective the volume has been. The pause is that moment between something that has been good and something we believe will be better.

There are many reasons why we need to *be still* or quiet.

I. THE POWER OF STILLNESS HELPS US TO KNOW OURSELVES.

God cannot help you determine your real needs until you know something about yourself. He cannot help you to know yourself if you are never still.

It is easy for us to think that things and other people have changed and not realize that we have changed. We must be still to know ourselves and to realize how we have changed.

There were times when I thought I wanted to be a farmer, but now I realize that I would have been a fail-

ure. Often we feel that we are best suited for certain types of work when God knows that our temperaments, talents, and characteristics would serve Him better in another capacity.

But it takes time and stillness for us to see these things and to see how we have changed.

I once thought that the old tree out in our front yard was an unusually large tree. But it doesn't seem so large any more. There was a time when the steps to our house were too high for me to jump from, but now I can step down off them and not be hurt in the least.

I used to think that my oldest brother was a big man, but when I wore one of his coats recently I found the sleeves too short. The tree, the steps, and my brother haven't changed much. I am the one who has changed. It took a moment of stillness for me to realize that. As I thought about it I said, "Lord, help me to see myself mentally and spiritually too." Have I grown up or changed much in these ways?

The Lord reminded me of the day He saved me from sin, and since that day I have changed a lot. Values are not the same any more. I remember times when I was quick to find fault with others and sought only my way. But after the Lord sanctified me I

*Pastor, St. Paul's Church, Kansas City, Missouri.

realized that I must be charitable in my criticisms and seek God's way first in all things.

My way of thinking, feeling, and living has changed entirely. I no longer harbor ill will or hold grudges.

I realize that the way of life has not changed much for my unsaved loved ones. What makes sin seem more terrible and their lives sadder is at least a measure of more of God and more happiness in my own life.

Having a quiet time for meditation enables us to see ourselves. As I realize the changes in my own life from time to time, it takes quiet times to help me remember that it was the grace and power of God that brought the change.

I had to realize that a change was needed, and I had to respond to the call of God upon my life. I had no other power or grace to change me. I had to be still and know God before I could be still and know the power of God. As we know ourselves better, it makes us realize how much more we need to know God, and how much more we need to know about God.

But again our knowledge of God's power, grace, bigness, and holiness can come only through the power of stillness.

II. STILLNESS HELPS US TO KNOW GOD.

"Be still, and know." It is not be still and guess or wonder but, "Be still, and *know*."

The more we know about ourselves, the more we need to know about God. The more we know of God's bigness, the more we realize how small we are. As God becomes bigger in our lives and begins to mean more to us, we become smaller in our own eyes and it is easier for us to see ourselves as we really are. We may then have a "quietness and confidence" which is a source of strength, a sweet peace

which no thing or person can offend, and a deep rest which the world can neither give nor take away.

There is in the deepest center of the soul a chamber of peace where God dwells and where, if we will only enter in and hush every other sound, we can hear His still, small voice.

The sinner needs to be still and know God. The Christian needs to be still and know more of God and know more about God.

There is power in stillness. Recently I went through the largest paper mill in the world. While my brothers were looking at a huge turntable, I looked at a large wheel that was turning over rapidly. And yet I noticed that there was a place in the very center of the wheel that revolved upon its axis where there was no movement at all. The wheel had an important function and was producing a lot of power, but it could do it because at its center there were stillness and strength.

So it is with the Christian. In the busiest life there must be a time when he dwells alone with God.

There is only one way to know God. "Be still, and know." There is only one way to have more of His power, "Be still, and know." "God is in his holy temple; let all the earth keep silence before him."

The power of stillness enables us to know ourselves, to know God, and:

III. STILLNESS HELPS US TO FIND OUR WAY IN THE WILL OF GOD.

There is something about nature that is healing to the mind and soul.

For over an hour one day recently I walked alone in the woods. The falling leaves, the floating of leaves upon a stream of water, the giant trees, the stillness of God's world helped me to realize the power of God.

God created this old universe. The busy activity of millions of men proves nothing. It is the stillness of

the hills and valleys that speaks of God so forcibly.

I sat that day and looked at God's creation and then thought of the needs of our people here, the many needs of the church, and in the stillness God whispered to me these words:

"'Only believe.' If you believe that I caused the wind to blow, the leaves to fall, the stream of water to trickle down among the rocks, then believe that I can do other things also. Take more time to know Me and to know of Me. Be alone with Me more, so that I can say, 'This is the way, walk ye in it.' Walk quietly with Me and *only believe*.

"I am your Refuge and Strength. I

will be with thee, and be a very present help in time of trouble.

"Be still and know Me, for I am God."

It is when the Christian is still that He feels most the presence of God. It is then that He says, "God is with me and He is my Refuge."

Be still and know God. There is power in stillness. If you are seeking directions in your work, take into consideration the trend of the circumstances or the opportunities for service, and the inward desire or tug of the heart. Then spend much time alone with God and His Word. Be still and know God and you can know the way of God for your life. There is power in stillness.

The Prayer God Hears

By Fletcher Spruce*

IT IS EASY to pray long prayers; but long prayers, in public, do little good. The reason some of us pray a long time in church is obvious: we are trying to get caught up—we are behind in our closet prayer life! But long prayers cost little.

It is easy to pray long prayers. And we ought to do it. Remember the district and general church, the president, the missionaries, and the servicemen. But this kind of praying costs us nothing except a little time.

It is easy to pray loud prayers. Some of us find it easier to shout at a ball game than pray loudly enough to be heard the third seat over. But at that, it is easier to pray aloud than to pray in the closet. It is always easier

to get audience with man than with God. Praying to be heard of men costs so little!

It is easy to pray in groups. Prayer and fasting groups, cottage prayer meetings, people's meetings, and special prayer groups where people come together to pray make prayer easier. Almost anyone ought to get blessed under such circumstances. But group praying often costs us little.

Praying that really counts and costs and tells is secret intercession. It is not easy to pray effectively in the closet. Prayer that comes from the depth of the soul reaches up to the highest heaven. Prayers that are not flowery words but inexpressible yearnings, "groanings that cannot be uttered," agonizing longings which never find words—those are the prayers that count with God!

*Pastor, Texarkana, Texas.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:1-2

IN THIS ISSUE we are beginning a series of Greek word studies in Paul's Epistle to the Romans. We trust that these will open new windows into a better understanding of the Scriptures for many of our readers, and that they will also furnish fresh approaches in preaching.

SLAVE AND APOSTLE

In all but four of Paul's Epistles he begins by calling himself an apostle. The four exceptions are the two Thessalonian letters, Philemon, and Philipians. In these he did not feel the need of calling attention to his apostolic authority, for the readers were thoroughly loyal to him.

But in the case of the Epistle to the Romans we have Paul's fullest and most systematic presentation of the great doctrines of "the redemption that is in Christ Jesus" (3:24). It was important that he support this with an assertion of his apostleship.

However, he begins by calling himself first a servant, and then an apostle. The only other place where he does this is in his Epistle to Titus. Why does he do it here?

Paul was writing to the Christians in the capital of the Roman Empire. He had never seen them. This was his first approach to them. The great apostle of the Gentiles did not address them with a haughty bearing. Very humbly he said, "I am a slave of Jesus Christ." It was typical of Paul's

true nobility of spirit. And it doubtless helped to open the hearts of the many who heard his Epistle read in the church.

The word servant is a translation of *doulos*, which means "slave." It is from *deo*, "bind," and so is literally "bond servant."

Cremer points out the implications of this for those who call themselves servants of Christ. He says: "The normal moral relation of man to God is that of a *doulos tou theou* (slave of God) whose own will, though perfectly free, is bound to God."¹ He then goes on to point out that this expression "slave of God," has a twofold meaning. It denotes first "that relation of subservience and subjection of will which befits all who confess God and Christ, and are devoted to Him." Secondly, it indicates "a peculiar relation of devotedness, in which a man is at God's disposal and is employed by Him."²

There is an interesting paradox in this word. The Christian becomes a slave of Christ by free choice, and yet he is owned by Christ because the latter purchased him with the price of His own blood.

This twofold idea is expressed in the case of the "love slave" of Old Testament times, described in Deut. 15:12-17. If an Israelite bought a Hebrew slave he must let him go free in the sabbatical year. But if the slave

¹Hermann Cremer, "Biblico-Theological Lexicon of New Testament Greek." Translated from the German of the Second Edition by William Urwick (Edinburg: T. & T. Clark, 1878), p. 216.

²Ibid.

*Professor, Nazarene Theological Seminary.

loved his master and chose, of his own free will, to remain with him, then a hole was bored through the lobe of the slave's ear. He then became a bond servant for life.

This paradox is well expressed by Vincent. He writes: "The word involves the ideas of belonging to a master, and of service as a slave. The former is emphasized in Paul's use of the term, since Christian service, in his view, has no element of servility, but is the expression of love and free choice . . . On the other hand, believers belong to Christ by purchase, and own Him as absolute Master."³

The phrase "servant of God" (or "servant of the Lord") has a strong background in the Old Testament. Many times the prophets are called servants of the Lord—with *doulos* used in the Septuagint. It is found thus in Amos 3:7 and frequently in Jeremiah (e.g., 7:25), as also in Dan. 9:6 and Ezra 9:11. The first time that it is found in the New Testament is in Rom. 1:1.

This suggests that Paul's use of the term was not only an evidence of humility, but also a declaration of the fact that he belonged in the noble succession of prophets of the Lord. Sanday and Headlam have described this well in their comment: "But it is noticeable how quietly St. Paul steps into the place of the prophets and leaders of the Old Covenant, and how quietly he substitutes the name of his own Master in a connexion hitherto reserved for that of Jehovah."⁴

The idea of being a slave of Christ takes an added significance when we think of the fact that He became a slave for our sakes. That is beautifully

stated in Phil. 2:7, where we read that Christ "emptied himself" and "took upon him the form of a servant" (*doulos*). This was necessary for our salvation. Only as we become His slaves can we hope to be used in saving others.

The phrase "slave of the Lord" would carry added significance for the readers of Paul's Epistles because of the current phrase "slave of the emperor." Deissmann points out the frequent occurrence of this phrase in the inscriptions of that period. For instance, a Greek inscription found in Phrygia (in Asia Minor) contains this wording: "Agathopus, slave of the lord Emperor."⁵

All over the Roman Empire there were those who were known as slaves of the emperor. How happy Paul was to write to Rome, "I am a slave of Jesus Christ, the King of Kings and Lord of Lords!" Thank God for the privilege of being freed from slavery to sin and Satan, that we might be Christ's slaves, and His alone. For His slavery spells true freedom.

