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L. A. REED, D.D., Editor.

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Editorial

"THINK ON THESE THINGS"

Recently I received a friendly letter from one of our pastors who leads a well-ordered life. However, his last paragraph bothered me to such an extent that it has resulted in this editorial.

He said, "I think the choices of the 'Book of the Month' club are fine. I have them all stacked on a shelf, but have not read, one yet. Possibly you might be interested in knowing why. Well, I set aside the summer and early fall to participate in the big program and put in some real, earnest study. But they appointed me on the teaching staff for the Y.P.S. Institute, then a counselor in the boys camp, then to a position in the camp meeting, besides a fall tour on the district, and all of my time was utilized, mostly by district inspector, including working at the district center. What is a fellow to do?"

Now we sincerely hope as we endeavor to answer this question, "What is a fellow to do?" that no one will take issue with us in too serious a manner, as we believe that this confession represents more of a universal weakness among our ministers than one would believe. Our pastors are becoming more and more involved in too many activities which demand their time, which are all legitimate but not absolutely necessary. One need not be involved in too many "extra-curricular" activities. In fact, if he is, then there is one major item which suffers, and that is his preaching ministry. One pastor cannot serve the world in his generation. We have discovered that if you will make a little dent in our part of the community we are doing a magnificent job. To load one's self up with too many duties of district and local interest is to create losses within one's self which become difficult to endure. They lead to nervous breakdowns, various types of disease, and possibly spiritual decline. But we do know that too many "irons in the fire" produce poor preachers. It takes time to make preachers, and it takes time to be a good preacher. God called you; first, to preach, and, second, to do other things.

Our recipe for a solution of this problem is found in two items:

1. Your mornings are supposed to be yours. Utilize them.

A new broom always sweeps clean. When you first go to your new pastorate, let the people know that you are not to be disturbed during the morning period, especially before 11:30 a.m. Of course, there are exceptions. People will die and your mind will be on them. However, your mind will be on them, and sometimes there will be funerals; but these are emergencies, and should be treated as such. A friend of mine in the Methodist church kept the bishop sitting in the visiting room to his church office until eleven o'clock, for that was his period for devotion and study and he would not allow anyone to jeopardize it. He is one of the best that Methodism has, but he wouldn't be if he allowed everyone to disturb his morning period. Even our Lord in the Mount of Olives slept there, this is the sacred time for the pastor and not disturb him.

This morning period should extend from at least eight o'clock to eleven-thirty o'clock. Of course there will be some home duties which will involve the pastor prior to that hour, but the diligent minister is never a late sleeper. Of course this period will be started with his personal devotions. There are two very definite spots where the pastor will get the subjects for sermons which he uses. First, they will come from the needs of the people and, second, from his devotional reading of the Bible. God speaks to him in both areas. The latter especially will be very prolific in bringing texts to the fore, as it is during this devotional exercise when the mind is most open to the leadings of the Lord.

Then again the pastor will do some of the reading of the books which come his way. The "Book of the Month Club" will be appreciated if a short period each day is devoted to book reading. Then, of course, the rest of the time is devoted to research and sermon construction. If the pastor is faithful in this period of devotion and study, the people of his town will come to hear him preach, and he will become an influence in the community. It has been observed by our editor that, no matter how much of a promoter a man may be, his congregation always expects him to feed them on the Sabbath. Unless he studies and feeds himself, he will have no food to give to his congregation. Only does the members of his church begin to invite the citizens of the community to hear their pastor preach, and show by their attitude that they are proud of him, that pastor should feel complimented. If all the pastors
of the Church of the Nazarene were to keep this morning sacred to prayer and study, the preaching level of our denomination would be raised to something more than one hundred per cent. You may be dependent upon inspiration, but people will become theologically if they get nothing but the icing on the cake. One can have a better thing than he can have nothing.

2. You must limit your extracurricular activities.

If you are doing anything that a layman can do just as well, then let him do it. I am not arguing especially about that work you do at the district center. Of course it appears to be a job, but it is a time-taker. I believe that a pastor could persuade some of his laymen to take his place, and no doubt they would do a better job than he could on the manual-labor side of the ledger. In the early days the apostles discovered that they could not do the work of the Lord and serve tables, so they sought out men to do the serving, and they continued to do the work of the Master. Let it be today. I know that some of our district centers today are monuments to the labor of our pastors; but we also have some monumental preaching failures and, although I am not preaching to their cause and effect, yet no doubt excess activity might cause the latter. We could do without a district center, but we cannot do without a dedicated preaching ministry.

Then as regards pastor distinct items that require the attention of the pastor during the summer, I believe that I would choose one item wherein I could be the most useful or the greatest blessing and make it that one type of service and call that my contribution. If my preparation had made it possible for me to be a teacher at the N.T.I.F. Institute, then I would do my best at that time. Or if I "had a way" with a boy, I might make a better summer camp counselor. Or possibly my district superintendent would want me to function as an officer of the camp meeting; then that would be desirable. But choose ONE, and let the rest by. There are enough men on our districts to "move" in gathering, and you would find no pastor need serve more than one. A district superintendent who has his force well organized will not use one man too frequently. That is bad psychology as well as bad policy. The more men there are functioning, the more loyalty there will be to the program.

But don't forget, there is the vacation to be considered. Don't be foolish and hold a revival or a convention. Take your wife and family and go to the woods, or the mountains, or the seashore. If you, and your good wife can possibly get away alone and relax, then do so. It can be something better than He can bless nothing.

3. You must lead your people to see the world from the Church's view.

We must be at our best for God and the church. We must use good judgment in our ordination of men to various tasks. We do not claim the importance of life in the following order: First and Foremost is my Christ. He demands my first, attention, adoration, worship, and allegiance. Second is my wife and family. They are my God-given responsibility. They are not mere appendages to my activity, but they are absolutely essential to my success. Therefore, they have priority. Third is my church. I mean my denomination. I also mean that the first item under my church is the local church. That demands my first attention in all denominational activities. It is ahead of my district and general interests. If the local church fails, the rest of the denomination collapses. The district is not the most important and, brother pastor, don't let it get ahead of your local obligation. Yet, if the church's life, personal and individual, and the denomination are dying, then the general interests will increase in importance in the eyes of your local congregation. Fourth, my community and my relationships to the individual and organizations. You are still a citizen of a community. You cannot avoid these contacts and responsibilities. If you walk circumspectly, redeeming the time even as thieves, then the days be evil, your community will look upon you with respect and confidence.

And I have stated all of the above after mature thought and with sincerity. The pastor who can thoroughly orient himself, learning to put first things first and conduct his ministerial life with order and dispatch, is greatly needed in our movement. A pastor is his own boss. His time is his own. It is remarkable how much he can waste through the lack of a program. Even his devotional life suffers when he is unstructured. He can be so involved with even legitimate things that his time will be utilized on non-essentials, and the big things which he was called to do will suffer irreparable damage.

The Preacher's Magazine

March-April, 1950

THE COUNSELOR'S CORNER

L. A. Reed

THE two leading religious groups of America are each guilty on one major count: Catholicism is guilty of bigotry, while Protestantism is guilty of invidiousness. Both are blocks to the moral well-being of society. For a church to declare that anything outside of itself is heresy and that only in its tenets can salvation be found is too absurd even to disturb. Also for a group such as the Protestant affiliates, claiming to be the only power when in fact it is a form to suggest more of its ritualistic eclecticism plus a vitiated social gospel as further, diet for the populace reminds one of a recent expression by Trueblood in his Alternative to Futility, etc.:

"When the patient is getting sicker, it is ridiculous to prescribe more of the same old medicine which he has been taking for years."

Of course, we of the evangelical group believe that there is a cure, not only for the individual, but for society as a whole. We believe that the personal, experiential element in religion must be paramount if the heart of society is to be purged. But it saddens one when the denominational leveraging fails to work with individuals. Sending this in earlier days, mass evangelism was resorted to, as the panacea. Multitudes have become more interested in religion, and satisfied through the truth of the Holy Spirit upon their lives. To say that mass evangelism is a failure is to deny history. Nearly all the principal contemporary churches had their beginnings in revivals. But we have become so cathedral-conscious and so formally-minded that the old methodology has been thrown out the door and we are endeavoring to "train men into religion."

But there is one benefit which has accrued from an apparent delinquency, and has produced a new emphasis which might still be the means of saving many, and that is the approach to the individual.

Some time ago a very fine man came to me with his problems, and during the social prelude to our discussion I asked him if he had approached his pastor for counseling. Now his pastor was one of the finest men I knew, but a very busy man seemingly. I found out later that too much of his time was being devoted to his own personal affairs rather than the affairs of his congregation and constituency. This man answered my query in the following manner. "He does not understand my case. He had not gone to his pastor. Hence, how did he know that the pastor did not understand him? He must have sensed an attitude which caused him to come to this decision. This pastor was very capable and could have understood the hindrances and the problems which he was suffering and bearing alone. Although a pastor's major emphasis is his pulpit, yet it can become such an extreme major that he will cease to be a pastor. He should not be so dazzled by the mass of faces before him that the individual countenance will be lost in the mass. If he can shake hands with the people as they pass by and fail to read in their faces that major tensions exist, or fail to sense in a handclasp the grasping for a last straw, or fail to read the softly spoken request, "Pray for me," then he has ceased to be a pastor and is merely a religious automaton. Possibly he is just a marionette on the stage of life, pulling the strings, although, in many instances, without direction and prestige, and I wouldn't dare suggest who is pulling the strings. When we pastors and preachers stand before the Great Judge of the Universe, will he not ask us if we built and preached great sermons, or if we were loyal to our denomination, or if we erected large churches and parishes, although, in many instances, without direction and prestige, and I wouldn't dare suggest who is pulling the strings. When we pastors and preachers stand before the Great Judge of the Universe, will he not ask us if we built and preached great sermons, or if we were loyal to our denomination, or if we erected large churches and parishes.

Men sense when they are loved. They are very sensitive to the interest of others. Men need love. When they need counseling of another, it is just as natural for them to seek out a pastor in whom they have confidence as it is for them to breathe. If one is a Catholic, then he will go to confession; but we have discovered that there was little, if any, permanent value in such a practice. But to whom will he talk about his Church? Naturally, to his pastor. But if his pastor is not approachable, then he seeks for another who will be understanding and appreciative of his needs. A pastor will always know he is a success when people begin to beat a path..."
personal, individual attention and interest. Kindliness, friendliness, and interest in detail will give them this feeling. Let it become such a part of us that it will flow from us, because in our heart is a fountain-head of love. This is not a commercial thing. It is not a trained thing. It is there because the Holy Spirit is functioning through us. Love drives Christ to Calvary. Pentecost: love dispensed divine gifts; love prompts every follower of the Christ to give out to others. Then there is more; then there is more and then give still more. And as godly pastor gives of his love and interest to others, the Holy Spirit pours into his life more love, so that he has a sufficient supply for those in need.

Why is it that so many of the best people, and I say this with thought, are outside the church? Yes, both Protestant and Catholic churches. May I say it and not be misunderstood? It is because they are the best people. They have been disenchanted by the insipidity of the former and the bigotry of the latter, and hence have forgotten both. Many have turned to Christian Science or Unity or Theosophy, and have found a psychological peace which they have mistaken for the real thing. Oh, if we could only get to them with that which has been tested through the ages and given to them with our church, but got to them with our salvation; with that which will bring peace to their troubled hearts. We have always been interested in God and our people; but, Mr. Pastor, there may be some up-and-puts right in your neighborhood who are the least prominent in the world, straining for the very thing which is in your possession to give.

The whole burden of this issue of the "Counselor's Corner" is to get you interested in the individual. If you touch enough individuals, then you begin to touch the mass. If you touch a sufficient number of individuals, then you have people; but if you fail the individual, then you fail the whole.

His Word

Thy majesty, O Christ, be blest forever; My soul, be restless in thy glorious Lord. The floods may sweep the world, but never Can fail one jot of His eternal word.

What if today the smoke of strife confuses That which we see, and almost that we know Faith, laughs at fears, contemns them, and微笑s. The Lord has spoken, and it shall be so.

—Amy Carmichael

The Preacher's Magazine

March-April, 1950

JOHN WESLEY SPEAKS ON CHRISTIAN ASSURANCE

By Samuel Young, General Superintendent

The doctrine of Christian assurance of the witness of the Spirit was, for John Wesley, the fundamental, and vital. Wesley was essentially a practical theologian, and his interest in and emphasis upon this phase of Christianity is given its beginnings in his own inner life.

On the second day after he landed on American soil Wesley met Mr. Spangenberg, a German Moravian pastor, to whom he confided some of the struggles of his own soul. Immediately the Moravian pierced his English brother through—these words, "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley said, "I was surprised, and knew not what to answer."

Then Spangenberg, seeing his confusion, added, "Do you know Jesus Christ?" Wesley paused and answered, "Now he is the Saviour of the world." "True," countered his mentor, "but do you know he has saved you? Do you hope he has died to save me?" was Wesley's rejoinder. Then Spangenberg pursued with, "Do you know yourself?" Wesley replied, "I do; but in his Journal he confesses, But I fear they were vain words."