But while Paul is a slave he is also an "apostle." We get our English word directly from the Greek *apostolos*. As is commonly known, this comes from the verb *apostello*, which means "send on a mission, or with a commission." Hence an apostle is a "sent one." But more than that, he is one sent with a message. The word suggests a messenger-missionary. It is used by the famous Greek historian Herodotus in the sense of "messenger" or "envoy."⁶

SEPARATED UNTO THE GOSPEL

The idea of Paul's special commission as an apostle is further enhanced

³Marvin R. Vincent, "Word Studies in the New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1946), III, 2.

⁴William Sanday and Arthur Headlam, "A Critical and Exegetical Commentary on the Epistle to the Romans" (New York: Charles Scribner's Sons, 1895), p. 3.

⁵Adolf Deissmann, "Light from the Ancient East," translated by Lionel R. M. Strachan (New York: George H. Doran Co., 1927), p. 376.

⁶James Hope Moulton and George Milligan, "The Vocabulary of the Greek Testament Illustrated from the Papyri," etc. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949), p. 70.

by the phrase "separated unto the gospel of God." The verb here, *aphorizo*, means "mark off by boundaries," and so "set apart, devote to a special purpose." Paul was conscious that he was set apart, separated from all other pursuits in life, that he might devote himself wholly to the special purpose of preaching the gospel.

Such a consciousness must grip every preacher if he is to be true to his vocation. Until we are really separated we cannot hope to make a success in the ministry. It has been often and well said that if a person can feel content to do anything else in life rather than preach and teach the Word he does not belong in the ministry. A preacher must have an inescapable conviction that he is called and separated by God to this special purpose.

God's Book

The second verse contains the interesting phrase, "in the holy scriptures." The Greek is *en graphais hagiáis*—perhaps the earliest occurrence of this phrase anywhere. It is noticeable that the definite article is missing in the Greek. This grammatical construction emphasizes kind or quality. Sanday and Headlam have indicated well the

significance of this feature in the passage before us. They write: "In *graphais hagiáis* the absence of the article throws the stress on *hagiáis*; the books are 'holy' as containing the promises of God Himself, written down by inspired men."⁷

In the same vein Vincent says that they are "books which are holy as conveying God's revelations."⁸ They are holy because they contain holy truth.

The word *graphai* simply means "writings," from *grapho*, "write." But in all the fifty or more occurrences of it (singular or plural) in the New Testament it refers to the sacred Scriptures, either the Old Testament or some particular passage in it. Only here do we find the adjective "holy" with it.

The force of this compound expression is clearly indicated by Denney. He writes: "It emphasizes the Divine character of these as opposed to other writings. That is *hagion* which belongs to God, or is connected with the Old Testament as God's book."⁹

⁷Op. cit., p. 6.

⁸Op. cit., p. 3.

⁹James Denney, "St. Paul's Epistle to the Romans," in "The Expositor's Greek Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), II, 585.

A FATHER'S ADVICE

A father, sending his son out into the world, gave him the following rules, without which, he said, he could not hope to get on:

Tell the truth—falsehoods are hard to remember.

Shine the heels of your shoes as well as the toes.

Don't lend money to your friends—you will lose both.

Don't watch the clock; it will keep on going—you do the same.

You do not need clean cuffs every day, but you need a clean conscience all the time.

Don't borrow money, unless you positively have the wherewithal to pay it back; then you don't need it.

—*Sunshine Magazine*

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

CRUSADE ECHOES

Winning a Family

By C. B. Dickerman

"I am going to follow up that call," I reported. "That woman is definitely interested. She told me that their twelve-year-old boy ought to be in Sunday school." My wife and I had been in our new pastorate less than a month. With two ladies from the church to show us the way, we had visited a home on the river twenty miles from town. I asked the ladies about the few families in this sparsely settled rural area. On the way home there was time to make this one quick call on Mrs. B.

Three months later, on the first Sunday in January, I asked how many would pledge to read their Bibles through during the year. Mr. B. was in the service, and promised to read the New Testament.

Since I first called on Mrs. B., I had been out to see them four times and had given them religious literature. Their boy had an important part in our Christmas program. As a result, Mrs. B. and her son had come to Sunday school several times and Mr. B. brought the family to the Christmas program and had been at church a time or two.

Monday night found us at the home for one specific purpose, but how could we bring the conversation

around to the matter of their salvation? The usual rural topics of conversation seemed to demand lengthy discussion. The evening was about gone.

"We've certainly appreciated your presence in our services of late," I blurted, "and I'm glad you're going to read the New Testament through this year."

Mr. B. started on another lengthy discussion, this time dealing with the subject of religion. It appeared that he was erecting his fortifications, as many do, against a personal approach. But the longer he talked, the more apparent it became that here was a sincere seeker after light.

"I quit smokin' several weeks ago," he finally confessed, "but there's one habit I just can't conquer. It's the cussin' habit. I can get along all right without the old tobacco, but I can't keep those evil words from coming out. Oh, my unsaved brother has noticed that I don't talk nearly as bad as I used to. He has even accused me of getting pious."

"No," I agreed, "you can't quit your habits—not in your own strength. But there is one thing I think you have failed to take into account, and that is the grace of God. When you are converted a new Power will come into your life and you will have strength then that you never dreamed of."

The following Sunday night Mr. B., his wife, and son were converted. "It was what you said about not being able to do it in my own strength that

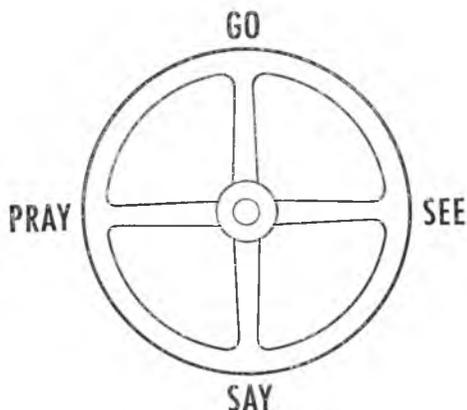
*Secretary, Crusade for Souls Commission.

got me to thinking. I realized I would have to turn myself over to a higher Power, and so I did."

The Crusade pays big dividends.

Here's Something You Can Use

The Endless Wheel



TEXT: Matt. 9: 35-38

- I. JESUS WENT
He went far and near.
If He went, we should go also.
If we go, we will see.
- II. JESUS SAW
He saw the multitude—people
in need.
If He saw, He will help us to see.
If we see, we'll have a message.
- III. JESUS SAID
The cause of His message was
His going and seeing.
The message of Jesus is a mes-
sage of redemption.
We, too, have a message.
If we go, see, and speak, we will
be driven to our knees.
- IV. JESUS PRAYED
If the Son of God saw the need
and wisdom of prayer, how
much more do we need to
pray?
If we pray, we'll go, and the
wheel continues to turn.
H. A. CASEY, *Evangelist*

HOW WE DID IT

During my pastorates, I was especially interested in getting the laymen to read good holiness literature, including, of course, the *Herald of Holiness*. I made it a practice to take an offering for literature each prayer meeting night. Most Nazarenes are accustomed to giving every time they come to church and there is no reason why the prayer meeting should be an exception. There was never any particular pressure, but the offering plates were passed each week.

In one pastorate within a few months we had sufficient funds from this source to pay for a subscription to the *Herald of Holiness*, *Other Sheep*, and *Come Ye Apart* for every family in the church. We announced that after that time they would not have to renew their subscriptions, but that it would be a gift from the church and they could assist through the prayer meeting offerings for literature. In this way we made sure that every church family was receiving the periodicals. We were also able to purchase additional literature and send subscriptions to prospects and others where we felt it would be effective.—ROY F. STEVENS, district superintendent, *Minnesota*.

A PASTOR ASKS

We have received no questions from pastors this month. We trust that the answers to various problems connected with visitation evangelism and the Crusade for Souls have been helpful. If you have a question, please send it in for answering in this column. Address it to the Crusade for Souls editor, PREACHER'S MAGAZINE.

Gibraltars of the Faith

By J. Kenneth Grider*

III. The Gibraltar of Christian Ethics

AWAY BACK THERE, in the fifteenth century B.C., a mandate was given to man. The Ten Commandments, we call it, the Words from Yahweh (Exod. 20:3-17). Eight of these demands are couched in negatives, so that we need to reverse them to get their positive meanings. Some of them, as the sixth and seventh—the ones about murder and adultery—require the depth of interpretation that Jesus gave them, lest they touch only a small percentage of persons. And most of them need contemporaneous application so that the tenth, for example—on coveting—would speak to us moderns in the midst of our twentieth-century thing-mindedness. But there they stand: a brief, trenchant, eternal code for humanity, given by the Creator, who has the right to regulate the creature.

They have been despised by many, as by the Jewish populace in the time of the prophets. They have been flaunted by some, as by the Nazis, who followed Nietzsche's power and greed ethic. They have been disregarded by some, as by the Roman Catholics, who foster the use of images in spite of the second commandment, which forbids them. And they have been opposed by many, as by sinners in general who know all ten and believe in their validity, but who go on breaking themselves upon them.

But for some thirty-three centuries, although despised, flaunted, disregarded, and opposed, they have spiritualized and intensified man's worship of the one God and have fostered proper relations between us humans. The Jews have always regarded them as basic to the moral life. King Alfred made them fundamental to the political laws of early England.¹ They have also been of distinct influence upon American law. Until a few decades ago they always appeared, along with the Lord's Prayer and the Apostles' Creed, on the east wall of Anglican churches—and still, with those other two "Gibraltars," the Anglicans require parents to teach them to all baptized children, as a sort of minimum of Christian knowledge. Other Christian groups, too, of course—Roman Catholic, Greek Orthodox, and Protestant—stress the importance of these Ten Words. They are the groundwork upon which our own Nazarene general and special rules have their foundation, and thus we include them with the Apostles' Creed and the Lord's Prayer in the responsive reading section of our hymnals.² Surely they are the Gibraltar of Christian ethics.

THE VERTICAL COMMANDMENTS

A school child, asked to spell a ten-letter word, misses the whole word if only one of the ten letters is incor-

¹See Clark's "Biblical Law," 1943, p. 43.

²There might be some significance in the fact that, in our newest Nazarene hymnal, and only in it, the commandments are given first.

*Professor, Nazarene Theological Seminary.

rect. So it is with the ten Sinai utterances. A person is guilty of breaking them all if he disregards only one. James has said, "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (2:10, A.R.V.). But although the commandments are interrelated to this extent, they may be studied individually and according to their two groupings.

The first four pertain to man's worship of God. At the outset we are told what is basic: that we are to put God first in our interests—"Thou shalt have no other gods before me." When circumstances went against the Israelites they often lost interest in Yahweh and turned to idols. And this sin of idolatry was their worst, for it was a personal affront to God himself, and not only rebellion against what He had required. We do not make a golden calf, as they did under Aaron, but we need to guard against the stepbrother of idolatry—secularism.

The second cutting edge of this objective law ". . . is by no means a repetition of the first. It forbids a practice which becomes possible only when the One God is believed in and worshiped."³ Taking it for granted that the first one is being obeyed, it forbids making and bowing down before representations of our religious faith. This does not mean that there was to be no religious symbolism, as some have thought, for soon after this commandment had been given God asked them to make Him a sanctuary (Exod. 25:8) and told them to place in it likenesses of heavenly creatures (Exod. 25:19). It means that we are not to make any likeness which we would bow before, using it for worship.

The third commandment, about not taking God's name in vain, certainly forbids what we think of as swearing; but it surely cuts more deeply than that. Elton Trueblood says: "We may therefore say truly that the one ancient commandment which is most completely pertinent to our contemporary predicament is the third. Of all the commandments it hits us hardest. It hits us hardest because it reveals our life at its weakest point and shows us that we cannot be saved except by a return to veracity and urgency. . . . To take God's name in vain means to 'take up for unreality.' It is to express a faith but without enthusiasm."⁴ He also writes, "*The worst blasphemy is not profanity, but lip service.*"⁵

The fourth commandment has probably received more attack than has any of the others. Jesus opposed Pharisaic Sabbatarianism, but some have thought He had no use for the commandment regarding the Sabbath. Yet He surely observed it as God had intended it to be kept, even if He healed on this day and permitted His disciples to pluck a bit of wheat for refreshment. Soon after Jesus' sojourn, however, as a sort of weekly Easter, in order to commemorate the Resurrection and perhaps Pentecost, Christians began to worship on the first day of the week. And we find Paul writing: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. 14:5). So Paul did not mind which day was kept. As it happened, for some three hundred years the seventh as well as the first was kept by Christians, after which time special observance of the seventh was dropped.⁶

³G. Campbell Morgan, "The Ten Commandments," 1901, p. 25.

⁴"Foundations for Reconstruction," 1946, pp. 33-34.

⁵Ibid., p. 31.

⁶See Coslett Quin's "The Ten Commandments," 1951, p. 130.

Luther and Calvin, in their new-found freedom from law, considered the fourth commandment outmoded and did not greatly care whether or not Christians were careful to observe any day as a Sabbath. Later on, however, when Protestants came down to earth, as they did through the Wesleys, they saw that free men in Christ need to abide by certain regulations—and the Lord's day came to be respected.

"The sabbath was made for man," said Jesus (Mark 2:27). It was made for man's benefit. We needed a day of rest from our work, and a day of concentrated worship. The fourth commandment, therefore, seems to arise even from the nature of our human order.

All of the first four commandments, then, have to do with our worship of God. According to the first, He is to have our sole loyalty. According to the second, we are not to bow before representations of our faith. The third requires that all of life be built around the one master motive of serving God with enthusiasm. And the fourth has to do with setting aside a regular time in which to give our day-by-day worship a renewed zest.

THE HORIZONTAL COMMANDMENTS

Even political leaders and scientists, in this hydrogen era, are urging upon us the importance of moral principles. A little while after Hiroshima, Elton Trueblood said, "Every thoughtful person now knows that the major problem of our time is the ethical problem."⁷ Yet in these times many wish to advance their own ideas about ethics. Have we not had Bertrand Russell with us a long time? And the Hollywood set, too, too long? But ethical subjectivism, the view that one may make his own standards, has

had its great foe: that shorthand statement of what is right, especially the last six of its ten cutting edges—the ones about man-to-man relationships.

The first of these horizontal commandments, the fifth of the ten, is a bridge between the two groups, and positively urges honor of parents. When we are children we honor by obeying; when older, by virtue in ourselves and by a kind of reverence toward our fathers and mothers—even if they do not "deserve" it. Noah, in his shame, did not deserve the honor given him by Shem and Japheth, but they were blessed for their ". . . reverent faithfulness which covered the sin of their father."⁸

The sixth commandment, "Thou shalt not kill," is understood by most to mean that we should do no murder, for both capital punishment and killing during war were sanctioned by Yahweh in those very times. But what we most need to remember, in this connection, is that Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not kill; . . . But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: . . ." (Matt. 5:21-22).

The seventh, "Thou shalt not commit adultery," is perpetually applicable in human society. Dean Farrar says, "To speak properly of it [impurity], in words sufficiently delicate, yet sufficiently strong, would require the tongue rather of an angel than of a . . . man."⁹ But Jesus was able so to speak of it, as was Paul—and Dante and Milton. From earliest times this sin, with its cognates, has ruined individual lives, wrecked families, and defeated whole nations. In the Mosaic law it was punishable by the death

⁷Op. cit., p. 9.

⁸Dean F. W. Farrar, "The Ten Commandments," 1907, p. 195.

⁹Ibid., p. 233.

of both offenders. Of it Job says, "For this is a heinous crime; . . ." (31:11). The author of Hebrews declares, "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (13:4). And in Proverbs we read: "Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach shall not be wiped away" (6:32-33).

The eighth commandment, "Thou shalt not steal," begins a series of three comparatively less important ones. "In the Mosaic economy," says G. Campbell Morgan, "violation of any of the first seven commandments incurred the death penalty. This is not so with regard to the last three, . . ." ¹⁰ In the first of these three, property rights are protected. ¹¹ Not many folk commit theft in the usual sense, but what passes for "business acumen," "salesmanship," and "smart trading" might not always be so innocent as it seems. Of theft in general, Morgan writes, "The thief violates the law of toil by attempting to possess without toil, and thus to take from another something for which no equivalent return is made." ¹² Paul admonishes, "Let him that stole steal no more: but rather let him labour, . . ." (Eph. 4:28).

The ninth commandment reads, "Thou shalt not bear false witness against thy neighbour." It would prohibit all kinds of lying, of course, but it singles out the kind which is done so frequently and is so devastating: that in which other persons figure. One is seldom jailed for this sin, although it ruins reputations in short order. Its prevalence is due, in part, to the fact

that it " . . . gives a bit of excitement along with the sense of relative virtue in one's self." ¹³

The last of the Ten Words, the one on coveting, is undoubtedly the most penetrating of the Decalogue, for it alone deals solely with the thought life. ¹⁴ If a person takes another's maid servant, he breaks the commandment regarding adultery. If he takes someone's ox, he breaks the one on stealing. But if he wants to take either, and would if he could, he breaks the tenth.

CONCLUSION

These, then, are Gibaltars of the faith: the Apostles' Creed is the Gibraltar of Christian doctrine; the Lord's Prayer, of Christian devotional life; and the Ten Commandments, of Christian ethics. But in a sense the experience of holiness is the Gibraltar of Gibaltars. It gives added fortification to the Apostles' Creed because, through entire sanctification, the carnal proneness to make an easy, individualistic creed has been eradicated. It fortifies the Lord's Prayer against empty repetition because, through the whole response necessary to receiving and keeping holiness of heart, and through the crucifixion of "self-willedness," which by faith follows that complete yieldedness, one is much better able to pray, "Thy kingdom come"—and mean it. And holiness garrisons the fortification of Christian ethics, those ten Sinai demands, because, through this miracle of purifying grace, accompanied as it is by the baptism with the personal presence of the Holy Spirit, a person is better able to keep the Ten Commandments even in the inwardness which Jesus attached to them.

¹⁰Op. cit., p. 88.

¹¹Marxism, in its principal maxim, denies a person's right to property. See "The Communist Manifesto."

¹²Op. cit., p. 91.

¹³Trueblood, op. cit., p. 93.

¹⁴See George Jackson's "The Ten Commandments," 1898, p. 179.

So You Are Now a Pastor, Son!

(A Letter from a Minister to His Son on the
First Day of His First Pastorate)

DEAR D——:

So this is the great day—your first day in your own pulpit as a pastor. Since I am confined to my bed with a bad cold, I have the rare opportunity of writing to you a letter of mutual celebration.

There is an out-of-print book entitled *Letters of an Old Methodist to His Son in the Ministry*, which I would give a lot to have you read. The book would save many young men from some of the more ludicrous blunders which they are apt to make in their first pastorates. At least I wish I had read it when I first went to ——, when I was nineteen years of age.

While the blood of old men is apt to be too sluggish, the blood of young men is apt to be too fiery. While old men are impoverished for lack of new ideas, young men pop out with so many and so often that their people get dizzy. If old men are apt to be in a rut, young men are apt to be too much like Don Quixote, who mounted his horse and rode furiously in all directions at once.

No young minister can help his youthfulness—he can remedy that only with time. But he can overcome the liabilities of age by frankly acknowledging to himself all those liabilities and being wide awake to the pitfalls.

Not that he should ever call attention to his age, of course. But he should avoid two extremes: first, a swagger of synthetic self-assurance to cover up his youthfulness and prove his maturity. Such an attempt has ex-

actly the opposite effect to that intended. People see through it and are amused; more than ever they will “put it down to his youth.” On the other hand, he should not allow his youth to make him overly timid and self-conscious. But in between these two extremes he should quietly keep a realistic attitude to the matter in his own mind, without “kidding” himself, and frankly realize that he will lead best by being on the modest side rather than the bold side. A quiet deference to the opinions of others, especially older men, will be fitting, and will command respect far more than Rehoboam tactics. He needs to realize the blunt truth that what he can do at forty or fifty years of age—and which needs to be done—without causing anyone to raise an eyebrow cannot be done at twenty or thirty. And there is simply no remedy for this but time. Brilliance and ability will not compensate.

A congregation may respect a young man for his preaching and his spiritual life, his sincerity and character; wise is he to let it go at that. The added respect for his judgment and leadership as an administrator is something else; *that* kind of respect comes gradually. It must be won; it cannot be commanded. Most people give it a bit cautiously to young men in their first pastorate. That is quite natural. If your church board members don't seem to respect your leadership fully at times, don't feel that they are your enemies or that they are necessarily carnal. That kind of respect cannot

be forced out of people by cracking the whip of pastoral authority. The young man who throws such a whip away and forgets where he throws it will gain this kind of respect more quickly.

I write about such matters because they pinpoint the weaknesses and mistakes of my early pastorates. Whether I would have had enough humility (in my youthful cockiness) to have profited by such a letter as this, I don't know. But I believe you will.

Let me more specifically enumerate some of the more flagrant weaknesses of my first years (either before you were born or when you were quite small).

1. Majoring too much on searching evangelistic preaching morning and night. Not enough pastoral instruction and Biblical exposition.

2. Prematurely making confidants out of certain church members, often with embarrassing consequences. (The pastor's wife is in great danger here too.) We cannot know people sufficiently to make confidants out of them in less than a year at least.