Some two years later, after he had returned to England, through the influence of another Moravian, Wesley was "clearly convinced of the belief of the want of that faith whereby alone we are saved." Bohler (the Moravian) encouraged him, "Delay not. He teacheth you, to believe in your Jesus Christ; but so put him in mind of his promises to poor sinners, that he may not be able to refrain from doing to you, what he hath done for so many others." The release and deliverance came on that memorable Wednesday night, May 24, 1738, which Wesley records in part in his Journal: "I felt I did trust him truly, and more. He has given me, that he has taken away my sins, even mine, and saved me from the law of sin and death."

That this personal assurance or witness of the Spirit is, for every child of God, Wesley does not now hesitate to assert. In a letter to his brother Samuel, written some five months after his Aldersgate experience (mentioned above), he declares, "I believe every Christian knows, that he received it should prophy for the witness of God's Spirit with his spirit that he is a child of God. In being a child of God, the pardon of his sins is given him. I believe the Spirit of God will witness to this also." This witness is not for a few religious geniuses or for the lunatic fringe of the Christian Church; neither is it limited to the so-called Methodists. "And this witness of the Spirit is no peculiar child of the Methodists. Many I have found in every part of Great Britain and Ireland (to say nothing of Holland, Germany, and America) who enjoyed that immediate witness before they had any sort of connection with the Methodists or any knowledge either of their persons or writings."

In his controversial writings we find this doctrine received a prominent place with Wesley and with every other appeal to Wesley and his teaching. Wesley attacked the doctrine of the witness of the Spirit, and Wesley recognized the issue as important. Here are typical extracts from some of Wesley's letters in reply: "I do intend all mankind should understand me to assert (that I therefore express in the clearest language I am able of every Christian believer hath a peculiar testimony of the Spirit that he is a child of God. I use the phrase "testimony of the Spirit," rather than "inspiration" because it has a more determinate meaning." Again, "Therefore the distinguishing doctrines on which I do insist in all my writ, and in all my preaching, will lie in a very narrow compass. You shall see all up in perceptible inspiration. For this I earnestly contend; and so do all who know the book of Wesley." To be pleased to observe what we mean thereby. We mean that inspiration of God's Holy Spirit, whereby he fills us with righteousness, peace, and joy, with love to him and
to all mankind. And we believe that it cannot be, in the nature of things, that a man should be filled with this peace, and joy, and love, by the inspiration of the Holy Spirit, without perceiving it as clearly as he does the light of reason. This is (so far as I understand them) the main doctrine of the Methodists. This is the substance of what we all preach." Later he adds to this: "The fault lies to be the very foundation of Christianity."

This doctrine, too, stood the test of time in his own life and represents the epoch of his most devout thought. His two principal sermons and summary of his thought on this vital doctrine are usually listed as Discourses I and II in his "Works" and "Principles," the first of which was published in 1746 and the second some twenty years later. In the later publication he refers to his earlier writing thus: "After twenty years' further consideration, I see no cause to retract any part of this. Neither do I conceive how any of these expressions may be altered, so as to make them more intelligible."

In the same vein he wrote to Samuel Farnley, "Seventeen or eighteen years ago, after much searching of the Scriptures, and much prayer, I came to thoughts concerning the witness of God's Spirit and the witness of our own spirit. I have not yet advanced any new judgment upon either of these subjects; rather I am confirmed therein more and more by the living and dying children of God."

To Wesley to deny the witness of the Spirit really means to deny justification by faith. That was why it was foundational and vital. "Every one therefore who denies the existence of such a testimony does, in effect deny justification by faith." In fact, he believed that all opposition to the truth of a direct witness of God's Holy Spirit to the person is usually born of the idea of justification by works. Hear him: "And I cannot but fear that a suppression of effectual justification works, is at the root of all these objections; for whoever cordially believes, that God imparts to all that are justified righteousness without merit, and without difficulty in allowing the witness of his Spirit preceding the fruit of it."

For Wesley the pardon and the witness in terms of experiencing justification are inseparable. "When God pardons a mourning, broken-hearted sinner, his mercy obliges him to another act—to witness to his spirit, that he has pardoned." The certainty and necessity for this experience are both evidenced in one of Wesley's recorded Oxford sermons (posthumous), in which he says: "How can any man know that he is alive to God? Even as you know that your body is now alive. Faith is the life of the soul; and if you would see that soul alive, you want no marks to evidence it to yourself, but that divine consciousness, that witness of God, which is more and greater than ten thousand human consciences united upon this earth, will convince thee, thou poor awakened sinner, by thy demonstration and power, that thou art a child of the devil."

In his historical approach to the question Wesley certainly refers to the "Church of Christ in the first centuries enjoyed it." He adds, "None that carefully reads Clement Romanus, Irenaeus, Polycarp, Origen, or any other of them, can doubt whether either the writer himself possessed it, or all he mentions as real Christians." Again he observes, "That all the Reformed Churches in Europe did once believe, 'Every true Christian has the divine evidence of his being in favor with God.' It was also the practice of Methodists to give a similar direction to their followers. Wesley's connection with the Methodists had a service to render in reviving and clarifying this truth for that generation and to all those who were to follow. 'It was the Methodists, says, clearly to understand, explain, and defend this doctrine; because it is one grand part of the testimony which God has given them to bear to all mankind. It is by his peculiar blessing upon them in searching the Scriptures, confirmed by the experience of his children, that this great evangelical truth has been renewed, which had been for many years well nigh lost."

Wesley uses Romans 8:10 and Galatians 4:6 as key texts for the study of this spiritual basis for the experience. He also observes that "all Christians have such a faith as implies a consciousness of God's love." He later writes Romans 8:15; Ephesians 4:32; J. Corinthians 13:5; Hebrews 8:10; I John 4:16; 5:7. In explaining Romans 8:16 he writes to the Bishop of London: "You must allow there is a testimony, and not of the spirit with our spirit that we are the children of God. But, you say, you have no experience of it. You have no experience of it; and yet it is not a deliverance to me. Let us examine it thoroughly. It is allowed (1) The Spirit of God (2) bears witness to my spirit (3) that I am a child of God . . . O sir, if thou canst reasonably believe these, and of the criteria, or intrinsic marks, whereby we know the voice of God, is to make a declaration which can never be answered." Wesley emphatically rejected the issue of the witness of our own spirit except to relate it to the witness of his spirit and to show that it is a confirming and indirect witness. He was not talking of witness as Romans 8:16 as referring to "the testimony of our own spirit only," and consequently swallowing up the testimony of the Spirit of God, in the rational testimony of our own spirit. "The function of the witness of the Spirit is confirming, but it is not primary or separate." "Let every man who believes he 'hath the witness of the Spirit,' try whether it be of God: if the fruit follows, it is; otherwise it is not." Again, "By the fruits which he hath wrought in your own spirit, you shall know the Spirit of God." Here you shall know, that you are in the delusion, that you have not deceived your own soul." The inner fruits he enumerates as "love, joy, peace, hopes of immortality, humility of mind, meekness, long-suffering." He also specifies outward fruits as "doing good to all men; the doing no evil to any; and walking in the light, a jealous, uniform obedience to all the commandments of God." Ultimately, the witness of the Spirit and the witness of our own spirit become a conjoint testimony. "They testify conjointly." Wesley concludes: "Therefore, What God hath joined together, let no man put asunder."
ZEPHANIAH

By Ralph Earle

SILENCE!—"Hold thy peace at the presence of the Lord God." Listen!—"For the day of the Lord is at hand." With these words, in the seventh verse of his book, the prophet announces the heart of his message. Zephaniah has one theme—the day of the Lord.

The trumpet-tunes of his opening utterance are like the blast of a hoarse. "I will utterly consume all things from off the land, saith the Lord: What? Do You really mean this? Yes, just that! "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stum-bling-blocks with the wicked; and I will cut off man from off the land, saith the Lord."

Surely You are talking about the heathen and the lands of the Gentiles:

No, I mean the land, the land of My people. "I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem." But why? What's the matter?

Just this, My people have turned heathen. That is, they have forsaken their own heathen images and the heavenly bodies of the Gentile world and embraced idolatry. Just take a look at the record:

For the remainder of Baal from this place, and the name of the Chemarim with the priests; and them that worship the heaven upon the house tops; and them that worship, and that swear by the Lord, and that swear by Molech, and them that are turned back from the Lord, and those that have not sought the Lord, nor enquired; for him.

What a picture! God's people! Right in the holy city! Their bodies close to the world's heart; their hearts full of sor- did sin. No wonder that God reacted.

Baal—what memories the name conjured! The Israelites had come into contact with the worship of Baal and in that contact they had turned Canaan. The wicked Jezebel had introduced the worship of Baal into northern Israel. Her daughter Athaliah had sought to impose it on the whole kingdom of Judah. Elijah had challenged Baal on Mount Carmel, in one of the great scenes of sacred history. John the Baptist had the same task when he challenged Baal in his day.

The climax we get here of Jerusalem is very vivid. New Town was evidently an ex- tension of the residential area, populated by the rich, as was also the Heights. Between them was the low Hollow, with its market and merchantman. The prophet portrays the sudden bowl of anguish from these various groups when struck by the rod of God's anger.

But the divine visitation is not to be a superficial affair. In one of the striking poetic visions of Zephaniah—pictures God going up and down through the streets of Jerusalem with lamps, searching out sin. One is reminded of Diogenes wandering the streets of Athens with a lantern in his hand. But the object of the search is different. Diogenes saw that he was looking for an honest man. God was looking for an honest city, an honest nation to discern and punish the wicked.

The use of the word "candles" in the King James Version makes an interesting point. The translators of 1611 were versed in the use of candles for lighting purposes. But so did the Hebrew and Greeks, changing it to "candle." The facts of the case are these lamps, and not candles, were used in Bible times. Many of these lamps have been dug up by archaeologists. The golden "candlestick" of the ancient Talmud was actually a lampstand, for it is clearly indicated that oil was used for fuel.

The ones in Jerusalem against whom God had a special grievance were those who were settled in the house tops. The figure to express this Baal to the wilderness. Yet here were people in Judah still worshiping this hideous hea-then god.

"God has an answer to all of this. "Through His prophet He declared that the "day of the Lord is at hand." He is going to punish the princes, and those who have led in this rebellion against Him. The mention of the princes is especially significant in view of the fact that Zephaniah was himself the great-grandson of Hezekiah, probably the famous king (1:4).

Then comes a graphic description of what will happen in Jerusalem when the divine invasion takes place. Moffatt has produced very well the feeling of the original of verses ten and eleven.

ho! a scream from the Fishgate, a yell from the new Town, Howl on the Heights, a yell from the Hollow.

For all they are men of blood—whom means every generation—judgment can be expected. It doesn't always strike right away, but divine justice is inescapable.

What do these loud words mean to us? When the Lord is our peace, peace, when we are at peace with God? God is not left in any doubt: in language freighted with doom and fringed with thun-ders, He prophesies the proclamation: "the day of the Lord's wrath is near, it is near, and hasteth greatly."

The day of the Lord is always imminent. Whenever or wherever or whatever which means every generation—judgment can be expected. It doesn't always strike right away, but divine justice is inescapable.

Do you feel that the Lord is near? We are not left in any doubt. In language freighted with doom and fringed with thunder, the prophet proclaims "the day of the Lord's wrath is near, it is near, and hasteth greatly."

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation.

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The second chapter of Zechariah begins with a plea for repentance. The third verse is one of the most beautiful passages in the book: "Seek ye the Lord, all ye meek of the earth, who have. The Lord thy God in the midst of thee, the strength of sinless, may be ye shall be hid in the day of the Lord's anger." 

The name Zechariah means "he whom Jehovah remembers." He may reflect the fact that his godly parents were threatened with danger during the long reign of wicked Manasseh. It was during this king's reign that Zechariah was born.

Beginning with verse four, and throughout, the rest of the chapter, the prophet addresses the nation of the Philistines, cities. They are to be left desolate.

This brings up the question as to the time of Zechariah's prophecy. We are told in the first verse, which forms the heading of the book, that the word of the Lord came to him in the days of King Jehoahaz. Jehoahaz reigned 625-660 B.C.

It would appear that the Sceytians invaded the coastal regions of Palestine, including Philistia, between 630 and 624. Most scholars date the entire span of Zechariah's work at about 625 B.C., shortly before the beginning of Josiah's reign in 621 B.C. So it is likely that Zechariah is predicting the Sceytian invasion of Palestine. If not, his reference is to the soon-coming Babylonian invasion.

The first seven verses of chapter three continue the message concerning the nation. Verses eight to thirteen, inclusive, promise that a remnant of Israel shall be saved, "and their feet shall stand on the mountain of holiness, and none shall make them afraid." (v. 13)

But verses fourteen to twenty, inclusive, sing a different tune from the rest of the book. So faithful is the note of hope that subjectively-minded critics insist on denying their genuineness.

Zion is hid to sing, to be glad and rejoice. God, her true King, is in the midst of her and will protect her.

The most beautiful verse in the entire book is 3:17—"The Lord thy God in the midst of thee is mighty; he will save, and his rejoicing over thee with joy; he will rest in his love, he will joy over thee with singing.

This verse portrays what Alexander Maclaren has very aptly called "the gladness of God." Fellowship between God and His children is joy. What a privilege to bring joy to the heart of God! How we ought to seek these times of quiet aloneness with God when our own spirits will be inspired and uplifted and God himself will find pleasure in fellowship with us.