3. Becoming so busy cultivating, winning, and nurturing new people that the board members and other stand-bys were neglected, only to find that the very ones on whom I most depended were drifting away from me. Take no loyalties for granted. Keep close to your leaders.

4. Being too wordy in board meetings, homes, everywhere, about my ideas, plans, explanations, *et cetera, ad infinitum*. A pastor can talk too much. Sometimes of course he can forestall criticism by making a timely explanation of his moves and motives. But he must not be so continuously explaining that he ends up by undermining confidence instead of strengthening it. Certainly, too, he needs to "sell" his ideas. But if he floods the market with them he will decrease the de-

mand, until people will finally pass even the good ones by. He can make too many promises, express his opinions too freely, commit himself too readily, and as a consequence spend half his time hopping around trying to get his foot out of his mouth. Along with this is the mistake of raising unnecessary issues. In a board meeting for instance—best to get at the business in hand, get it out of the way with the minimum splurge, and adjourn before discussion gets too complicated. If it does get complicated, be doubly careful of what you say yourself and attempt a postponement of decision rather than attempting to force one through. Of course it is wise to encourage the members to be frank and free in board meetings, but so far as you are concerned be a good listener rather than a prize example.

5. Not giving enough consideration to the opinions and counsel of my laymen, especially the older heads. Our laymen are not simpletons. They like to feel they were elected to the board and to various offices to help run the church and they want to be allowed to do it. A pastor who tries to run the whole "show" will soon be doing it—with a vengeance. Take C——, for instance. Most of my board members were old enough to be my father, and knew more about business and practical affairs than I did—and *they knew it*. I was the only one who lacked sense enough to know it. If I had let the board hold the business reins pretty much in their own hands, and concentrated more on my preaching and visitation, I would have gotten on better.

You see I have learned a few things the hard way. Oh, well, experience keeps a dear school, but fools learn in no other. Don't be a fool.

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Marital Happiness in the Parsonage

By Lora Lee Parrott*

PREACHERS ARE EMOTIONAL CREATURES, capable of bearing the feelings of their congregation, of giving a spark of their own souls as they deliver their hearts to their congregations on a Lord's day morning. They are men who hold a creative genius within their own minds and souls, else they could not produce the materials necessary to successful pastoring. The tensions of church administration, the burdens of pastoral counseling, the constant pressure of producing creative work, and a continuous fight for attendance and financial goals often take their toll on the reserve of nervous energy within the pastor himself. Learning to bear these burdens and to share these tensions is a part of the business of the wife of a minister.

At times your husband will be lauded; at other times severely criticized. Occasionally an abnormal person unnecessarily involves his time. Then there are ill-adjusted people who drain his energy without purpose. There is the unceasing barrage of telephone messages, of emergency calls at all hours, the borrowers of money, the lenders of advice. There is the constant threat of moving, the breaking up of friendships, the separation from loved ones. There are the inquisitive parsonage visitors and the unneeded and unwanted sympathizers. There are the joys and rewards without number, but there are also the thorns and

the crosses. There is a price you pay for being the wife of a minister.

There are inevitable conflicts in the forming of a new home, whether it is in the parsonage or down the street. You must learn the secrets of "give and take" and the techniques of resolving conflict into a lifetime of fellowship and love and service to each other and to God. Marital problems in a minister's home are just as real as those in the home of a schoolteacher or factory worker.

The pastor who lives under considerable emotional tension and strain is often not permitted the luxury of expressing resentment in public. Therefore, there may be times in the home when his ultra quietness or edginess may signify the marriage is doing one of the fundamental functions, that of allowing opportunity for letting off steam within the confines of the home. If your parsonage life is on so fragile a foundation that it cannot endure except with the artificial niceties of the workaday world, then it can stand considerable improvement. As long as your love is secure, chalk off any eccentricities of behavior to the fact that the home atmosphere is relaxed enough to encourage him to let off the excess steam which he has created and held down within.

The only successful way to handle the obstacles in the road to a happy married life in the parsonage is to learn the technique of praying things through and talking things out. To

*Pastor's Wife, Flint, Michigan.

harbor misunderstanding or to allow resentment to develop is the sure beginning of a breach. But to calmly talk out the problem, centering the discussion on the issue, rather than the person, is an expression of real adult emotional maturity. A more secure foundation for the marriage and a broader outlook of happiness for the future are the result of these prayers and talks. As time progresses, these misunderstandings, obstacles, conflicts, or whatever you want to

call them, become fewer, less violent, and further separated. A conjugal fellowship unites with romantic love to form a sterling marital relationship.

Real happiness in the parsonage does not come by ideal circumstances; it comes when two people, eager in God's service, have learned enough about each other to love in spite of shortcomings, in spite of unpleasant surroundings, in spite of long, hard days at work.

My Prayer for You

O God, our Father, we thank Thee for Thy providential care, that we can look to Thee for the help we need in times of distress and uncertainty.

We thank Thee, too, for the comfort of the Holy Spirit, for Thy abiding presence, never drear nor hopeless, but filling our hearts with warmth and blessing and hope. How wonderful to know Thee and the power of Thy might!

May we recognize some fundamental truths as we live in this changing and challenging world of today. Help us as parents, who are inclined to say, "Our boys and girls aren't going to have to work as hard as I had to work," not to do them this great injustice, allowing them to feel that life is coming easy. Lord, help us to build into them a fiber of character that is tough and will stand whatever trials we have as individuals and as a nation.

Help us to realize that we must re-emphasize with our children that "the worth-while things of life have to be bought at a price." May we give more attention to discipline and the relation of discipline to freedom. May we ourselves be examples in the deepest sense, that we might obtain freedom in other things in life that are worth while.

Give us courage, Lord, to face the tremendous challenge that life presents to us. May we humble ourselves to do Thy will and be faithful to all our responsibilities. We know that only the courageous are free and can fight the good fight of faith and bring the blessings promised to Thy children. How we thank Thee that these blessings are ours today, and every day! We surrender ourselves to Thee in complete consecration, dear Lord. "Not my will, but thine, be done." Help us, our Father, not to seek an easy way but to work, and work hard, if we would be victorious and happy. All this we ask in Jesus' name. Amen.

Mrs. R. T. Williams, Sr.
Bethany, Oklahoma

Hospital Visitation

By Virgil L. Sprunger*

THERE IS HARDLY anything more rewarding than the pastor's "hospital ministry." This ministry is rewarding to both the patient and the patient's family, as well as to the minister and the church he serves.

There is perhaps no more receptive period in the lives of those the minister seeks to serve than that during the times of illness. Many of the finest contacts for the church will come through this phase of a pastor's ministry. People can be made friends of the church who previously may have tended to be indifferent to the church.

If diligently pursued, this ministry can lead to at least as many contacts outside the church as it does within it, if not more. All such contacts can and do prove valuable to the church. Certainly not all will become members of the church. The effectiveness of the pastor's hospital ministry will be greatly reduced if he uses this ministry merely as a means of securing contacts for his church. The minister's true goal in this, as well as in all phases of his ministry, must always be to help people. His very calling implies that the minister is to serve.

A prime qualification of the minister is that he must be sincere in his desire to help people. Nearly anyone can detect insincerity, especially those who are ill. A real concern for the sick has a way of building a bridge of

help and understanding from the minister to the one in the hospital bed.

A genuine love and appreciation for people will keep this work from becoming a drudgery. The more the minister meets people in the hospital and there ministers to their needs, the more he will want to do so. As one sees those who are ill strengthened and helped, the good feeling which comes to the heart of the minister is ample reward.

Perhaps a few illustrations from my actual experience will best illustrate the wonderful possibilities in this area of our ministry. Too, the illustrations may help to serve in giving advice and point out some of the areas where great care must always be exercised.

It is not the purpose of the writer to be boastful in this presentation, but merely to offer helpful suggestions which have come to him through the avenues of experience. It is fully realized that this presentation is not exhaustive. Its main purpose is to suggest the fruitful possibilities in this area of the minister's task.

This first case I wish to present is the case of Norma M. Norma was in a serious automobile accident in May of 1953. At that time she suffered a neck injury which has paralyzed her since that time. When I received the call about the accident, she was not expected to live for more than three or four days. This presented several problems both concerning immediate

*Pastor, Lima, Ohio.

action on the part of the minister and also concerning future action, depending upon the outcome. Upon arrival at the hospital, my first concern was to minister to her immediate needs. The oxygen tent immediately told me that the accident had indeed been a serious one and that my first call would need to be brief. It would, however, need to contain adequate spiritual help for the situation at hand. It was my responsibility, as her minister, to realize the situation at a glance, and to give spiritual and physical encouragement without either being shallow or, on the other hand, revealing to her her true condition. Since, upon entering her room, I did not know whether she had been told or not, my help to her had to be positive without giving false hope and at the same time not be negative so as to kill all hope. The Lord will certainly help in the making of such decisions. My first call on Norma was just a few brief moments, in which she gave me her testimony and in which I offered a prayer for God's presence to be with her in her present time of need.

My next step was to determine Norma's true condition, so that I might best minister to her and her family. This I did through a conversation with the doctor. The information I received from him was strictly confidential. Unless especially chosen for the task, the minister's task is certainly not to tell the patient about the diagnosis the doctor has made. This trust that a doctor can have in the minister is certainly invaluable in the best performance of the minister's task. It is a confidence which personally I cherish very highly.

During the period of the first five or six days, my calls upon Norma were very frequent, perhaps two to three times a day. This meant much to her and certainly was received well by the hospital staff. As time stretched into

two or three weeks, my calls were made on the basis of about one a day. Now the time has lengthened into a little more than two years since Norma was first injured. During that time there have naturally been times when Norma was discouraged. My task has been to encourage her. The length of time itself is a source of discouragement. Also, during this length of time I have been permitted to give her Communion. This has helped her to feel the interest of the church as well as her relationship to her church group.

While it has been my prayer that my calls to Norma would prove a blessing to her, I know that she has often been a source of inspiration and blessing to me. Certainly not to be discounted have been the many opportunities that have come to me for serving those who have shared a room with her at some time or other. Among them was the Bob and June K. family. Prior to my contact with them, they had not had any contact with a Nazarene minister. One day while making a call on Norma, June was undergoing surgery. Thus my first contact with this family was to remember both June and her husband, Bob, in my prayer.

Just a few weeks later Bob had his left leg amputated just below the knee as a result of an accident. This presented another series of experiences. Because of my previous contact with the family, I was asked to visit Bob. This was to be a long process, as a considerable amount of skin grafting was needed.

The uncertainty of the outcome of some of these graftings led to several occasions in which Bob was really discouraged. This called for a type of encouragement other than a single statement saying that Bob would soon be out again. Too, when he would get out, there would be the adjusting to

the artificial limb. These were all serious aspects in this hospital situation.

In addition, Bob's mental and spiritual approach needed to be considered. I soon discovered this family to be a closely knit family. Bob and June lived close to each other as husband and wife. Their three children were near to Bob's heart, and his extended absence from them certainly added to the problems that now faced Bob each day as he lay in his hospital room. These life situations often demand more than the administration of medicine, as important as that is. I endeavored to meet the needs in this case by short daily visits. These visits were used to give the patient a chance to tell me what was on his mind, which in turn helped me to know what to say and how to pray. Great care was used in not touching the bed or in any way jarring it, so as to cause unnecessary pain. Before each of his surgeries, I made it a point to pray with Bob and to assure him of my interest in both him and his family.

Part of my ministry to him, of course, was to keep his wife encouraged, so that she could help him as she came to visit him. Often I would try to help them both at the same time when my call found them together. One such occasion arose just a few minutes before a surgery was performed upon his leg. Several weeks had gone by since his coming to the hospital. He had missed being home with his wife and family. Too long periods of separation tend to bring feelings of despondency to either the wife or husband who are devoted to

each other. This seemed to be the feeling that I found as I called that morning. After talking with Bob and June for a few minutes and expressing my concern for them, especially as it related to their immediate problem, I prayed that God would help through this surgery and soon make it possible for them to be together again. This God did. Bob was able to go home for a few days before another operation on his leg was necessary. In addition to this answer to prayer, I was rewarded amply one day as I came into Bob's room. Bob told me that on many occasions his problems or questions had been answered during my visits. He wondered how that could happen. A testimony then was in order giving God praise, for indeed God had helped as I was attempting to minister to this family.

With the help of the Lord, I have been able to give help to Catholic people as well as to nearly every Protestant denomination. My first interest has been to help, not to make Nazarenes of them.

My contacts with the doctors have been a source of help in my work. It has always been important to me to guard well their confidences to me. It is always my aim to keep as well informed as possible. When in need of information, I have found the doctors to be co-operative with me. My relationships with them have certainly aided in a great way my ministry in the hospital room.

This is an enjoyable work. I hope every reader will be benefited by this brief report of an area of my ministry which I have found to be intensely interesting and extremely worth while.

Out of the clouds that hang over us come often the tenderest voices of divine love, the most precious disclosures of divine grace.

—J. R. MILLER

Steps in Sermon Preparation

By Lawrence B. Hicks*

IN MY MORE MATURE MINISTRY of the Word I find myself attracted more and more to strictly expository preaching. I find it tends to encourage my own heart as well as bless and strengthen my flock. It occurs to my mind that, after all, we must base our belief, our ethics, and our hope on a strict "Thus saith the Lord." I am happy to try to set forth my process in the preparation of an expository message, with the prayer in my heart that the Holy Spirit will use it for some good somewhere.

I

First, I shall deal with the methods I use in obtaining the passage. I do much preaching by series, trying to cover whole books or at times major themes in books. Not too long ago I preached a Sunday morning series on the Decalogue, with profit to myself, to my local congregation, and our Sunday morning radio congregation.

Having settled on the desired passage, I proceed to the first real step in good expository preaching. What does the passage actually say? What do the words really mean? What does the original Greek say, if the passage is a New Testament one? (In this article we shall deal with a New Testament passage.)

In establishing the verbal veracity of the passage I like to read it first in the King James Version. Then I like to read it in Revised Standard,

Phillips, Godbey, Wesley, Weymouth, and Goodspeed. I like to note how many of these agree in word meaning. Next I turn to the Greek passage itself. Any doubtful words I like to check in at least two Greek lexicons, including of course Thayer's. I like then to see what Vincent, Robinson, Wuest, and Nicoll have written about that word over which I am working. I then like to take the *Englishman's Greek Concordance* and note how many times the word appears in different places in the New Testament. In this search of the *Greek Concordance* it is profitable as well as interesting to notice the various shades of meaning the word has and how these various shades of meaning are used in different passages in the New Testament. This foundational work done in word meaning, I like to see which meaning best fits into the actual context of the passage.

II

Step number two in expository sermon building is the commentary check. I like to scan through com-

Some ministers have difficulty in preparing their messages week after week. Not the least of the hindering factors is the lack of a pattern of operation or approach to the task at hand. It seems to your editor that it might help if we would ask some of our successful pastors just how they go about building a sermon. For the next several months we shall be hearing from these men. If you find, after reading a few of these, that your method has some unique features, we invite you to contribute to the series. Not over 1,700 words, please.—Ed.

*Pastor, First Church, Ashland, Kentucky.

mentaries of both Arminian and Calvinistic background. I personally use Adam Clarke, Albert Barnes, Matthew Henry, Peter Lange, Joseph Benson, Gray and Adams, Ellicott, the *Pulpit Commentary*, and Wesley's *Notes on the New Testament*. In this same field of the commentaries I like to check with various Bible teachers who have done one-volume works on various books in the Bible, like Ironsides, Seiss, Newell, DeHann, Peters, and others. Having noted what the commentaries say the passage means, I try to fit their ideas into my first step of the actual word meanings. I am now ready for step three.

III

Step three is in the preaching of the pulpit masters. I like to see what other great pulpiteers of the past have said on this passage. Oh, the richness of this almost inexhaustible mine of wealth! I like to check what these holy men preached when and if they "took this passage." I use Spurgeon, G. Campbell Morgan, John Wesley, F. B. Meyer, Alexander Maclaren, Frederick Robinson, A. B. Simpson, Munsey, and others. I try to note how these men handled my passage. I now, with the conclusion of step three, have begun to "rough in" my outline. In fact it is well-nigh complete by this time.

IV

Step number four is of utmost importance. How does my interpretation of the passage fit into our theology? Here is an exceedingly exact step. We must preach a truth that is constant, positive, scriptural, and noncontradictory. Here again I like to check with both Arminian and Calvinistic theologians. I find much help in both the Hodges, Charles and A. S. Hodge. I like to see what Dr. Wiley has said about this doctrine that is beginning

to express itself in my sermon. I sometimes check Curtis and Finney as well as others. I now begin to feel more certain of myself. I feel I have satisfied my mind as to the real, unbiased, literal meaning of the words in my passage. I feel that I am fairly sure as to its meaning in the whole connection of inspiration. The commentaries have given me this foothold. They have shown me the historic background and have further established word meanings in my mind. I begin to feel a warmth inside as I sit in Westminster with Morgan, or in Metropolitan with Spurgeon, or in St. Mary's with Wesley. I sometimes approach weeping or shouting grounds as I sit at the feet of the saintly Meyer. I catch fire with the oratory of Munsey or Carradine or Lee. I begin to feel that I have an anchor when I find Hodge, Wiley, Curtis, and other theologians "line up with me" in my doctrine.

V

Step number five is the grinding of the meal. I am aware that many who will hear my message do not understand the technical terms in which I have read and worked. I am well aware that they know no Greek. I know that their hungry hearts reach, not for theory, or philosophy, or history, but for "bread." I now try to say what I want to say in language they understand. I want to preach so that the little lad who sits on the front pew, a-swinging his feet, looking up at me in a sort of hero worship, will understand what his pastor is talking about. I want to face that retired minister of another denomination, who will be listening, with a sureness of facts and a correctness on theology that will prove a gadfly to his mind, even though he disagrees with my idea.

Some may wonder why I have said

nothing of prayer in my steps toward the completion of an expository message. I try to season it all the way in prayer. I try to remember that my desk is an altar. I pray for the blessed Holy Ghost to direct me as I read, ponder, search. I firmly believe that He does.

I make a rather full and comprehensive outline. I take it to the pulpit with me. I do not try to conceal it from my congregation. I use notes

in the pulpit freely. I am dealing with eternal things; I just cannot trust my finite mind too far!

For inspiration I pray and trust God as I sit in the pulpit. I let my illustrations arise as I preach. I let whatever oratory that my fall into my presentation come from the voice of God in my heart. I know I need to impart His truth. I try to ascertain "the mood of the Spirit" and fit that mood.

Illustrations:

FAITH

Faith is the live wire along which travels the shock of life; and the golden achievements of Hebrews 11, the mightiest miracles of the world, all were wrought, not by merely saving faith, but by the power that grasped and lived the Word of God, all down their years. Faith is belief in action, and the action can grow until it covers all that God has said.—D. M. PANTON.

PREPARING TO DIE

I shall never forget hearing Wade C. Smith tell of his experience while in a plane crossing the English Channel. Scarcely had they left London than he had a distinct impression that he should speak to the pilot about his soul. Again and again came that still, small voice telling him to speak to the pilot. Suddenly they ran into a thunderstorm, and the plane was grounded at an emergency field. The passengers got out and walked about while the pilot stood apart from the rest. Walking over to the young man, Mr. Smith questioned him about his soul, found him ready to yield to Christ, and led him to the Saviour. With what joy he saw the young man wave good-bye at the French airport a little later, holding one hand over his heart, and another pointing to the sky as if to say, "I'll see you up there"! Returning to London some days later, Mr. Smith bought a paper. There, in screaming headlines, was the account of a plane crash. The young pilot whom he had led to the Lord headed the list of the dead.—*Selected.*

PRAYER

Michelangelo once called upon his young pupil Raphael. The latter was not in his studio, but there was a cramped, meager design of his on the canvas. Michelangelo drew with a piece of chalk underneath the poor sketch a bold, sweeping line, and added the word, *Amplius*. When Raphael came in he took the hint, changed his style, and became one of the first of immortal painters. Is not this the trouble with our prayers? They are cramped, meager, narrow, selfish, revolving largely around ourselves and our immediate relatives and friends? Would not the Master write over them, *Amplius! Amplius!* Wider and wider! Broader and broader! Deeper and deeper! More and more! Listen to His challenge: "Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not" (Jer. 33:3).—*Selected.*

KINDNESS

Sir Wilfred T. Grenfell, of Labrador, felt that the continuous stream of patients awaiting his services often demanded extraordinary sympathy, and sometimes there was the tendency to become irritable. To check this, he was in the habit of giving a prominent place in his surgery to these words:

*He did things so kindly,
It seemed His heart's delight
To make poor people happy
From morning until night.*

SERMON WORKSHOP

Contributed by Nelson G. Mink*

NEW YEAR'S THOUGHTS

"God, our Vanguard and Rearguard"

Text: *For the Lord will go before you; and the God of Israel will be your reward* (Isa. 52:12).

"New Year Harp Strings"

Text: *And I heard the voice of harpers, harping with their harps* (Rev. 14:2-3).