God resting in his love. It is His presence that brings salvation. "The Lord thy God in the midst of thee, the strength of sinless, may be ye shall be hid in the day of the Lord's anger."

Easter Sermon

HAVE THE GATES OF DEATH BEEN OPENED?

By Paul S. Rees

Text: Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? (Job 38:17)

Two world wars in one generation have given a black understanding to the fact of death. In the first of these conflicts some vigorous and capable young poets, by skillful use of phrase and rhythm, set the theme of death marching in our minds. They were men like Donald Hankey, Robert Service, Joyce Kilmer, Rupert Brooke, Charles Soroly, and Allen Seeger. Of all the war poetry they produced probably the most powerful and memorable piece was Allen Seeger's "I Have a Rendezvous with Death."

The title itself has been described by someone as "a sharp javelin to hurl at the very heart of death."

I have a rendezvous with Death,
At some disputed barricade,
When Spring comes back with rustling shade,
And apple blossoms fill the air;
I have a rendezvous with Death,
When Spring comes back, blue days and fair.
I may be he shall take my hand,
And lead me into his dark land,
And close my eyes and quench my breath;
It may be I shall pass him still.
I have a rendezvous with Death,
On some rugged hill of shattered clay.
When Spring comes round again this year,
And the first meadow-flowers appear
God knows 'twere better to be deep Piled on in still and shadowed death,
Where love throws out in blissful sleep
Pulse nigh to pulse, and breath to breath,
Where_hushed awakenings are dear;
But, I have a rendezvous with Death,
At midnight in some flaming town,
When Spring trips north again this year.
I and to my pledge word am true
I shall find that rendezvous.
Allen Seeger, willing soldier that he was,
Put up his pen, walked out to battle,
and soon thereafter kept his "rendezvous."

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and so death passed upon all men, for that all have sinned" (Romans 5:12).

Thus, because man is a curious blend of hope and fear, he has always had an inordinate interest in death and all that may stand beyond as the sequel of death. Dr. Herbert Lockyer has written a thoughtful and informing volume entitled *The Immortalist*. In his first sentence in the book, he says: "History, archaeology and language affirm that belief in some sort of existence after death is found to be a condition of human life." And Dr. Samuel Zwemer, in his excellent book, *The Glory of the Empty Tomb*, quotes the German scholar, Spicq, as declaring, "It is an established fact that there are no tribes or people that does not possess the expectation of a future life, and none that places the end and goal of a human life here on earth."

Look at the monuments of the long-dead pagans, like the pyramids of Egypt. Read the inscriptions on the tombs of tribes that have been extinct for centuries. Listen to the rites and litanies which the heathen, from time immemorial, have muttered over the forms of their dying and dead. Listen to the self-recriminations of the philosophers of yesterday and today. Add to all this testimony of those whose voices cry out from the pages of the Holy Scriptures. A man dies, shall he live again?" The evidence is overwhelming. The query of the heart is old and quenched. Have the gates of death been opened? The poet was not wrong when he suggested:

**That in even savage bosoms,
There are longings, yearnings, strivings For the good they comprehend not;**

That the feeble hands and helpless Groping blindly in the darkness, Touch God's right hand in that darkness, And are lifted up and strengthened.

More than an ancient question, our text is also an ancient question. Man possesses, as we have just seen, an instinctive feeling that death does not end all. Yet his feeling: That the feeble hands and helpless Groping blindly in the darkness, Touch God's right hand in that darkness, And are lifted up and strengthened.

One of our most popular writers on serious themes is the historian and philosopher, Professor Will Durant, of Columbus University. Not long ago, speaking partly for himself and partly for others of skeptical mind, Professor Durant wrote:

"God, who was once the consolation of our brief life, and our refuge in bereavement and suffering, has apparently vanished from the scene; but perhaps there is a microscopic doctrine which covers Him. Life has become in that total perspective, which is a philosophy, a fitful pulsation of human insects on the earth, a planetary eczema which can be cured, but not extinguished in it except defeat and death—a sleep, it seems, from which there is no awakening. . . . It is impossible to believe in the greatness of man, or to give life a meaning that cannot be annulled by death."

A twin to this gloomy statement may be found in the grim dogmatism of Joseph Watson of the Christian Research Association (who is a man of such extraordinary piety that his own brand of skepticism has "no more meaning than the existence of the humblest insect that crawls from one annihilation to another."

It is perhaps true that our twentieth century is a mess, much like Dostoevsky's (which really are not arguments but sentiments) than other periods have done. Yet, even today, these voices of despair, these confessions of gloom, are in the minority. What is more, they are expressions of a doubt much larger than mere denial of immortality and resurrection. They are part and parcel of a poisonous skepticism which questions the very existence of God and of a spiritual order of reality. And that's trying to prove too much! Too much for our belief! And too much for our hearts!

I am reminded of the story of a lawyer who had been brought up in the Christian faith, and who had been by a sudden death while she was still young, he became bitter, abandoned his religious faith, and began to argue in behalf of doubt in the hereafter. To prove that he was with guests in his home, and would often say, "When you are dead, you are dead—as a doormail."

Meanwhile a son was growing up in the same home, cared for by a housekeeper. The little fellow would hear his father saying from time to time: "When you're dead, you're dead—as a doormail!" One day the housekeeper spoke to the father, "Your boy has learned to swear." He called him to me, said the lawyer. A few minutes later the boy came in. As he entered the room, the father suddenly realized that the little fellow's face bore a striking resemblance to the deceased mother. Inwardly he thought, "How much he looks like Lucy! The warning against swearing was duly given, and the lad ran off to play. Later the housekeeper reported that the boy had not only broken his promise, but had said all the things in which the father had another session with him. "Son," he said, "you know that your mother would not like you to speak like that." The boy spoke up, "But Mother is not alive. She is dead—dead as a doormail!"

The words struck like a dagger into the heart of the startled lawyer, and looped his feet. He exclaimed, "My boy, your mother is alive! I have been a wicked soul and spoken what is not true. Come, now, Son, let's beg pardon from her. Let's live in a way that is worthy of her."

"Have the gates of death been opened?" Men may argue about it, but, soon or late, they discover that all the arguments against it is but the assertion that man's existence "has no more meaning than the existence of the humblest insect that crawls from one annihilation to another."

It is impossible to believe in the greatness of man, or to give life a meaning that cannot be annulled by death. One day caught from the risen Saviour: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of death and of the grave."

Joshua Liebman wrote his book, *Peace of Mind*, and almost immediately, he was taken by death. He lived long enough to see his work become a "best seller" in war-torn, war-torn America. In the book he devoted two pages to the subject of immortality. He believed in it. He urged his readers to believe in it. And yet he was not too quickly sure of it. He says, for example, "It is true that no traveler has ever returned from the bound of eternity and that the yearning for immortality may be merely a projection of the life instinct and the hunger for survival of the human heart." Mr. Liebman was not a Christian. With his gentle soul and his keen mind, one wishes greatly that he had been. If Mr. Liebman had not have said, "It is true that no traveler has ever returned from the bound of eternity, let's get this straight in our thinking, wherever we may be. "Christian" fold may think about it, the conviction that built the Christian Church
was that Jesus Christ, the Man of Nazareth, crucified under Pontius Pilot, three days dead, actually rose, and actually came out from that cold tomb and renewed His fellowship with those bereaved disciples who had given Him up. He is the Traveller Extraordinary who has "returned from the bourne of eternity."

For many years there stood in a Christian pulpit in Bournemouth, England, a noble preacher whom England knew as J. D. James. A study of hymns, and studied as few British clergymen have ever been, he fell asleep. Before he died he said:

"It is the resurrection of Jesus that converts promise into fact, and hope into assurance, and forever settles the matter and made the New World, not a guess or a theory or a speculation, was Columbus's experience. Columbus sailed out towards the sunset until he discovered land. Then coming back, he was able to say, "There is a land out yonder; I have been there." Jesus is our Columbus. When it came to the morning sun with them, men wondered what lay beyond the sunset—whether there was anything at all or only the black night. But we wonder not now no more. We have traveled beyond the sunset, and he has come back to say that beyond the grave and the gate of death, there is a land out pure delight.

"Where exists immortal reigns; Infinite day excites the night, And pleasures banish pain."

My dear friend, Dr. I. M. Hargrett, pastor of Fourth Avenue Methodist Church in Louisville, Kentucky, recently conducted the memorial service over the body of a beloved Louisville minister, Dr. W. W. Shephard. On what proved to be the last morning of his life, Shepherd's son, a physician, said to him, "Dad, you're going to have to put up a fight to live." Out of the soul of that glorious preacher came a reply that must have moved his son to the depths of his being. He said, "I made a mistake this morning. I usually try to preach about twenty minutes, and in order to time myself I always read a thing length in my mouth. This will dissolve in about twenty minutes, and then I know it is time to quit. But this time unfortunately, instead of a lozenge I put a shirt button in my mouth."—Told by Rev. T. M. Anderson.

The privileged and problems of the pastoral ministry remind one that this work also has its perils. No one has as many opportunities for doing good to so many individuals and groups as the pastor, if he perceives the almost innumerable possibilities of such a ministry. But obligation and opportunity are balanced by the thought that the obligation must not be fully discharged and the opportunity may not be properly developed. The tragedy is that a preacher who is not fully alert to the possibilities of his ministry and parish may be guilty of criminally neglecting the field; whereas if it were opened to another, it might be developed to the glory of God.

The importance of the man as pastor is vividly emphasized by Dr. James A. Vance in his book, "Being a Preacher," in which he declares that "there is only one problem in the church, only one problem in the world. It is the problem of finding the right man." As an illustration for this emphasis, he cited the fact that dead churches had sprung to life and divisions in rent churches were healed through the ministry of "the right man."

Revolution Against Undervalued Work is one of the great perils facing many pastors. They see only the drudgery and forget the gold. They see only the less important and rights possibilities and rewards, and thereby forget its glory. The pastoral ministry is susceptible to the path of useless activity, leaving no time for spiritual meditation and reflection. The growth of secularism means the increase of irreligion.

God's god of simplicity, truthfulness, sincerity, purity, and God's name is being trampled under the devil's brass of unnaturalness, cleverness, impurity, irreligion, and cynicism. The result is a lowering of moral ideals, the "cheap presentation of the character and claims of Christianity."

The pastor's main work is in the realm of the spiritual. He must not be a spiritual specialist; and if he tries to substitute anything material or worldly, he sins against both God and man. Human attachment or self-aggrandizement, which secularism offers instead of the divine, is detestable.

The following is the text of an article that appeared in The Preacher's Magazine—Nov., 1949; also May, June, July, and August of 1939.

March-April, 1950

THE PASTORAL MINISTRY

Part III: Perils

By Roy S. Nicholson

President—Westminster Methodist Church

Note: The editor is desirous of securing the following articles of The Preacher's Magazine—Nov., 1949; also May, June, July, and August of 1939.
by a religious profession taking the place of a genuine, personal religious experience wherein one's whole being is dedicated to God and His service. As good as social and moral restraints, he is to be substituted for personal conversion and consecration. He who is snared into making that substitute has the blood of souls on his hands.

Let the materialists oppose, if they will, but never temper a spiritual ministry to a secular and godless age. Those who have been most fruitful were the ones who preached "plainly, particularly, and authoritatively." They did this until modern indolence, meekness, courtesy, and gentleness. Nevertheless, those who hear their message and feel their influence know within themselves that they are the ones.

The idea of the true pastor in all his ministry is not "Where can I find pleasure and remuneration?" but "Where can I render service?" It is not "Where and how can I find satisfaction?" but "How may I help others find abiding satisfaction?" There are many things which may, in their places, be respectable and legitimate; but theirs is not first place. That is reserved for things spiritual.

The so-called respectable secularism is a great moral threat to modern society. One thing that there is no God, and that it is foolish. The other lives as if there were no God, and that pleases cannot man. There is a way to live, a way of living. The need of the age is "an apostolic ministry of prayer and the utterance of God's own message."

OVERWHELMED BY THE SPIRIT OF THE AGE

The greatest peril of the pastor is not that he shall plunge into some enormous evil without warning, but that he shall be undermined by a number of "little" things, one of which is too much dependence upon ecumenical machinery. One danger is that this tends to develop more regard for machinery than fellowship with the saints. Such a pastor loses the blessing of spiritual witness and exhortation.

Another phase of this peril is the tendency to estimate success by numbers, that caused David (and many of his modern imitators) a real trouble. While one is not to burn income to statistics, he should not disregard the proper significance of numbers which should serve as guides, not as goals.

If one develops too great a number-consciousness, it is followed by discouragement and despair due to the number and nature of his enemies. There are more visible adversaries than there are visible allies; but our assurance lies in the fact that He that is in us is greater than he that is in the world. Our promise is that it is "not by might, nor by power, but by my spirit, saith the Lord."

DEPRESSED BY EVIL OUTBREAKS

The tension of modern life with its consequent disorders gives the true pastor so many burdens that his heart is heavy. His spirit becomes fatigued, and he sees so much that is disappointing because it is patently far below what the individuals themselves could attain. It is unwise to let him begin to scold and complain. As a "son of consolation" he must share his people's sorrows; and he often hears sad stories of the outward life among those of whom he had reason to expect better things.