"Armor the Christian Needs for the New Year"

Armoury—Eph. 3:14-21

Words on a statue in West Virginia: "He worked as if he would live forever; he lived as if he would die tomorrow."

"Tomorrows"

Pharaoh and his "tomorrow." Felix and his "tomorrow." The rich fool's "tomorrow."

THE NIGHT OF THE STORM

It was a wild, stormy night in Scotland. The old saint lay suffering and dying. His daughter came with the Bible, saying, "Father, will I read a chapter to ye?" The man was in much pain. He moaned. Then he said, "Na, na, lassie. The storm's up noo; I theekit (thatched) ma hoose in the calm weather."—Selected.

THE WHOLE FAMILY

"The most beautiful sight from the pulpit is a whole family seated together in a pew. The church service is not a convention, that a family should merely send a delegate."—JOHN ANDREW HOLMES.

*Pastor, Oxford, Pa.

THIS IS ALSO ACCEPTABLE

The inmate of an old people's home hobbled into the service. To one of the visitors she said: "I can't hear a thing, but I want them to know how I am voting."—Anon.

THE BIBLE LIFT

Bishop Ryle asked a colporteur if many people in the basements read their Bibles. "No," he replied, "as soon as the Bible goes in, the people move to the top flat." "Quick and powerful" (Heb. 4:12).—Selected.

FOR THE BULLETIN BOARD

"Take time by the forelock; he is bald behind."

"Eternity gives nothing back of what one leaves out of his minutes."

"You can't change the past, but you can ruin a perfectly good present by worrying about the future."

"Fear is unbelief parading in disguise."

"Worry: Interest you pay on trouble before it is due."

—Selected

WORDS

At the home where he regularly delivered eggs, the man was late a day. The customer berated him for his tardiness. When she had spoken all she pleased, he answered, "I am very sorry, lady, if I inconvenienced you, but yesterday I had the misfortune to bury my mother."—C. L. HOWLAND.

A Watch-Night Service

THEME: "The Voice of the Days"

TEXT: *I said, Days should speak, and multitude of years should teach wisdom (Job 32:7).*

- I. YESTERDAY SPEAKS. It says:
"Avoid mistakes made this year."
"Time wasted can never be brought back."
"I am gone forever."
"Now that I'm past, forget me. Take hold of today."
- II. TODAY SPEAKS. It says:
"I am short."
"Turn me to the best advantage."
"If you ever do anything, it will be today."
- III. TOMORROW SPEAKS. It says:
"Trust me with God."
"Today has enough cares of its own."

"All our tomorrows must pass God before they reach us."

NELSON G. MINK

Preaching Program—1956

We are quite confident that the presentation of a preaching program through the PREACHER'S MAGAZINE for the entire year is beneficial. The value of such a program is increased when it is presented by one person, giving his subjects and outlines very much as he has preached them during the course of a year. We are indebted to Dr. E. S. Phillips, pastor of the First Church of the Nazarene, Bethany, Oklahoma, for the outlines for 1956. Dr. Phillips is a successful pastor and his pulpit ministry is rich and rewarding. We commend to our readers the outlines in this issue and those to come in the next eleven months.—Ed.

Sermon Subjects for January

By the Editor

II Timothy 2:1-6

Scriptures

1. v. 1, *My son, be strong . . . in Christ Jesus.*
2. v. 2, *The things that thou hast heard of me . . .*
3. v. 2, *Commit thou to faithful men, who shall . . . teach others also.*
4. v. 3, *Endure hardness, as a good soldier of Jesus Christ.*
5. v. 4, *No man that warreth entangleth himself with the affairs of this life.*
6. v. 4, *That he may please him . . .*
7. v. 4, *Chosen . . . to be a soldier.*
8. v. 5, *A man . . . is . . . not crowned, except he strive lawfully.*
9. v. 6, *The husbandman . . . laboureth . . .*
10. v. 6, *Must be first partaker of the fruits . . .*

Subjects

1. CHRISTIAN STRENGTH FOR MAN-SIZED TASKS
2. THE WORTH OF CHRISTIAN WITNESS
3. THE CHAIN REACTION OF THE GOSPEL
4. BASIC TRAINING FOR THE CHRISTIAN WARFARE
5. UNENCUMBERED SOLDIERS OF CHRIST
6. THE SUPREME PURPOSE OF LIFE
7. DRAFTED TO A GLORIOUS WARFARE
8. THE RULES OF THE GAME
9. KEEPERS OF THE VINEYARD
10. THE FIRST TASTE OF RIPENED FRUIT

January 1, 1956

Morning Subject: THE CHRISTIAN'S GUIDE

TEXT: Romans 8:14

INTRODUCTION:

- A. David Riesman in his book *The Lonely Crowd* divides American people into three groups: (1) traditional-directed people (by ancestors), (2) inner-directed people (by ideals), and (3) other-directed people (by others).
 - B. The natural man is limited to one of these three.
 - C. The Christian believes in the guidance of the Holy Spirit in all of life's relationships.
- I. IN RELATIONSHIP TO THE PAST
 - A. To the veracity of our traditional beliefs
 - B. To the quality of past standards and ideals
 - C. To the rigidity of our devotion to God alone
 - II. IN RELATIONSHIP TO THE PRESENT
 - A. Relationship to our fellow man
 - B. Relationship to our vocation
 - C. Relationship to our possessions
 - III. IN RELATIONSHIP TO THE FUTURE
 - A. For life's tomorrows are unpredictable
 - B. For life's tomorrows are uncontrollable
 - C. For life's tomorrows are unforeseeable

E. S. PHILLIPS

Evening Subject: BE ON YOUR GUARD

TEXT: Habakkuk 2:1

INTRODUCTION:

- A. New Year's is a time for framing new resolutions.
 - 1. Most resolutions are negatives.
 - 2. Moral conduct built only on positives.
 - B. Subversive forces seek to undermine foundations of moral life. Therefore, like Habakkuk, we need to be on our guard.
- I. WE NEED TO GUARD OUR CONVICTIONS
 - A. Personal convictions
 - B. Denominational convictions
 - II. WE NEED TO GUARD OUR CONDUCT
 - A. That which exerts a voluntary influence
 - B. That which exerts an involuntary influence
 - III. WE NEED TO GUARD OUR CITADEL—THE HEART
 - A. Guard it against the paralysis of anxiety
 - B. Guard it against the cancer of wrong attitudes
 - IV. WE NEED TO GUARD OUR CONSECRATION
 - A. By re-examination of our hearts
 - B. By reaffirmation of our vows

E. S. PHILLIPS

January 8, 1956

Morning Subject: A PROFITABLE RELIGION

TEXT: I Timothy 4:8

INTRODUCTION:

- A. Some argue religion is good only as death insurance.
- B. But man needs a religion (religious experience) now, for three reasons.

I. FOR LIFE'S PROPER EVALUATION

- A. The natural man evaluates life materialistically.
 - 1. In the sense of its prolongation
 - 2. In the sense of its gratification
 - 3. In the sense of its accumulation
- B. Only religion can cause him to evaluate life spiritually.

II. FOR LIFE'S PROPER PARTICIPATION

- A. All life is a divine impartation.
 - 1. Physical life
 - 2. Spiritual life
- B. God's purpose for us is a full life by a divine transformation.
 - 1. Inner transformation of heart
 - 2. Outer transformation of life

III. FOR LIFE'S PROPER CONTINUATION

- A. Physical life proceeds to point to declination.
- B. Spiritual life proceeds to eternal continuation.

E. S. PHILLIPS

Evening Subject: WISE COUNSEL

TEXT: Matthew 6:24-34

INTRODUCTION:

- A. The field of counseling is expanding today into all areas of life.
- B. It is important to give attention to the counsel of Jesus, the expert Psychiatrist.
- C. In this text He deals with three phases of His kingdom.

I. ITS GRAMMAR ("SEEK" IS A VERB.)

- A. It is active; it urges pursuit.
- B. It has an object. Verses 31 and 33 set forth contrasting objectives.

II. ITS GEOGRAPHY

- A. It has reality within.
- B. It has reality without. Change a man within and you change his world without.
- C. It has reality above—His eternal kingdom.

III. ITS MATHEMATICS

- A. It has addition—adding to life.
 - 1. It adds things with temporal value.
 - 2. It adds things with eternal value.
- B. Some think religion is a process of subtraction—taking from life.

E. S. PHILLIPS

January 15, 1956

Morning Subject: DO YOU WANT TO PLEASE GOD?

SCRIPTURE: Hebrews 11; TEXT: Verse 6

INTRODUCTION:

- A. Give brief resume of seven factors which are displeasing to God (Prov. 6:16-19).
 - B. Hebrews 11 mentions sixteen persons who had one thing in common which pleased God—faith.
 - C. The faith which pleaseth God incorporates these characteristics.
- I. IT IS AUDACIOUS—IT DARES
 - A. It dares to obey God's commands (Heb. 11:8).
Illustrated by daring acts of Noah, Abraham, Joshua, etc.
 - B. It dares to do the unconventional (Heb. 11:26, 30).
 - II. IT IS ASSERTIVE—IT DECLARES
 - A. It declares its objective (Heb. 11:14).
 - B. It declares its convictions (Heb. 11:24-25).
 - III. IT IS ACTIVE—IT DEMONSTRATES
 - A. It demonstrates by a wordly apartness (Heb. 11:7, 27, 29).
 - B. It demonstrates by spiritual accomplishment (Heb. 11:33-39).

CONCLUSION:

You will exclaim, like Samuel Morse when in 1844 he sent the first telegraph message, "What hath God wrought!"

E. S. PHILLIPS

Evening Subject: OBEY WARNING SIGNALS

TEXT: *How shall we escape, if we neglect . . . ?* (Heb. 2:1.)

INTRODUCTION:

A doctor, beside a dying man, said, "The greatest tragedy a doctor faces is to see a man die unnecessarily."

The apostle gives examples of those who neglected God and suffered punishment, then asks, "How shall we escape?"

- I. THE PENALTY OF LOST OPPORTUNITIES
 - A. Opportunities for personal spiritual advancement.
 - B. Opportunities for promoting spirituality in others.
- II. THE PROCESSES OF SIN'S HARDENING
 - A. Hardening by sinning against light.
 - B. Hardening by rejection of overtures of mercy.
- III. THE PAYMENT OF SIN'S WAGES
 - A. For sin is expensive to the individual.
 - B. For sin is expensive to the nation.
- IV. THE PAIN OF SIN'S TORMENT
 - A. Sin gravitates to suffering as a law of nature.
 - B. Sin gravitates to suffering as a law of God.

CONCLUSION:

David Browning was asked about people living in the crater of a volcano, "Isn't there danger of eruption?" He replied, "They will be safe if they don't neglect to heed the warning when it begins to rumble."

E. S. PHILLIPS

January 22, 1956

Morning Subject: A GOD OF ACTION

TEXT: I Kings 18:24

INTRODUCTION:

- A. Religion reduced to its basic element is a man choosing a god.
- B. There are many gods today: power, possessions, state, security, success, self.
- C. The god "self" has many devotees. Paul, in Gal. 5:19-21, enumerates the sins which result from the worship of "self."
- D. The true God today must possess certain characteristics.
- I. HE MUST BE ONE TO WHOM I CAN GIVE MYSELF WITHOUT VIOLATING MY RELATIONSHIP TO ANY OTHER HUMAN BEING.
 - A. All human beings are members of human race, therefore impossible to worship any without violating that relationship.
 - B. The sin of idolatry is worshiping someone or something less than God.
- II. HE MUST BE ONE WHO GIVES AS MUCH AS OR MORE THAN HE DEMANDS.
 - A. What does He demand? My all.
 - B. What does He give? His all.
- III. HE MUST BE ONE WHO CAN ENTER INTO MY EVERYDAY LIVING.
 - A. Who comforts in life's sorrows.
 - B. Who supports in life's strain.
 - C. Who fails not in life's crises.

E. S. PHILLIPS

Evening Subject: DELAYED ACTION

TEXT: *When I have a convenient season . . .* (Acts 24:25).

INTRODUCTION:

- A. God uses agencies to convict men.
 - 1. Agency of a Spirit-filled life
 - 2. Agency of a Spirit-filled message
- B. God presses for decisions now, but man presumes on God's mercy and delays action.
- I. HE DELAYED BY FACING CONVICTION WITHOUT YIELDING.
 - A. Conviction is an indictment of God.
 - B. Conviction indicates a need.
 - C. Conviction should inspire repentance.
- II. HE DELAYED BY FAILING TO RECOGNIZE A DIVINE VISITATION.
 - A. God visits in time of sickness.
 - B. God visits in time of bereavement.
 - C. God visits in time of revival.
 - D. God visits in time of calamity.
- III. HE DELAYED BY FEARING OPINIONS OF OTHERS.
 - A. Fearing opinion of companions.
 - B. Fearing opinion of fellow associates.
 - C. Fearing opinion of general public.

E. S. PHILLIPS

January 29, 1956

Morning Subject: A COMMAND OF GOD

TEXT: I Peter 1: 16

INTRODUCTION:

- A. Recently I read that our age is classified as "The Age of the Asterisk," meaning the age of references needing footnotes to explain.
- B. The commands of God are always in the "Age of the Period," speaking with authority and finality.
- C. Six reasons why we should obey this command to be holy.
- I. IT IS A REQUIREMENT WE MAKE OF OURSELVES.
 - A. Every man intuitively knows the kind of life he should live.
 - B. Notwithstanding natural goodness, without holiness man knows there is a lack.
- II. IT IS A REQUIREMENT FOR TRUE HAPPINESS.
 - A. True happiness is not determined by circumstances.
 - B. True happiness results from right relationship to God, to things, to others.
- III. IT IS A REQUIREMENT FOR REAL ATTAINMENT.
 - A. Carnal disposition—temper—inclination limit personal development.
 - B. Only sanctified persons can rightly fulfill mission in life.
- IV. IT IS A REQUIREMENT FOR VICTORIOUS CHRISTIAN LIVING.
 - A. Reverses carnal human tendencies.
 - B. Enables us to live above tug of environment.
- V. IT IS A REQUIREMENT FOR FELLOWSHIP WITH GOD.
 - A. How can two walk together unless they agree?
- VI. IT IS A REQUIREMENT TO BECOME A RESIDENT OF THE CITY OF GOD.
 - E. S. PHILLIPS

Evening Subject: ABANDONED BLESSINGS

TEXT: I Samuel 9: 2

INTRODUCTION:

The history of the life of Saul should be a lesson to all people that God's blessings can be forfeited.

- I. GOD HAD SIGNALLY BLESSED SAUL.
 - A. Physically
 - B. Temperamentally
 - C. Spiritually
 - II. SAUL GAVE EVIDENCE OF THESE BLESSINGS.
 - A. By a changed heart (I Sam. 10: 6-9)
 - B. By a changed life (verse 11)
 - C. By a deep humility (verses 14-16, 22)
 - D. By absence of retaliation (11: 13)
 - III. SAUL GAVE EVIDENCE THAT HE ABANDONED THESE BLESSINGS.
 - A. By his disobedience (15: 3-15)
 - B. By his pride (13: 9)
 - C. By his jealousy (18: 8-9)
 - D. By his own testimony (28: 15)
- E. S. PHILLIPS

GRATITUDE OR GRUMBLING IN 1956?

SCRIPTURE: Luke 13:10-17

TEXT: Luke 13:12-13

INTRODUCTION:

In this "sample case" of the glorious things wrought by divine compassion and power there are three pictures which can help us to choose which attitude we shall adopt during the coming year.

I. A WOMAN HELPLESS, BUT NOT HOPELESS

Apparently her trouble was a permanent curvature of the spine—as a Christian doctor, Luke senses a deeper cause, "a spirit of infirmity." In the mystic region of personality where soul and body meet, a paralysis, a satanic frustration; a spirit of infirmity but not an infirm spirit! Helpless, but not hopeless.

A. She knew her duty—in spite of affliction, personal appearance, exertion needed, perplexity of mind, "in the synagogue." Habitual worshiper, where others have only excuses and not reasons for absence.

B. She lived in hope—"could in no wise lift up herself."

C. She had preserved her faith—"a daughter of Abraham"; not because of nationality, physical appearance, but the possession of the same quality of faith—she believed God was still a present help in trouble.

II. A SAVIOUR AS LOGICAL AS HE IS LOVING

A. In all the miracles of Jesus, compassion and common sense are blended.

B. In four words we see the loving compassion of Jesus.

1. "Saw." Love's vision—a man's character is revealed by the things he sees; Jesus always had eyes for the suffering ones.

2. "Called." Love's association—some would avoid the grotesque, the physically repulsive. Jesus never.

3. "Said." Love's inspiration—"Thou art healed . . ." before the work was done. Love always inspires faith.

4. "Laid his hands . . ." Love's transformation—"she was made straight."

C. That love is also logical.

1. Jesus recognized that sickness does not come from God.

2. Sunday is a sacred, but also a sensible, day. Jesus liberated "Sunday" but gave no room for license.

3. He recognized that hypocrisy and destructive criticism are inseparable. "Thou hypocrite," less for a human being than a beast, less for others than self-interest.

III. A LIFE DELIVERED AND DEDICATED

A. "She was made straight, and glorified God." The afterward of saving grace is always all-important. We are delivered to glorify God.

- B. Possible to be wonderfully saved and yet live for self in many aspects—to be “living thieves.”
- C. Illus. of ex-jockey in Bible class hearing of Jesus entering Jerusalem on unbroken colt, controlling it amid crowds, etc., said, “My, what hands He must have had!” He still has the same hands to make us straight in character, life, and worship throughout 1956 and to eternity.

ALBERT J. LOWN, *Pastor*
Lisburn Church, N. Ireland

IF I HAD BUT A YEAR TO LIVE

TEXT: *Set thine house in order* (Isa. 38:1).

INTRODUCTION:

- A. Life becomes cluttered with things, easy to lose the way.
 - 1. Every contact in life has an influence upon us.
 - 2. Our courses have been altered by time and circumstances.
 - B. Our egos are bolstered by the successes of life.
 - C. If we knew that we had but a year to live, our props would be swept away.
- I. I WOULD MAKE SURE I WAS RIGHT WITH GOD
- A. The Bible declares the importance of being right with God (Matt. 5:29; 26:24).
 - B. No price would be too great to pay for me to have this knowledge.
- II. I WOULD MAKE SURE MY HEART WAS PURE
- A. Make sure the mind of the flesh was crucified.
 - B. Be sure that Christ was the center and circumference of my life.
- III. I WOULD MAKE SURE I WAS RIGHT WITH MY FELLOW MAN
- A. I would restore anything I had taken wrongfully.
 - B. If I had spoken falsely of anyone, I would like to correct it if possible.
 - C. I would thankfully recognize the worth of every man.
- IV. I WOULD BE A BIG SOUL
- A. I would try to be like Jesus in my attitudes and conduct.
 - B. I would forgive all.
- V. I WOULD LOSE MY LIFE IN SERVICE TO GOD AND MEN
- A. I would carry a greater burden for the lost.
 - B. I would preach, teach, sing, exhort with a greater imperativeness.
 - C. I would pray with greater sincerity.
 - D. I would testify with more boldness.

KENNETH A. HUTCHINSON
Pastor, First Church
Pontiac, Michigan

FACING AN UNKNOWN FUTURE

SCRIPTURE: Joshua 1:1-9

INTRODUCTION:

Moses, the great leader of ancient Israel, was dead. God was raising up a new leader in the person of Joshua to carry on His work. It was a very uncertain future which Joshua faced, as this tremendous responsibility was thrust upon him. But Joshua found strength and courage in the promises of God.

As we face the uncertainties of life, we may find strength and courage also in the example of Joshua, and the promises which God gave him.

I. IT WAS NO EASY TASK TO WHICH JOSHUA WAS CALLED.

- A. Moses had proved a great leader, and it would be no small thing to try to fill his place.
- B. Israel, though a great people, were rebellious and hard to lead.
- C. There were enemies to be conquered—they were going into a fight. Every foot of ground in Canaan would be contested.

II. BUT JOSHUA HAD MUCH TO ENCOURAGE HIM.

- A. He had the call of God—"The Lord spake unto Joshua.
 1. It was more than the call of man, a political office, or a profession.
 2. When God calls He always qualifies His servant for the task assigned.
God did not make a Joshua into a Moses, but equipped him.
 3. To know that one is doing God's will gives courage to face an unknown future.
- B. He was strengthened by the co-operation of the people.
 1. Moses had spoken words of encouragement.
 2. He had the support of his officers under him (vv. 16-18).
- C. He had the promises of God to rest upon.
 1. The promise of the Divine Presence.
"As I was with Moses . . ."
 2. The promise of conquest.
"Every place that the sole of your foot . . ."
"There shall not any man be able to stand . . ."
 3. Prosperity and success assured upon conditions.

III. JOSHUA'S SUCCESS WAS CONDITIONED UPON:

- A. Courage—"Be strong and of a good courage."

Fear exaggerates difficulties, murmurs at duties, shrinks from reproaches, postpones duty, hates God with bitterness of despair.