Then there is the annoyance due to the amazing Pettiness that sometimes appears in the lives of those who profess the most grace. Thus, the pastor is made to realize the enormity and perversity of sin; and seeing how easily his flock is led astray, he is tempted to discouragement by the easy advantages Satan is allowed to gain over weak humanity. "Unless the Holy Spirit fills the human spirit," he says, "it is a thing of man rather than the glorious gospel which is the power of God unto salvation. Take heed, therefore, of the outward part of life among those of whom he had reason to expect better things."

As the pastor goes in and out among his people and witnesses the tragic breakup of home and family life, he must be ever on the alert lest he relax his moral vigilance, and in an hour of depression and discouragement leave the door to error and secure his overthrow in an unguarded moment.

ISOLATION FROM THE COMMUNITY

The final peril to be mentioned is one that comes when the pastor's position as pastor of a church with the full-gospel message: the isolation of his church from the community.

To be sure, there are many arguments about the church's relation to the community, but for every church that has catered to the community's whims to the hurt of the church's mission and message, there are a dozen that are dying but that are doing a laboursome work of the community came to feel that the church had no meaning for them.

There are very many things of vital interest to the community in which the church also has a vital interest. And any church that is carrying out the mission of our Lord is obligated to be community conscious. Our church organization which has swept the land produced a large number and variety of groups with which the church cannot be associated. With some of them, doubtless, friendly relations would be definitely to the church's advantage because the church and its minister are looked upon as representing Christ's interests.

But there are two extremes to be avoided here, everywhere. One extreme is that narrow sectarianism which has no fellowship with any except those of their own party. The other is that of being a "jack of all trades" making very few outside contacts except upon those rare occasions when they go abroad to "pick up a stray sheep." The other extreme is that of being so busy making contacts here, there, and everywhere, spending so much time trying to fill the demands made upon one by the insignificant "extras," that there is little time left for one's main work: the shepherding of the flock committed to one's care.

Whatever outside contacts are made, they should be kept in subordination to the church's main mission, the winning of the lost to Christ the Saviour in Christ and the sending forth of laborers to work for Christ. When Spirit-filled men and women undertake this work, under the guidance of a Spirit-filled pastor, heaven will be enriched, earth will be improved, and hell will be impoverished.

Religion and Business

When religion and business interests come into conflict, it is normally too bad for religion. It is amazing how many men will choose things over religious values and assemblages. Roger Babson tells of being entertained in the home of a cattle fancier who was inordinately proud of his bloomed stock. He showed Mr. Babson through his splendid barns and displayed a sumptuous table of the pedigrees of his prize cattle. After returning to the house, a young man called for the daughter of the housekeeper. When Mr. Babson asked the father who the young man was, he received a nonchalant reply. "Oh, heart, wear a red jacket, dear daughter, I guess." And Mr. Babson observed that here was a man who thought more of his choice stock than he did of the pedigree of the young man who was seeking the hand of his daughter.

Need of the Church

A newspaper editor in the Midwest, writes:

"Life as it flows across my desk is not always pretty. Violence, injustice, hypocrisy, hatred—these make the headlines. But there is in the lives of that—peace, justice, sincerity, generosity, love. I need the church. It helps to give me a sane perspective. It makes it all fit in humanity and destiny. It keeps alive those spiritual perceptions which all too often are almost smothered under the week's load of grizzly events."

He Tasted Death for Every Man (Heb. 2:9)

In ancient times criminals were put to death by crucifixion, and drink a deadly poison. Sometimes several were to be put to death at the same time. They were formed in a line. The one at the head of the line took the cup, drank from it, and handed to the next; and so on, until the last one in the line had taken the poisonous draught. However, if the one in front drank all the poison, the others, according to law, went free. Jesus stood at the head of the line; He tasted death for every man; now we may go free.

Co-operation Needed

A colored man planted a pleasantly beautiful flower garden. A neighbor remarked to him: "Uncle Moses, the Lord has given you a very fine garden. Aye, yes, aye," replied the colored man, "but you ought to have seen the way the Lord did all the work himself."

Effectual Prayer

Do you know what you said on that day when, burdened for souls, you tried to pray? Do you think you failed to touch the throne when your lips were dumb, your prayer a groan?

"Over the sea, in a hot, dry land, A sower sowed with a faltering hand— But, lo, in that hour refreshing came God's servant spoke with a tongue of flame; And souls, long steeped in a land of night, Passed from gloom to marvelous light. And when the finance of all earth is done, Finding their peace in Jesus, blood."

For your faith has moved God's mighty hand, And rain came down in a desert land. —EVANGELICAL CHRISTIAN

If you have love in your heart, you'll meet it down every highway and byway, smiling for you.—WELEMAN CHRISTIAN Advocate.

March-April, 1950
Ministerial Responsibility for Christian Ethics

By Delbert R. Gish

Article I

Because nothing less than sterling character will pass the scrutiny of God, it is essential that God's ministers should give much attention to the realm of Christian ethics. Outward conduct is not an infallible sign of the state of a Christian character; but except for the wisdom of God and the self-knowledge of the individual person, it is the only basis for judgment. It is reasonably accurate. "I will shew thee my faith by my works" (James 2:18).

All ministers know that the chief danger with regard to right conduct is the lack of information as to what is wrong. Most people in Christian countries (even those who are not Christians) know basically how a Christian ought to act, but go away sorrowful when the demands of the gospel are made personal. The human inclination is to play the role of spectator and judge, rather than do as the Lord commands. In matters of conduct, one of the subtle dangers for Christians is that we shall keep most of the law, like the rich young ruler, yet fail in one point and thus be guilty of all. The tendency to focus attention upon the matters which claim for consideration at the moment and inadvertently neglect what may be the "weightier matters" of the law is often, under pressure, we become like watchers of the leavings in flood time looking for leaks and breaks, finding it necessary to concentrate upon the first fine detail and ignoring the whole.

A third fashion in Christian ethics which came into prominence in the medieval Church was that of performing penances. One common way of true Christians to disprove their faith was to go on armed pilgrimages for sinners and a man who was to reform his heart and life to the preaching of the minister, that is, the minister's life. The influence of the minister cannot be separated from that of his family. In general the public will consider that he endorses everything that his family does. This in effect means that the minister's training cannot begin too young. Certainly preparation for the kind of man he ought to become begins long before he ever has his first parishioners. The minister's responsibility for the morality of his people goes much farther than the obligation to set an example. We have said that he must enlighten them. It is his business to preach the fundamental doctrines of Scripture upon which Christian ethics is based. He must have the skill and ability to analyze and make known the quips of human nature, its tendencies to self-deception. Giving guidance concerning new and untried paths (e.g., television) will be the duty. At times he may be forced to speak so vigorously on some issue that he will seem to have become all-sided. Nevertheless, he must faithfully hold forth the path of life and set a standard before those that are needed at a given time.

Ministers are familiar with the common tricks of self-deceit because of plentiful opportunities for deception about their work. Often they are so often used to words the things we see. We know that when anyone is involved in questionable conduct he usually finds some way of justifying himself. Each

As shepherds of the flock of God, ministers serve not only to protect their charges from slavery, but to see that they do not harm themselves by ill-advised and unwise conduct. The truth is that the minister's example will carry more weight than his defensive statements. He is more closely watched than the minister; hence it follows that no one needs to be more careful in his walk. Blessed is that minister who is so watchful that he can sincerely say with Paul: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you all." (Phil. 4:21)

There are, of course, some religious groups which hold that the moral life of the minister has little to do with his administration of spiritual matters. We should accept this proposition only to a limited degree. A man and woman who are married, a backslidden preacher are just as truly joined together in holy wedlock as though the minister were in 'truth' God's man, provided that they were ignorant of his status and made their vows to God. A convert who yielded himself to God under the preaching of a sinning evangelist may find just as vital a faith as those who found God's grace in church. Such possibilities do not alter the Biblical principle that the man of God must be an example of godliness to the flock.

Ministers are not to be counted that they in some single formula of conduct appeared: Men have always longed for some one principle of action of which it can be said: "This do, and thou shalt be saved." Modern fashions in ethics have included the social gospel with its reforms in human relationships; there have also been "prohibition" crusades, foreign missionary enthusiasm, and church federations. Some groups have highlighted their opposition to war. Others have spoken out on the evils of divorce, the dance, and movies. The fact that these points are emphasized by various groups does not necessarily mean that other phases of Christian ethics are neglected, but the risk is always present. This much may be said: There are recurrent manifestations of sin which must be met by energetic and timely Christian crusades. It is the minister's responsibility to detect these fashions, to organize his forces, and to launch the attack. Satan's agents will not be idle and neither must the man of God.

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solved, for he does not depend primarily upon present condemnation for evil speaking becomes the greatest offender. Above all, because he is a central figure and a natural clearing-house, for moral matters, the minister must be both an example and an admonisher of his flock.

None bears more responsibility than the preacher for demonstrating and teaching the virtue of self-control. For he must preach Jesus' doctrine: "If any man will come after me . . . let him deny himself." He will feel the constraint to follow the examples of men like Paul ('I keep my body under') and John Wesley, whose strict regimen and exacting demands upon himself enabled him to live an extraordinarily fruitful life.

We call attention to one other somewhat comprehensive virtue or quality of spirit of which the preacher should be a fervent example and teacher. Although the King James Bible does not use the word "magnanimity," it is implied over and over in passages as Romans 12:9-21 and 1 Corinthians 13. Even the best sanctified man in the world, can thirst after it, for no one can ever be more magnanimous than he should be. There are yet unbreathed breaths as in an adjoining attitude, nobility of soul, patience, and kindly consideration of those strange people who vigorously differ with us.

The man of God can afford to be great.
Bishop Lightfoot thinks Philemon and Apphia and Archippus were martyred during the persecution of the Christians which took place under Nero, not too long after this epistle was written.

Paul pronounces grace and peace from God the Father and from the Lord Jesus Christ unto the flock which is among the Laodiceans, which flock he addresses as "the church in Laodicea." Paul tells Philemon, head of the family, to whom the message is officially addressed, that he thanks God for him and particularly for his love and faith and care toward the Lord Jesus and all the saints.

Paul adds that he prays that the communication of his faith may be effectual by the acknowledgment of every good thing which he enjoys and of which he partakes by Jesus Christ. The remarkable statement in verse seven should be noted. Here Paul says in substance that we (Paul and Timothy) have great joy and consolation because of the manifestation of your faith by the heart, and the hope which you yourselves have in the living God, and in the saints. Paul then uses the finest term which it is possible for him or anyone to use with reference to another. It is the term "heart".

Now Paul comes to the point of his message, and introduces it by a very significant statement, which is essentially as follows: "I write about a matter about which I am writing is placed in the form of a request. Due to my superiority in office, as an apostle, the apostle to the Gentiles, I could have said to you a command; but for love's sake, and particularly considering my age and the fact that I am a prisoner of Jesus Christ (in a Roman cell), I thought it better to write you a word of request, which I am making for the request I am about to make. The request is in behalf of my son, Onesimus. He has become my son because he has been begotten in my bonds, that is, while I was (and am still) in bonds. Onesimus, as you well know, was to you an unprofitable servant; but since he has been begotten (born again) in me, he is now no longer unprofitable, but rather profitable both to you and to me. Gladly would I retain him in my service as a helper in my ministry; but now, finally, I am sending him back to you with this message. No doubt his departure, from your house and absence (without leave) was a matter of great sorrow to you. But it has been providentially overruled, and I am sure when Onesimus returns he will make up for any lack of responsibility or deficiency in service or dishonesty of which he was guilty prior to the time he left. If, however, such is not the case, and there is anything due you from him, please charge it to my account. I will repay it. As certification of this promise, I am writing this note with my own hand. Then, Paul adds, you are to charge what you decide in the matters of this slave (the slave, or the slave) to his account, entering the heart as the result of the hearing of the gospel, changes it. From this inward change stems an outward change which makes the difference between unprofitable and profitable."

**MODERN GOSPEL SONG STORIES**

**SUPPLIED BY HALDOR LILLENAS**

**YOUR ROSES MAY HAVE THORNS**

By Haldor Lilleenas

In the garden of life we find a variety of flowers. All of them have their own peculiar charm. In placing the rose, one of the loveliest of blooms, we often prickled by the thorns. These, for some strange reason not known to us, infest this attractive plant. However, in a short while our pain is forgotten in the pleasure we enjoy from the exotic beauty and fragrance of the rose.

It is one of the mercies of our Heavenly Father that He permits the band of time to erase from our memory the bitter things of life, while we remember the pleasant experiences of the past. We remember the rose while we forget the thorns. Does it not seem strange that in reviewing your yesterday's they seem more beautiful than the present?

The reason is that God-given enabling, causes there to be more roses than thorns. Life has more sunshine than shadows, and more sweet than bitter. We are living in a day in which much is distress among the nations. The dark cloud of war hangs low, sweeping a pall over the entire world. Men's hearts are failing for fear. But there is light on the hills, and a new day must soon dawn when the cloud of business will arise with healing in His wings.