 1. Joshua had already exemplified this quality of character, as one of the twelve spies (Num. 14:9).
 2. A sense of God's presence gives courage.
Example: David going out against Goliath. (See Ps. 56:3.)
 3. We must have courage to face the uncertainties of our day.
 4. Courage is strength—fear is weakness.

B. Devotion—"This book of the law shall not depart out of thy mouth."

1. We must be true to God and to His Word.

2. We must live close to God in our prayer life.

C. Obedience—"That thou mayest observe to do according to all the law which Moses my servant command thee: turn not from it to the right hand or to the left."

CONCLUSION:

Many things might fail, but God says, "I will not fail thee, nor forsake thee." With every duty comes the power to do it. With the coming of each new day will come strength for the day. Let us not be fearful nor anxious about the future. Trust all into God's hands, and walk before Him with courage, devotion, and complete obedience, and success and prosperity are assured.

—RALPH AHLEMANN, *Pastor*
Kenwick Church
Lexington, Kentucky

SUFFICIENCY—A BY-PRODUCT

TEXT: Matt. 6:33

INTRODUCTION:

A. Man, victim of vicious dilemma: God and sin.

B. Loyalty to God—narrow, personal, exclusive.

C. Man's total problem grew out of Eden's perfection and earth's perplexities.

D. These words of Jesus represent:

I. PREROGATIVE

A. Personal privilege

B. Forced option

II. PATTERN

A. Low Road

Necessities, beauty, favor, security, hope (these as end, disastrous)

III. PLEA

A. Of Christ, the Sufferer

B. Of Christ, the Omniscient

IV. PROMISE

A. An act of faith

B. The response of God (He committed himself)

V. PERIL (Implied)

A. vv. 24-27—life's storms

B. vv. 21-23—eternal welfare

CONCLUSION:

Solomon's request and the subsequent abundance

—HARLEY DOWNS, *Pastor*
South Side Church
Indianapolis, Indiana

THE ALL-SUFFICIENT SAVIOUR

SCRIPTURE: John 6:5-14

TEXT: *And they did all eat, and were filled* (Mark 6:42).

INTRODUCTION:

Story of this incident as told in John's Gospel. This incident is found in all four Gospels. Before Christ could work and before we can have our needs met, we must:

I. RECOGNIZE THE NEED (John 6:5; Matt. 14:15-16)

- A. Before a doctor can prescribe a cure, he must recognize the trouble.
- B. Christ recognized the need of the group that day and of ours today.
- C. So we must recognize our need. Church needs a revival, believer needs sanctification (I Thess. 4:3; Heb. 12:14), and sinner needs salvation (Rom. 3:23; John 3:18).

ILLUS.: We see so many here in Trinidad who are sin-sick, and yet they do not know what is wrong. I am thinking of one young lady who heard our "Showers of Blessing" program and came to hear Brother Harmon. He quoted John 3:16, and she said she had never heard it before. But she was glad she heard it and soon found peace.

II. HAVE A WILLING CHANNEL (John 6:9)

- A. Before Christ could work He had to find a willing lad. He has no hands, feet, or voice but ours. The disciples said it couldn't be done.
- B. Lad only had a little lunch. It was given to the Lord. Our little in His hands becomes much to those about. Moses had only a rod. David had only a sling.
- C. We must become willing channels. Church must pray, pay, and work. Believer must consecrate his all (Rom. 12:1-2). Sinner must confess and believe (I John 1:9; etc.).

III. THE ALL-SUFFICIENT SUPPLY—JESUS (John 6:12-13 and text)

- A. All were filled and there was much left over (Eph. 3:20).
- B. So all can find in Him the need of their lives.

HOWARD SAYES, *Missionary*
Trinidad, British West Indies

Minister

In the New Testament a minister is a *diakonos*, literally, "one who goes through the dust"—the figure of the camel driver who walks through the dust leading the camel while another is seated on top.

—E. S. JONES

TRIFLING WITH ETERNAL TRUTH

TEXT: *He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy* (Prov. 29:1).

INTRODUCTION: God is fair with all men. The Spirit is sent to "convict of sin . . ." God is not willing that any should perish.

The long-suffering of God is one of His most marvelous characteristics. Contrast with the impatience of men. The refusal of men in the light of His mercy is hard to understand. Three reasons why the process in the text takes place.

I. TEMPORALITIES DECREASE OUR DESIRES FOR GOD.

A. Our strong tendency to worship material success.

1. Consumes our energies until we are wrung dry emotionally and spiritually.
2. An unseen power in material success that without God destroys spirituality.

B. The price is too high.

1. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"
2. "The time will come when he will find himself in a darkened room, with the shades drawn, and everyone walking on tip-toe and conversing in whispers."

II. TIME DIMINISHES OUR OPPORTUNITIES.

A. This law holds for the Christian as well.

1. Procrastination about those things you should have done.
2. One of hell's greatest weapons—put it off.

B. The life span is short at the longest.

1. Future unknown.
2. Headlines in an age of speed cry warning.

C. Today is all we have.

1. Every benediction says, "One less opportunity of finding God."
2. "Those who expect salvation at the eleventh hour often die at ten-thirty."

III. TRIFLING DEADENS OUR SENSIBILITIES.

A. Paul described the finished condition of some—"past feeling" (Eph. 4:19).

B. Christians, losing their first love, can trifle with truth until lulled into a deadening sleep.

CONCLUSION: Whether it is material success, procrastination, or trifling that has caused you to grow lax toward the things of God, do something about it today; for the result is the same for all who take this road, "shall suddenly be destroyed, and that without remedy."

GEORGE GRAWBURG, *Pastor*
Corning, California

BOOK BRIEFS

Book of the Month Club Choice

BASKETS OF SILVER

By C. Roy Angell (Broadman, \$2.00)

Here are fourteen superior sermons by the man who gave us *Iron Shoes*, a book which snuggles in a warm spot on many of your library shelves. I believe you will find *Baskets of Silver* equally as good, and some will think it better than *Iron Shoes*.

We have not chosen a book of sermons in our Book of the Month Club selection for quite some time. But when your Book Man got his nose into this one, he instinctively said, "If I belonged to the Book of the Month Club, here is one I would want." This book of sermons will "wrap you up" or I am mistaken. It has sermonic warmth of a fine order, and the illustrations shine. They are the kind that fairly beg to be used; and what I liked about them, they are not the hackneyed ones that have been used ever since Adam first started preaching.

Referring to doctrine, let us be honest with you. This is not written by a man of Wesleyan persuasion. Yet only in a few places will you find deviations theologically from the Wesleyan position. In the "Cross Pull" the author infers that Romans 7 is the accepted norm for Christian living—that is very bad exegesis. But others such as "The Interrupted Sermon" will more than recompense you.

THE GRAMMAR OF PROPHECY

By R. B. Girdlestone (Kregel Publications, \$2.50)

This book is distinctive and unlike other books on prophecy. It wholly lacks too dogmatic statements. The author is cautious, sane, scholarly, and scriptural. Prophetic terminology is systematically discussed and its grammar traced and explained. The scientific method of interpreting language of Biblical prediction is clearly set forth. It is strictly premillennial, of course, but evasive of strained interpretations and personal notions. The author "leans over backward" if anything in order to be fair and sensible. This book will safely guide the student into the realms of prophetic truth. It champions no pet theory and is far removed from extremism. The very title is intriguing and suggestive, yet withal clarity of statement is seen on every page. A basic understanding of the grammar of prophetic truth is indispensable to the student and this book supplies the need as no other book I have read. It is an invaluable aid to the beginner of the study of prophecy, and the advanced student will use it constantly as a work of reference. It is a MUST book. (E. E. W.)

PASTOR AND CHURCH

By Gilbert L. Guffin (Broadman, \$2.00)

Dr. Guffin, as a Baptist minister, wrote primarily for Baptists. However, there is much material revealing the general technique to be executed by any alert pastor. He clearly shows how to build the church membership, Sunday school, youth organizations, and so forth. And the chapter on "Church Publicity and Public Relations" is worth its weight in gold. The book is devoted to up-to-date methods for progressive church work in either rural communities or large centers of population. *It has real merit.* (E. E. W.)

WHY YOU SAY IT

By Webb B. Garrison (Abingdon, \$3.95)

It was Jowett who said of preaching (using a reverent paraphrase), "In the beginning is the word." Certainly we who proclaim publicly the glorious gospel have but the one tool—words, so should make words our vocation.

If you can spare the fare you will get hours and hours of delight out of this book—as well as heaping heartfuls of helpfulness. You will enjoy using the words you have well known. You will laugh at your old favorites, and shake hands with new friends in this word-realm. Sayings that we have grown up with will yield up their secret; words will begin to sing.

These studies in words were formerly published in installments in a great variety of magazines. Now gathered in one volume for the collector of correct sayings they are grouped in a way to make the book very usable and practical.

NURSE, PASTOR, AND PATIENT

By Granger Westberg (Augustana, \$1.00)

The author is recognized as a leader in the chaplaincy ministry within the Lutheran church.

The material is grouped under two main headings: The Nurse and the Patient, The Nurse and the Pastor. The topics discussed are: The Nurse's Task; Listening to the Patient; The Needs of the Whole Man; The Value of Religious Literature; The Use of Prayer in the Sickroom.

We could well wish that a more positive spiritual note were included relative to getting people saved in the time of hospital confinement. And the reference to tracts is certainly too negative. But it is the kind of book that a family or pastor can well give to a girl in nurse's training, for it really majors on the nurse contribution.

THE YEARS OF OUR LORD

By Charles M. Crowe (Abingdon, \$2.50)

Seventeen sermons on various high points in the life of Christ. Not liberal in its interpretation, but it does lack positive evangelical and evangelistic emphasis. It smacks of carefulness and fear of being too dogmatic in opposing wrong. It is the opposite of hard-hitting sermon material.

A MORE EXCELLENT WAY

By Ruth Nothstein (Augustana, \$1.00)

Pardon me, Mr. Preacher, if I tune you out and talk a minute with your wife. And of course I do want to talk to those charming women who are lady pastors.

This is a different kind of book to be listing in the *PREACHER'S MAGAZINE*, for it is a "A Handbook for Church Women." The title would never suggest that, and let's be honest, it is not a treatise on perfect love (as the title might imply). It is a practical and decidedly spiritual discussion of the problems (multitudinous, I guess is the proper adjective) that beset the women who bear so many of the duties of church work.

Part I speaks to the heart of the woman herself—priority of time to keep spiritual, prayer, worship, spiritual victory. Church women must be buoyant as well as busy—this is the plea.

Part II deals with the various calls for service that come tripping to her door (or to her phone). How shall she accept, and if so how shall she prepare and do a passingly acceptable job?

It is a Lutheran publication and thus denominationally beamed, but you, my esteemed feminine worker of faith, will get your value from it, I rest assured.

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