The people of God are watching and waiting for the Great Deliverer, who will bring order out of chaos. He will give us peace for pain, life instead of cold, stark death, and song in place of mourning. Then the wounds of earth will be healed. We shall forget the tragic experiences of the past. Our roses will have lost their thorns, our swords will be beaten into plowshares, and our spears into pruning hooks.

"Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

The song, "Your Roses May Have Thorns," was written in the year 1925, during the time of the pastorate in Indianapolis, Indiana. One Sunday morning we had invited Rev. C. W. Ruth to preach. During his discourse he said, "Your roses may have thorns but don't forget, your thorns may have roses, too!"

Prof. Kenneth Wells, one of our gifted evangelical singers, being seated beside me on the platform, remarked: "Brother Lilleenas, do you not think that would make a good theme for a gospel song?" I replied that I thought it had too many brers to make a practical song. Nevertheless, the idea lingered with me, and within a few days I had written both words and music. Within a week I sang it as a solo in my congregation. The song has become popular and gone into virtually every community in this country—and other nations. It has found its way to radio stations, and its music is used in hospitals, sick rooms, pulpits, penitentiaries, and at funerals, in addition to becoming a congregational number.

The sorrows that have come to you unbidden will pass away.

Have often brought a peace before unknown;

The Maker of your destiny is striving
To fit your heart to His role.


**THE FROCHER'S MAGAZINE**

**WHILE I AM ON MY KNEES**

By Paul Hoosinsta

While I am on my knees, I find a new love and appreciation for those who do not appreciate mine. If I can give credit elsewhere for their new victory in Christ (to evangelists, guest speakers, etc.), even though I have labored faithfully to help them in the same points, while on my knees I find myself thanking God for their new victory regardless of who receives the credit.

For what am I thankful? I'm thankful for their occasion to give credit to some-
one. After all, my labor is so my people will have something new within that gives rise to new appreciation. It really makes no difference who receives the credit, for what I want is that my people shall possess something worthy of credit. Then if that credit settles down upon someone else, fine. They have come into possession of something that caused them to offer that credit; and possession of that new victory is the thing that concerns me.

They are my sheep and I love them. If one becomes bruised and torn, and if I bind it tenderly, I have filled my pastoral privileges in the incident. Then, when that sheep is whole again and gives the credit to another for the healing oil and for the tender care—well, I'm not too much concerned. My concern is that the sheep might be well. If it is well and whole, then I can rejoice and not worry about the "credit."

I find this deep love for my people, those who don't appreciate me—while I'm on my knees.

The Master and Character

BY PETER WISEMAN

The Lord Jesus Christ rebuked the Pharisees for their empty externalism. Ceremonies and forms meant nothing to Him unless there was spirit behind them, a spiritual longing to serve. "The hireling fleeth, because he is an hireling." Out of what he is, action is expressed. This is a point on which the Lord Jesus tested His disciples. "From within, out of the heart of men, proceed evil thoughts. . . . Make the tree good, and his fruit [will be] good." "If ye love me, keep my commandments. . . . Ye are the vine; and I am the true vine; but ye are in me, and I am in you." (John 15:10, 17; 1 Cor. 3:6.)

Speech is a test of character. If by our words we shall be justified or by our words we shall be condemned (Matt. 12:28, 27), then our words should be worthy of God (2 Peter 3:16). They should be worthy and profitable. "Silence is golden." Our Lord was silent before the Sanhedrin (Matt. 26:62, 63), before Pilate (Mark 15:3-5), before Herod (Luke 23:8-11). The New Testament condemns foolish talking and jesting (Eph. 5:4), gossip and tattling (1 Tim. 6:10), unmeasurableness, envy suggestiveness, and such like. Our words should be worthy of truthfulness. Jesus spoke the truth (John 16:7). He came to bear witness to the truth (John 18:37). God is the God of truth (Ps. 33:4). The Holy Spirit is the Spirit of truth (John 14:17). The Word is truth (John 17:17). God's children are children of truth. They both tell the truth and do the truth (John 3:21). They worship in truth (John 4:24). The truth makes them free (John 8:32).

Toward A Definition of Christian Education

By Westlake T. Purkiser, Ph.D.

(Address repeated by request at the District Superintendents' Conference, Kansas City, 1950)

When our General Superintendents, in their last quadrennial address, challenged the educators of the church to present a definite philosophy of education, they did not mean that we have not had one, but that we have not said enough about it. We have assumed what should have been established. To this end, and then, I offer you tonight a tentative definition of what may be conceived to be the nature and scope of Christian higher education.

Our title, Christian education, is, of course, synthetical. That is, it joins together two ideas that are essentially related, but well the word "Christian." Many have taken them to be contrary, and have supposed that one excludes the other. It is certainly possible to be educated, highly educated, and not be Christian. And it is equally possible to be Christian without the advantage of much, if any, formal education. But it is difficult to find a definition of education without a vital spirit of religious values; and that the Christian faith finds many of its best examples and strongest proponents among those who have disciplined their minds to an unending quest for truth.

Critics of higher education are legion in our day, and the almost monotonous theme of their criticism is the sense of indirection, of uncertainty, which pervades the educational scene. Modern educators do not seem to know exactly what their goals are. There seems to be a strange lack of any clear concept of what the educated man should be like. We are much like the cavalier in Stephen Leacock's essay, who, being in a hurry, jumped on his horse and rode rapidly off in all directions.

In contrast, the Christian educator should have a definite conviction as to the scope of his task. He must envision clearly its goals, lest he, too, lose the forest in the abundance of the trees of academic study. He must also be aware of the major paths by which these goals are to be reached, for to have a beautiful ideal with no means to reach it is at best of dubious value.

We in the Church of the Nazarene believe in higher education. The fact that we have invested millions of dollars in our colleges and seminaries bears witness to the sincerity of this conviction. But we are convinced that education alone will not solve our human predicament. As Mr. Don Macmillan, city manager of Pasadena, said, on the occasion of groundbreaking for our new library building a few months ago, "Education without God but gives us greater capacity to get into trouble."

Therefore, with us, education must first of all be Christian. We do not mean by this that in a college otherwise secular there shall be maintained a department of religion, or that a few units of Biblical literature shall be required for graduation, or that chapel attendance shall be compulsory. We mean by this that our educational program shall be unequivocally and unashamedly Christian to its very core.

I realize the vagueness often associated with this wonderful term, but it is here used very explicitly and definitely. As at risk of seeming to elaborate in the obvious, let me point out that there are two aspects of the Christian life important for a proper understanding of its significance. These may be termed the subjective and the objective, the inner and the outer, the crisis and the process.

To us, the "Christian" shall always carry the connotation of the experiential. We shall ever hold in focus the primary truth that a person becomes a Christian only by coming into a vital, personal relationship to God wherein he receives an infusion of divine life as we recognize it as the new birth. And we shall ever lay equal stress upon the objective of a complete renovation of the regenerate individual wherein his moral nature is completely cleansed of all depravity, and his total being so integrated in harmony with the will of God that he loves the Lord with all his heart, soul, mind, and strength, and his neighbor as himself.

The Christian way of life seems destined to face unprecedented challenges in the days that lie ahead. On one hand is atheism, which now finds its most vigorous embodiment in the dialectical materialism of Karl Marx and Russian stress upon the duty of the church to maintain a program of world-conquest, as another swagging antic...
deny the existence but simply ignores the claims of God, and which is the moral and spiritual termite, boring from within our foundations. Hunter Blakely, president of Queen's College, put it in sharp focus when he declared last fall, "Democracy is deeply rooted in Christian faith. The most dangerous blind spot in modern life is the impression that we can preserve the fruits of democracy without its roots. The concepts of democracy—freedom, respect for the differences of the individual, a sense of personal responsibility—are not basic but are derivative, flowing out of our Christian heritage."

"This is not said to inject any note of pessimism or fear, but to indicate that this age demands Christianity at its summit. A week, vasculating, uninspired, and unpassioned creed such as we face the world we face a fate hardly such as we face. The facts stand. We all have normal, not nominal, Christianity. We must have religion in the vigor and intensity of the New Testament standard, pure and undefiled before God and Spirit-equatted to face fearless, wholly new circumstances. This is far too serious a fact, but we must face it. Anything less than Christian holiness is subnormal. Anything other than Christian holiness is abnormal. This, and this alone, is normal—and this, and this alone, is sufficient for a generation like ours."

"The spirituality of the crisis and experiential side of salvation means that the altar and the revival will always be focal aspects of religious life on the campuses of our holiness colleges. The ideals of spiritual power which our young lay and ministerial leaders form will not be derived from what we tell them about the revivals of the past, but from what they see of the workings of the Holy Ghost in the present."

But the objective or process side of our Christian heritage is of equal concern. To question which is the more important of these two, the subjective or the objective, is much on a par with the question as to which is the more important wing of a bird in flight. The objective is impossible without the subjective; and the subjective is worthless without the objective.

Much that might be said here must remain implicit rather than be made explicit for sheer lack of time. As the term "Christian" connotes vital experiences of regeneration and sanctification, so less does it connote the attitudes, skills, and knowledge essential to enable the individual to be an active and constructive participant in the program and work of the visible Church."

"There is a tendency to separate these two aspects of religion. It is sometimes made a matter of contest, and in truth it is a question of whether to be Christian, one must not only have a subjective religious experience; he must be disposed, trained, and constantly encouraged to find his place of service in the Christian community. By crisis—a subjective experience—one becomes a member of the organism, the true Church of Christ; by training—he becomes a member of the organization, the visible Church of Christ. "What God hath joined together, let not man put asunder.""

So, in this sense, education must be, for the Church of the Nazarene, truly Christian. But it must be more. It must be education of the highest quality. The Christian educator has not less to do than others, but more. We can no more allow the substitution of good intentions and pure motives for objective achievements in the realm of educational activity than we can allow it in the realm of the Christian life. A newspaper classified advertisement carried a request for a maid, with the added note, "No objection to a Christian, if she can cook." And one could read between these lines enough to prove that happened in that home. Someone had substituted pietasefficiency, with and gastronomic results. We must have consecrated teachers, but they must be good teachers. Our schools must always be Christian, but they must be good schools. When young people graduate from our colleges, they must have had an education of such quality as will enable them to compete on equal terms with the graduates of any other college in the land, in life, in business, in the professional schools, or, in university graduate schools."

Now, I do not wish to attempt a complete statement of the goals of higher education, for if the volumes which have been written on this subject have never settled nor solved these problems, they shall certainly not be solved tonight. In fact, Lowry Harding has recently written in good-humored sarcasm, "The major role of education is said to be the meeting and solution of problems. . . . Problems in education must be recognized and faced, but left unsolved must prevail. If the problems were solved, there would be no need for leadership. Where would education be without leadership? And where would leadership be without problems?"

I am not of the school to conserve, enrich, and transmit the distinctive culture of the society which supports us, and we have come to the belief that liberal arts college is the type of higher educational institution best fitted to accomplish this end.

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The Preacher's Magazine

This insight, however, has not been gained without some trial and error. We have tried the Bible school organization, but found that it could serve the interests of too few of our young people. We have even attempted the university type of organization. We have had Texas Holiness University, Peniel University, Central Nazarene University, Illinois Holiness University, and Pennsylvania University. In the latter two institutions, it was not only the obvious difficulties the undergraduate must have experienced in referring to "good old P.U." which led to the change in organization, and name, some thirty years ago, but the recognition that it would be better for us to say with Paul, "This I do" rather than "This I will." In any event, those facts mean in the light of the whole life of man. It is for this task that the college of liberal arts, as distinct from the university or research institution, is peculiarly fitted.

What, then, must our educational effort accomplish if it is to succeed? What outcomes may we reasonably expect of higher education in general, and Christian higher education in particular, may be enumerated as six:

First, a command of the communications skills, the ability to read and understand, and to write and speak the English language clearly, correctly, and forcefully. This is certainly not solely the task of the English department nor of the speech arts. To generalize and cultivate such abilities is the task of the entire college, and must be a major objective of every department.

Second, an understanding of the social process, of the principles of group life as worked out in the institutions of local, state, national, and international communities, with a view to contributing, as it has been said, "a sound mind to the body politic." The Christian should be a good citizen.

Third, a grasp of the basic concepts of mathematics and the natural sciences, with special emphasis on the scientific method of dealing with the descriptive and quantitative aspects of the universe, as contrasted with those normative and qualitative aspects which are the concern of philosophy and religion. Our young people need to realize that while science may sometimes be in conflict with religion, there is no conflict between science and religion. Science is morally neutral, and whether it shall work for us good or ill depends entirely upon the ends to which we devote the almost limitless means with which it has provided us.

Fourth, the appreciation of the values and discriminations, both moral, and spiritual, in every area of life, we must learn to discriminate between judgments of fact and judgments of value. We must be alert to the situation that everything which is, is necessarily good. We must recognize that the relative of morals, about which we have heard so much, is not a relativism of morals as such, but a relativism in our mistook judgments about right and wrong.

At this point, and for this purpose, we emphasize the serious, scholarly study of the Bible. It is scarcely conceivable that anyone in our Western culture would consider himself literarily educated who remains in ignorance of the greatest volume on spiritual and moral values the world has ever had. The classic works of Woodrow Wilson, onetime head of Princeton University, and twenty-eighth president of the United States, should be heard in every classroom across this country where the development and establishment of moral character is a serious objective. The Bible is the word of God. I beg that you will read it, and find this out for yourself—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it, full of the things you have wondered about and been troubled about all your life. . . . When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own conscience, and your own duty."

Fifth, such information as is required for, and a lasting appreciation of the importance of, physical health. A sound mind requires a sound body. In the context of Christian education, this means that each young person has a lifelong task as caretaker of the temple of the Holy Spirit.

The last, but not the least, of the specific goals of higher education is the necessary information, skills, attitudes, and abilities essential for the successful prosecution of some branch of human being skill. It is the most important that Christian young people come to view the field of a lifework as an opportunity for service to the kingdom of God, regardless of the so-called secular character of the employment.

March-April, 1950

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led young people, the only difference between the difficult and the impossible is that it takes a bit longer to do the impossible. Our young men still see visions. We must tell of the towers to the generation following.

Then, "Mark ye well her bulwarks." The bulwarks are the defenses, the ramparts, the fortifications of the city. Not only has our Zion high towers; she has strong bulwarks. The joy of the Lord is her strength, a joy born of salvation experienced within, the joy of sins forgiven and hearts made pure. When his Master asked, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." The revelation of our Lord is assurance for today, "Blessed art thou . . . flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee upon this rock I will build my church; and the gates of hell shall not prevail against it." The revelation of the divine Christ in our hearts by the Holy Ghost in regeneration and entire sanctification—this is the rock upon which an invincible Church may withstand the gates of hell itself. "Mark ye well her bulwarks . . . that ye may tell it to the generation following."

Then, "consider her palaces." The palace was the dwelling place of the king, the place from which he issued his commands, the seat of authority. Our Zion has lofty towers, strong bulwarks, and a beautiful palace. For the palace is our truth, our doctrine, our authority to speak in the name of the King. We seek no new gospel. We want no re-interpretation of holiness, nor any re-consideration of the divine Christ in our hearts by the Holy Ghost in regeneration and entire sanctification. We assert the witness of the Spirit, divine healing for the body, the second coming of Christ, the final judgment, and the rewards and punishments of eternity. We believe God has given us the best, most scriptural, and most complete system of theology this side of the apostolic age. We know what we preach, and we preach what we know. "Mark ye well our Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Then, "tell it to the generation following."

What of the future? They asked it of Azionarim Judan at one of the darkest hours of that great missionary's heartbreaking ministry in dark Burma. His answer has been quoted until it has become trite, but is still as true as the promise of God. "Holiness in higher education is past the experimental stage. It is here to stay—stay until Jesus comes.

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The Pastor - A Soul Winner

By Doil F. Felts

The charge of the Christian ministry is the salvation of souls. This is our calling - it is the task bequeathed to us at the time of Jesus' personal mission; and it is guiltless of the standards which men have to determine greatness in the ministry, yet it remains that only those who rescue the perishing and care for the dying are considered successful and faithful servants by our Lord. Soul saving cannot be considered a spiritual luxury for ourselves and a kindly deed toward those we serve; it is rather to be the working out of our own salvation; the reconciliation of the lost to God, and the manifestation of life to those who are dead in trespasses and sins.

In his prayers, Solomon informs us that "he that winneth souls is wise." But, he who is employed in the ministry and does not win souls is of all men most miserable. A call to the ministry is a call to be a soul winner; and if in a reasonable amount of time we have not been able to correct the claims of the gospel, resulting in the salvation of souls, then it is high time we consider ourselves as to whether we or not we have been mistaken in what we have been doing, and whether we have met the sacred calls of all our callings. Our talents may not be great, but we may all be assured that if we go forth bearing precious seed we shall come home again, bringing our sheaves with us.

If we as pastors are to be winners of the souls of men, we must feel toward the lost as Christ did to his own. We must see the flag of the city of Jerusalem. We must be possessed by a spirit of Abraham, a sense of holy slavery, to the cause of winning men. Such a description is given by the Apostle Paul when he said, "The love of Christ constraineth us." He had a passionate love for souls, and it was this constrainning love which gladly made him imperil his life in so many ways seeking and ministering to lost humanity. Paul was completely mastered by the love of Christ. Says Dr. D. Shelby Coxeit, "...the law to compel such devotion, no preferred bribe could elicit such a sacrifice, no amount of promised honor or reward could inspire so much devotion, so great suffering. What law, bribes, honors, and rewards could never do, Christ got Paul to do, and that," he continues, "is what counts in the lives of ministers. It is not what we do because of duty, but because it is expected of us, because we receive honors and rewards, or because it is compelled by law; what Christ got us to do that counts."

The task of winning souls is bigger than man - bigger, I say. We must remember that we are the only channels whereby men may be led to Christ. We only bring men to Him - it is He who saves them. Even when thousands of men to the Master is too big for us alone. We must daily seek the leadership of the Holy Spirit; we must if we are to be successful soul winners.

One of the most important results of Pentecost was the endowment of power upon those who believed, in order that they might more effectively give their witness and testimony regarding the good news of salvation - that they might be soul winners, if you please. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, unto the uttermost part of the earth." As teachers, not only are we responsible for winning souls personally, but we must be examples of soul winning before the members of our churches are led and trained to go out and win their fellow men. We must show them our concern about others. Says our general N.Y.P.S. secretary, Dr. J. D. Brown, "The Jewish representatives of our people are not to be content until Gentile and Jew are united in the city of Jerusalem. We must be possessed by a spirit of Abraham, a sense of holy slavery, to the cause of winning men. Such a description is given by the Apostle Paul when he said, "The love of Christ constraineth us.""
takes the heart-warming passion for souls to satisfy the heart of him who has knelt at the foot of the Cross and has accepted Christ as Lord of life. The new birth is new life, and without this newness of life our work will someday be listed among the deceased of denominations.

We, who are pastors have a most varied life, and in the meantime we talk outside the church and the pulpit, and to them we must give our attention if our preaching ministry is to result in the salvation of souls. Therefore, we preach upon to builders, executives, financial economists, architects, judges, teachers, sailors, "taxi drivers," and a thousand and one variations of these. But with all of our doings, our goings, and our beings, we must win souls or we have missed the high purpose of our calling.

I. We must win souls with our Teaching. One of the most important phases of our ministry is the instruction of our people. Jesus was just as profoundly great in His teaching ministry as in His preaching ministry. He was the Master Teacher. He taught with such simplicity that even the little child could comprehend the meaning of His message, and yet it was so profound that the greatest of minds thereon. He was able to teach to the surface of its full meaning. But, my dear ones, not once did Jesus teach just to be imparting factual knowledge, but He sought to change them and keep them won by instruction in righteousness as pastors, we must teach. We must continue to have our Sunday schools; we must make better use of Christian Service Training for the instruction of our Christian workers; we must pioneer and blaze new trails with such projects as weekday Bible and catechetical schools; we must say that of our doing we fail to win souls to our Christ, then the whole of our efforts is no avail. This time of seed sowing will and must precede salvation ministry. When the time comes that the student and scholar becomes a seeker and weeps his way to God and forgiveness of sins.

II. We must win souls in our VISITATION MINISTRY. Throughout the Christian world there has recently been a renewed interest in personal visitation and we believe that our own church are in our second year of the "Mid-Century Crusade for Souls." This program is the deed of our church with special evangelistic services, but to implement such in order that they may be fruitful and effective. Regarding such, one of our leaders has this to say: "Our purpose in personal evangelism is to bring people to our church that they might be saved, to bring believers to the place of seeking and obtaining the experience of entire sanctification. The contacting of people for the purpose is primary and very important, and the school will not be discounted; rather it will be used to pave the way for the actual work of soul winning."

As in every other thing too well that, generally speaking; we are living in a day when people are not greatly interested in attending church. How disappointing it is at times to have some particular person promise us faithfully that In the very near future he will attend our services and then for some reason or another he fails to come. And yet in many cases these very people are hungry in their hearts for the satisfaction of some spiritual need. In such instances, if they ever get the gospel it will be because we take it to them. Just recently we had occasion to call in the home of a backslidden minister of a sister denomination. For the wonderful work that has been out of the ministry and, consequently, he does not attend church. As he hesitated to be seen in the church, he was preaching, his big chin began to quiver and when I asked him if he had not lost the best life behind, he admitted that it was so. And then he said, "If this man won't come to church; and if he is to be ministered to, then it must be through personal evangelism."

III. It is true that this business of personal evangelism was ordained and instituted by Christ and used successfully by the early Church, but if our purpose is not kept clear, then we are likely to become mechanical and professional and so lose the fire— even while we are carrying the light. The way the story of the evangelism, said our late Dr. H. V. Miller, "is the very way by which we are able to discover the burdens, sorrows, and cares of our people—by visitation ministry. But if you visit them, you continue, are under the mistaken idea that pastoral calling is outdated. No, such an attitude is a grievous error, a sin, and it is not as true. Their capacities of appreciating attention and love are, if anything, more acute in these trying hours. Old-fashioned pastoral visitation is not defunct, but it is as valid now as ever it was. And it is a sure defense against professionalism when one opens his heart and emotions to the burdens of others."

IV. Then there is another important way by which we as pastors must be soul winners, and that is by PASTORAL COUNSELING. This is linked inseparably with personal evangelism and yet is distinct from it. If pastoral counseling is not done, then in degree, We are presently-hearing a great deal in the religious world about personal counseling. But, as Dr. L. A. Reed suggests, "Nazarene preachers are doing this in the past thirty years, but without any scientific knowledge to assist them in their approach to people." Brethren, today are not as trusted, the church is no longer the world and our hospitals, penal institutions, and insane asylums are overflowing. The annual expenditure in America for private and the like run into tens of millions of dollars. These people used to go to their pastors for help. They quit doing so either because the minister did not make himself available for counseling or because he ceased to be of any help. We as pastors must counsel with the sick and dying, and be those, with social and domestic problems, the aged, married and childless, each in their respective group of being a soul winner. In a great many cases of either mental or physical sickness, when a burden of guilt is removed, the result is marvelous. Mr. W. S. Sadler is quoted as having said that if all the people were to accept the teachings of Christ, that the health of all the states of our physical and mental hospitals would be cured at once. Then Dr. Reed states, "If this be so, then there is a positive place for the pastor and pastoral ministries in the curing of life's ills. To whom else would a person go who is suffering from disappointment, disillusionment, sorrow, bereavement, and trouble, but to the pastor?" But Jesus touched their bodies only that He might heal their souls, and we must lead them to Him and newness of spiritual life. Our counseling is worthless.

V. IV. Then, finally, the pastor must be a soul winner in his PASTORAL MINISTRY. As a servant of the Most High God, he must minister. Thus said the Lord," the pastor has many tasks, indeed, but the foremost of them is the preaching of the "unspeakable riches of his grace," for "it pleased God so to exalt him above all men that he believe." But like all these other essentials of the ministry of the church, the preaching must have a purpose, and that purpose is "the salvation of souls. We must preach for decisions, and people decide for God only when they have heard a divine revelation of truth from the messenger of God. The Bible, God's revealed Word, is to be our Source Book. Like Wesley we ought to be students of many books, but preachers of only one Book, the Bible. We must not preach ourselves or our opinions, but follow what God's Word says—"thus saith the Lord." In order to make our preaching ministry more effective, we must do much of our preparation the best possible way. We ought to think and rethink them—and, yes, write and rewrite them. We must needs pray before we begin planning, pray while we plan, and then pray about what we have planned, if our messages are to grip the souls of men in conviction. It is wise to choose well our introductory statements and give illumination to our messages by means of fitting illustration; but, as Charles Reynolds Brown so aptly says, "All this detailed preparation, taken by itself, is mere dust of the ground. It has little worth until the Spirit of the Lord shall move upon the face of it The church is the Kingdom of His Father. We must be pastors of our congregation in our sermon a living soul."

Our beloved Dr. Chapman was continuously an active pastor, an active writer, and the following is one of his heart pleases to us. Even yet we can get a mental picture of him as he would say: "Become a painter, not only at the easel, but in the heart. Seek more to assimilate than to contact. Just as it is not the food you eat, but the food you assimilate, that feeds your body; so, likewise, it is not the gospel you hear, or even the gospel you speak, that saves others and blesses you. Not. What have you experienced? but rather, What did expect of you—That is the question. The preacher is the substance of the sermon, even as the Word of God is its soul. To fail to make the divine and the human elements that constitute that preaching that God has ordained as His means of saving them that believe."

We may be theologians like St. Paul, John Wesley, or Jonathan Edwards; we may be great "homiletics" as was Charles G. Finney and yet we better our delivery as was that silver-tongued orator, John Whitefield. But unless as pastors win souls, the lost will die lost, the saved will remain unconverted. Our message shall become as sounding brass or a tinkling cymbal. "He that winneth souls is ever read at Missouri District Preacher's Convention.

The Preacher's Magazine

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The Pastoral Ministry

Ideas for Wide-awake Pastors

By the Roving Pastor-Reporter

(1) Do you have a Christian Worker's Conference, Christian Service Training Course, or Sunday-School Rally coming up soon? How about an award for the faithful teachers who work Sunday after Sunday, year after year? It hardly a word of public appreciation? Rev. George Lake, while pastor at Salina, Kansas, used the unique idea of giving a ribbon Bible bookmark to each teacher at the class of a conference or personal work. A survey was made to find out how long each teacher had served in the Salina Sunday school. A different colored ribbon was used for each term of service: white for one year, pink for two years, and on through to gold for ten years or consecutive service. The following was then typed on each ribbon: Be sure to use a new typewriter ribbon and clean the type thoroughly.

IN GRATUATE APPRECIATION
OF THE FIVE YEARS
OF SERVICE
IN THE FIRST CHURCH
OF THE NAZARENE
SALINA, KANSAS
(date)
PERSONAL WORKERS' INSTITUTE
(Speaker's name)
REV. G. E. LAKE
Pastor
Your teachers will appreciate such a ribbon far more than you can imagine.

(2) A St. Louis church found a set of twins on the Sunday-school roll; so they decided to see how many other sets of twins they could get to attend a special Twin Sunday. May 1945, they had twenty-nine sets of twins present for Sunday school. The newspapers will give you plenty of space and photos too when you use this one.

(3) A Western pastor published the titles of all his sermons for the past year on a special insert for the church bulletin. He gave the morning subjects on one page, the evening subject on another. At the bottom was a coupon to be returned by mail or placed in the offering plate, listing the favorite sermon of the year or the sermon each listener would like to hear preached again. The pastor had no idea the subject would generate as much enthusiasm as it was anticipated at the returns. A month later he inaugurated the first annual Favorite Sermon of the Year Sunday. The sermon received the highest number of votes was one entitled, "Something Better, or Why Do Christians Suffer?" based on the book Christ and Human Suffering, by E. Stanley Jones. Try it.

(4) G. Carey Campbell of Edmonton First Church, recently conducted a Cradle Roll Graduation Service in a combined Sunday-school and morning worship service which broke all Sunday-school records for attendance. The organist played the professional "Jesus Loves Me" while the pastor and departmental officers led the march of the six graduates. These four-year-olds were outfitted in caps and gowns made by the teachers, white caps with blue or pink tassels, and white gowns. Of course the graduates were about paralyzed with fright, and the congregation could hardly hold themselves together. The commencencement address was given by the Cradle Roll superintendent and was addressed, not to the class, but to the mothers present. It was a masterpiece on "The Privileges and Obligations of Motherhood." The pastor presented the diplomas, and as each graduate received his scroll the tassel was transferred to the right side. One little fellow cried most of the time, he was so sorry for himself, so sorry to lose the Cradle Roll. Two of them lost their hats, and the rest sat frozen with importance. The entire service was a huge success because it was well organized and was advertised, not to the class, but to the mothers present. It was a major problem in most churches.

(5) Rev. F. Arthur Anderson, while pastor at Bakersfield, California, First Church, always put both in the bulletin and in the service for the Visitors' Minute. At this time all the visitors were asked to lift their hands. He would list half of them, and then Brother Anderson would announce that the ushers had a gift for each first-timer. Now every hand would be raised high until the ushers presented an enrollment card to be filled out at once. After signing the cards, the visitors were told to give them to the ushers, but to keep the fine new pencil containing the church name and address as a souvenir of their first visit to the church. The "VIP's" were introduced early mentioned. I liked the atmosphere of the service.

(6) As I was walking down Main Street in Wichita, Kansas, three years ago, one of those street photographers snapped my picture and presented me with a yellow envelope which informed me that for 25¢ I could secure a print of the photo just taken. On the reverse side, to my surprise, I found a cleverly worded advertisement for First Church of the Nazarene, Rev. Perry Bartram, pastor. It was a well-worded invitation to all strangers and visitors in the city.

(7) About this time last year Rev. E. E. Mieras of Southgate, California, got tired of looking at a great pile of unsold missionary calendars at the door of the church. He grabbed up the lot and started down Main Street selling each store owner or manager a copy. Only Ed Mieras would try to sell one to a person who buys them by the thousand at wholesale. But he sold them. One man said, "Ed, how's the church coming over there?" Got any new members?" I'm sure that of course the missionary society could always use more money; so he manager sat down and wrote him out a check for $100. Pretty good profit on a 35¢ calendar.

(8) We said last month that we would tell you how to make a cheap but effective dinner for your electric oven or for your lights at any program. The diagram shows how we can get a copy of the lines from your electrical outlet to the cross. Solder one of these wires to the side of a one-gallon can. Fill the can with water, and be sure to add about tablespoon of sugar for each gallon of water. Fasten the cover of the can to a stick, and solder the other end of the wire to this cover. When the cover is at the bottom of the can in the water, the lights will be at their full brilliance. As you pull the cover up to the top of the water level, the lights will gradually fade until you will have only a faint outline of each globe or light visible. Use enough wire so that you can be kept well out of sight, and you will be well pleased by the effectiveness of this simple device.

Worry

A young man was applying for a job in a New England factory. Asking for the position in the presence of a nervous, fidgety man who looked hopeless and discouraged. "The only vacancy here," he told the applicant, "is a vice-president. The man that takes the job must shoulder all my cares."

"That's a tough job," said the applicant.
"That's the salary!"
"I'll pay you $10,000 a year if you will really take over all my worries."

"Where is the $10,000 coming from?"
asked the applicant, suspiciously.

"That's my friend," replied the owner. "It's your first worry."

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On the Opposite Page

We are sanctified by faith, by the Word, by the Holy Spirit, and Jesus is our Sanctifier—all these have their part. “I am going to paint the house,” said a man of paint, waiting already mixed in the woodshed. “No, I am going to paint it,” the paintbrush asserted, bristling with importance. “You are not?” answered the ladder, lying against the wall. “How far would either of you get without me?” “Or without me to pay the bill?” said the checkbook of the owner of the house, in a voice muffled by the pocket of the coat hanging on a nail. Just then the painter, who had overheard the profound remarks, ventured to put in a word. “Perhaps I would better take a holiday,” said he quietly. “I wonder if the house would be painted by the time I get back.”

“Reckon Ye Yourselves to Be Dead Indeed unto Sin” (Rom. 6:11)

In Jamaica the night the slaves became free the natives prepared a great grove and a large coffin into which they put the relics of their slavery—the whips, the irons and fetters. As the midnight hour approached, they lowered the coffin into the grave, and a man stood beside it, crying, “The monster is dying, dying, dying,” and, as the clock struck twelve, “The monster is dead.” Then they filled the grave and shouted and sang the chorus of liberty. That is what reckoning does for you. The “old man” is crucified, dead, and buried.

“That They All May Be One”

Charles Reed, a member of Parliament, once said that he had in his library an old book describing the various sects of religion. The book belonged to his grandmother, and he had drawn on the flyleaf a rough diagram of a circle, with lines drawn from the circumference like the spokes of a wheel. On the converging lines he had written the names of the various sects, with Christ at the center. Individuals and denominations may be on the circumference or the converging lines at various distances from the center—Christ. But let them start toward the center and when they get there, with Christ, it will be found that they are all together.

No Reservation

A colored man came to a railroad ticket office and said, “I want a ticket for Virginia.” “All right,” said the ticket agent. “What part of Virginia?” “Law, man, I want all of her to go; there she is,” he replied.

Perpetual Care

In some of the modern cemeteries we see signs, “Perpetual Care.” A portion of the

Illustrations

Selected by L. B. Williams

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March-April, 1850
"On the Opposite Page"

is a facsimile of one of the pages selected from a recent issue (Sept-Oct.) of the Preacher's Magazine, from India. It is published at the Mission House, Bastin, Boran, C.P., India, the editor being Earl G. Lee. The intent, of course, is to help the Indian preacher as he works to bring Christ to his people. Mrs. Pauline Greer, missionary on furlough from India, kindly furnished the translation below.

(Translation)

The Sermon for This Month (A Message for Hindus)
Jesus' Invitation
Matt. 11:28—Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Illustrations

Selected by L. B. Williams

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purchase price of each lot is set aside in a permanent fund, the interest from which, will maintain forever to care of the God has made provision for the fully surrendered soul so that all his needs will be supplied forever.

"All Things Shall Be Added"

The young couple had just been married and had started in an automobile on their honeymoon trip. All was going nicely and they were enjoying the trip and each other, when suddenly the bride said, "O George, we have forgotten to take along anything to eat and any extra clothing!" "Let not your heart be troubled," said George, "I have made the provision for all that—they are in the trailer coming on behind."*

Forgetfulness

The speaker said there were three things that it was hard for him to remember. The first is the names of people I have met; the second, my automobile number; and the third is—is—er—I have forgotten what the third is!*

Quips Gleaned from Evangelists

If you have ever really met Jesus, you will know there is nothing in the drugstore that will make any improvement in yourself.

The only time I ever go riding with another man's wife is in a revolving door, and I get out of that as much as I can.

"Some of you claim to be God's sheep," said the colored preacher, "but it is about as hard to get wool from a hydraulica rams as to get money from many of you.

Some women literally obey the scriptures which says, "Take no thought . . . what ye shall put on."*

The teokettle will sing when it is up to its neck in hot water. What is it singing? Probably, "Home on the Range."*

No use to unload your excess baggage at the mouniers' bench. You can just as well unload it where you are.

A mockingbird was up in a tree gaily singing one morning. A bullfrog down in the mud blurted out, "Oh, hush! I don't see anything to be singing about." "If you were up here, you would," replied the bird.

If you sleep in an upper berth, you will have to get up before you get down.

ONCE—ALWAYS

A colored woman was taken to a Catholic hospital for an operation. After preparation had been made, she was placed on a wheeled table and started to the operating room. A nurse slipped a crucifix into her hand. As they proceeded down the hallway, she was heard to pray: "Dear Lord, don't let them touch me! You let them go in the other hospital and they haven't put me in the hospital. I'm still a Baptist."*

POWER OF THE HOLY SPIRIT

If you should attach a wire to an object and then pull on the wire, you could draw the object to the tenacity of the wire. Now if you will attach the same wire to a dynamo and the other end to a motor, you can have the power of the dynamo—not the strength of the wire.

We may endeavor to do work for the Lord in our own strength; but when coupled to God's dynamo, the Holy Spirit, we have the power of God.

SINS OF IGNORANCE

Suppose I should visit the hospital where my friend, Brother Smith, is sick. I find that he has a very high fever, and is delirious. I say, "Brother Smith, how are you today?" He draws back his arm, stanches his fist, and smacks me one on the nose as hard as he can. I am very sorry to find my friend in such a condition. I pray for him and go away without his knowing what it was was. In a few days I go back to see him again. When I go up to his bedside, he says, "Brother Browning, I am so glad to see you. They tell me that when you left the last time I struck you with my fist. I am very sorry that I did that; I want you to forgive me." Of course, I freely forgive him, for I know he did not realize what he was doing when he struck me. But," he says, "I want you also to forgive me for having this fever that caused me to treat you as I did." The Lord can and will forgive us for our actual sins, whether willful or sins of ignorance; but we cannot forgive ourselves for something which we are not responsible for. And if we are, then we must be cleansed. —Told by Raymond Browning.

HINTS

To Young Pastors

By One of Them

SOMETIMES the number of things I didn't learn in school, and no one bothered to tell me about, appalls me. I suppose I just took things for granted, but that is little consolation when a situation pops up in my path and insists on being grappled with now. Fortunately for all of us, the Lord sees us before we so that we avoid many mistakes we might otherwise have blundered into.

For example, the memory of the first funeral I conducted is still vivid. I had been thinking about funerals in a vague sort of way, wondering just what I would do when the first one confronted me and desiring to think through some definite philosophy which would help me to know what to do and how to do it. Now here it was, and I was not prepared. I dropped everything and read The Funeral, by Andrew W. Blackwood, from cover to cover. It was of great assistance in crystallizing my thoughts and giving helpful suggestions as to details. The service you can conduct in one of the most beautiful funeral parlor in town, complete with directors in funeral dress and professional pallbearers. There were no flowers in the proceedings, and I felt very satisfied with myself over the compliments at the appropriateness and beauty of the message and the ease with which it was handled. Surely I had learned much in a short time.

My satisfaction was shattered completely at the next funeral. The service was simpler than the first and in a more modest establishment. Everything went along in the same perfect order, but something was missing. I went home puzzled and unhappy. Where had I failed?

So I saw my error. The first service was but an expensive parade in which I, as the chief puppet, had performed without a slip. There were not many close relatives, the deceased's life had been full, and his departure triumphant. In the second service, the relatives were in need of something I was unprepared to give them—genius and sympathy.

A pastor needs to have a "philosophy of funerals"; he needs to know what to do and how to do it. But even more important than these, he needs to feel, to suffer, to bleed, to love. He will dread each funeral because of what it takes out of him; but true comfort will pass to the bereaved as they sense the love and sympathy in the heart of their pastor. He is not a professional puppet mouthing beautiful phrases in a solemn tone, but a godly shepherd of the flock.

Sunday Morning Service

By Lon Woodrum

I stood up in the pulpit and I spoke my Pauline text;

But my message was not started till my soul was sadly vexed.

Came a rustle and a rattle as the people settled down;

Some faces had a future, some were blank;

I felt that some were thinking, and the feeling grew quite strong:

"It's eleven-thirty, preacher; so please don't be too long!"

I dug into Isaiah, and I gave them Luke and Paul;

But I lost a psalm of David when a child commenced to babble.

If I tried to keep it simple, if I tried to make it deep,

With some it didn't matter, for they were sound asleep.

I sensed my spirit climbing—then felt it start to free.

At boys and girls playing Romeo and Juliet;

I lost my sense of balance and my talk grew flat and blunt.

When an usher brought a late one down the aisle right to the front.

My mind began to wander and I got into the "brush."

When a lad began loud stomping and his voice went all along in the same perfect order, but something was missing. I went home puzzled and unhappy. Where had I failed?

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I watched him going slowly down the aisle and out the door, and the same emotion that I'd never had before.

The man had seen no people sleeping, heard no babies wail. A door had been left open to reach me: "Truth will never fail—So speak it and with hearers, as with heaven, let it rest!

For preaching is for people who are ready to be blessed!"

POINTED PARAGRAPHS for PREACHERS

By F. Linicome

Our fathers talked much about heaven and pleaded with sinners to accept forgiveness that they might be sure of entrance there. That emphasis has been largely lost sight of in much modern preaching and the loss has been very great, for we do not live truly for two worlds. We are in need of the long, look-our-eye, in much modern religious thought, for a belief will sanctify all of life. We believe the man made for God and as man as we should have us-think, a sort of high-grade, cultured, educated bishop, walking over this earth. Man is a Trinity consisting of body, mind, and soul. He is the offspring of Deity; he has an existence hereafter. For we must all appear before the judgment chair of Christ, as Paul says.

A one-world man is an inevitable failure. The man that lives for one world only has dissipated one-half of his heritage, and the man that does not include two worlds has committed suicide for both worlds. Yet the majority of the people live only for this world, and the reason is that they live by sense rather than by faith, and sense always prefers the present to the future. That is why the bulk of humanity would rather have a saxophone on the pulpit than a golden harp to play on over yonder.

The churches are not dying for a lack of trained preachers so much as for lack of passion, prayer, preaching, the pulpit. It is the lack of this emotional element that has made our modern pulpits so stale, still, and mechanical. It is passion that puts the grip into our sermons. One man tells a thing and we hear it; another tells it and we feel it. There's a fundamental law that will prevent us from making a greater impression on those who hear it than it makes on the one who delivers it. Only as I feel will I make my hearers feel it. It is not enough for urging his counter, his manner, or his air at all; but did it quietly, easily, beautifully.

The Preacher's Scrapbook

Henry Ward Beecher was once asked the question, "What is giving with simplicity?" and answered, "Why, it is giving just as if giving was so natural that when a man gave did not regard his counter, his manner, or his air at all; but did it quietly, easily, beautifully.

Our Share in Calvary

To sing the cross I see Mocking the Sufferer's groan;
Yet still my voice, it seems to be, As if I mocked alone.

But not the less that Blood avails To give me peace within.

-HERATIUS BONAN

Last year a Pittsburgh divine spoke throughout Lent on the general theme, "We Are Redeemed with the Precious Blood of Christ." Sermon topics and texts were as follows:


Easter Song

Last Easter when my voice was lifted up
To sing the praises of my risen Lord,
I had not tasted sorrow's bitter cup.
Music held me no minor chord.

This Easterstrip my heart's withered leaves send up
The strains. I lift in accents clear and strong.
For I have gained the dryness of sorrow's cup.
And learned the meaning of the Easter song.

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I know the sweetness of the minor chord,
The glory of the major full and clear.
I know the power of my risen Lord—
He lives, and they shall live whom I hold.

And though I cannot help the tears that flow,
And though my heart is sad as heart can be
I sing the Easter song because I know
The blessed Easter message is for me,
That eternal abode.

Because of one small, low-laid head all crowned
With golden hair,
Forevermore all fair young brows to me
A halo wear;
I kiss them reverently. Alas, I know
The pain I bear.

Because of little pallid lips, which once
My name did call,
No childish voices in vain appeal upon
My ears doth fall;
I count it all my joy their joys to share,
And sorrows small.

Because of little death-cold feet for earth's
Rough road unmeet,
I'd journey leagues to save from sin and harm
Such little feet,
And count the lowest service done for them
So sacred, sweet.

(Written by a missionary after the death of
her only child.)

From the Way of Holiness

His grace is more grace (Isa. 4:1). He increased strength (Isa. 40:29). Mercy unto
you, and peace, and love, be multiplied (Judg. 2).

He giveth more grace when the burdens are greater.
He sendeth more strength when the trial is increased.
To added affliction He addeth His mercy.
To multiplied trials, His multiplied peace.

When we have exhausted our store of endur-
dance,
When our strength has failed ere the day
is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men.

For out of His infinite riches in Jesus
He giveth, and giveth, and giveth again.

(Throughout her life, Annie Johnson Flint
was a cripple, and was compelled to lie in bed the last twenty years of her life. The
last ten years, she wasn't able to feed her-
self. Yet through it all she was able to pro-
duce some of the most beautiful poems ever written.)

Preaching: George Bernard Shaw is re-
ported to have made the following obser-
vation about preaching: "Some preaching is
like wine; it has color and sparkle, but does
no permanent good. Some is like drinking
coffee; it stimulates, but does not nourish.
Some is like carbonated water; a fuss over
nothing. Some is like spring water; good,
but hard to get."

I Go to Prayer Meeting

BECAUSE the church is no stronger than its prayer meeting,

BECAUSE I want to see our church prosper,

BECAUSE I have covenanted before God

that this church be faithful,

BECAUSE of my influence upon others,

BECAUSE I want to so live that the unsaved

will have faith in my profession as a Christian.

BECAUSE I want to live as I want to die.

BECAUSE when I neglect the prayer meeting I injure the good name of my

church, discourage her members, and starve

my own soul of the continual spiritual

nourishment needed.

—From the Long Beach First Church (Cal-

ifornia) Bulletin

Let Thy Blessing Rest upon Us

Let Thy blessing rest upon this church,
O Lord.
Out from the by-roads, out of our care-

filled days
We come an earnest throng, to hear Thy

Word.
'To offer Thee our sincere, heartfelt

praise,
We come to see, Thy steadfast guiding

power.
We come to lay our burdens at Thy feet;

We seek the calming quiet of this hour

Away from the clamoring throng, the

crowded street.

Let Thy blessing rest upon this church, we

pray.
Upon a people in their vital need.
Be Thou our Helper; be our Guide and

Stay,
And be our Wine, the Bread on which we

feed.
Lord God, for every church in every land,

We crave a blessing from Thy mighty hand.

—Grace Noll Crowell

What Is Worldliness?

It is human activity with God left out.
It is life which is horizontal and not ver-
tical.
It is ambition without aspiration. Its

goal is success, not holiness.
Hearing no mystic voice, it is destitute of

reverence.
It never bows in rapt and silent wonder in

the secret place.
It has titles but no superscription. God is

not denied. He is forgotten and

ignored.

—J. H. Jowett

The Preacher's Magazine

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On the following pages
will be found a file of
PRE-EASTER
and
EASTER
Sermonic Material

That which you do not use may be
filed for future reference.
PRE-EASTER

SEEING THE CHRIST

REV. W. G. ANDREY

Scripture Lesson: John 12:12-22

Text: "Sir, we would see Jesus" (John 12:21).

INTRODUCTION

1. Remember with interest the royal procession of the king and queen in Toronto some years ago.
2. Fixed eyes, unity of desire and purpose,
3. The monarch, ruler, sovereign, king was coming.
4. The thought of another procession. Triumphal Entry of Jesus.
5. Palm branches, cheers, hosannas, worship, fixed purpose.
6. Thousands, acknowledging His mighty works.
7. Their Monarch, Sovereign, Ruler, King had come.
8. Greek inquired of Philip, "Sir, we would see Jesus."
9. Oh, that the same hunger to see Jesus were seen today!

I. WE SEE JESUS IN HIS INFANCY AND CHILDHOOD

A. Manger
1. No room in inn; cattle, swaddling clothes, shepherds, wise men.
2. Confounding doctors in Temple at age of two years.

II. WE SEE JESUS IN HIS PUBLIC MINISTRY

A. Performing miracles
1. Cana of water into wine, feeding of 5,000, 4,000
2. Walking on the sea, tribute money, cursing fig tree
3. Feeding the sick
4. Centurion's daughter, demoniac, paralytic, worn-out hand
5. Three days of blood, dead and dumb healed, lunatic, dropper
6. Raising the dead
7. Cleopas' son, Lazarus, Jairus' daughter

III. WE SEE JESUS DURING PASSION WEEK

A. In the Garden of Gethsemane
1. Praying, alone, weary, lonely, blood-sweat-tears
2. Stepping-disciples, approaching Sourn
3. Three times, Judas, the kiss, the capture
4. During the trial
5. Condemned to death, priests, Pilate
6. Barabbas, released, Christ taken away
7. Three times, suffering, pain, agony, vinegar, blood, washing wounds
8. In the tomb
9. Roman soldiers, seal, stone, earthquake, angel in white

IV. WE SEE JESUS RESURRECTED

A. He proved His identity to:
1. Mary, disciples, in Upper Room, on road to Emmaus
2. Ascending
3. Gazing disciples, Great Commission
4. Comforter, Jesus-notcaste.
V. THANK GOD, WE WILL SEE HIM AGAIN

A. This is the Christian's hope.
B. Coming soon, dead raised, mortal put immortal.
C. Meeting in the air; "sun, moon, and stars forgot, upward I fly."
D. Singing in the throne of God, Marriage Supper, devil bound, "Triumphal ended."
E. More earthly care.
F. No taxes, no kingdoms, sorrows, pain, death, parting, misunderstanding.
G. Oh, the joy in seeing Jesus! Have you seen Him?

THE END OF HIS MORTAL ROLE

J. R. BUFFINGTON


A. The nature of the petition: 22:42
B. The willingness of the petition: 22:42
II. His Deliverance: 22:44-45
A. The kiss of Judas: 22:44-45
B. The defense of Peter: 22:44-45
C. The substitution of Jesus: 22:44-45
III. His trials: 22:23-23:24
A. Before the high priest: 22:23
B. Before the Jews: 22:23
C. Before Pilate: 22:23
D. Before Herod: 22:23
E. Before Pilate: 22:23
IV. His crucifixion: 23:22-27
A. His prayer of intercession: v. 31
B. His act of mercy, v. 33
C. His yielding of life, v. 46

THE SPIRITUAL MEANING OF EASTER

REV. O. D. CURRIE

Scripture Lesson: I Corinthians 15:12-22

Text: "Because I live, ye shall live also" (I Cor. 15:12-14).

INTRODUCTION

Week before Easter is usually one of worship.

Comparatively few know the true meaning of Easter.

Many give attention to worldly traditions commemorating Easter, but give little or no attention to the Cross.

The cross of Easter is a love story.

1. "For God so loved the world" (John 3:16).
2. "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).
3. The love for a lost world caused God to give His only Son.

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THE MEANING OF THE CROSS THROUGH THE CENTURIES

GLEN G. DAYTON

Scripture Lesson: John 19:33-37

Text: "For I determined not to know anything among men beside Jesus Christ, and him crucified" (I Cor. 2:2).

INTRODUCTION

There are many people today who pass by a church with a cross over its door, and even go so far as to wear a cross as an ornament on their person, who have no idea of the true meaning of the Cross.

I. THE ANTICIPATION OF THE CROSS

A. Promised by God Gen. 3:15
B. Prophecy of Isaiah. Is. 53:12
C. Patiently waited for by Simeon and Anna.

II. THE ACTUALITY OF THE CROSS

A. Paul's explanation concerning it. I Cor. 2:2.
B. Incidents of the Passion Week recorded in all of the Gospels.

III. THE APPLICATION OF THE CROSS

A. Necessity of the shedding of His blood.
B. Present salvation provided by the atonement.
C. The necessity of accepting.
D. The compulsion to spread the gospel.

CONCLUSION

"O death, where is thy sting? O grave, where is thy victory?" Christ weeps over Jerusalem, "that killeth the prophets, and stonest which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37).

The Church being for failure to understand the plan of His Life.

III. THE INGRATITUDE DISPLAYED ON THE PART OF THE MULTITUDES

A. For His acts of mercy.
B. For His love for sinners.

IV. THE INSTABILITY OF CARNAL HUMAN CHARACTERS

A. The boast of Peter at the Last Supper.
B. The sleeping disciples in the Garden.
THE SIGNIFICANCE OF THE CROSS - ROSS W. HAYS
Scripture: Ephesians 2:16-19
Text: By the cross (Ephesians 2:16).
1. REVELATION OF GOD TO MAN (verse 17)
   a. Distance—foreign
   b. Ignorance—illuminated—He preached
   c. Differences—demobilized—Those afar off and those near.
   d. Wise—foolish—“I AM SURE IT WAS A VOICE OF AUTHORITY.
   e. The man of Gadara—demons must obey His voice.
   f. At the grave of Lazarus—even death, which apparently had triumphed, must wrap its mantle around His body and ask Luigi in amazement, “Lazarus, come forth.”
   g. Early in John’s account—The officers sought to lay hands on Him—but they couldn’t.
   h. In their report they said—“Never man spoke like this man” (John 7:46).
   i. In His ministry and teaching we read—John 7:46—The people were astonished...for He taught as one having authority, and not as the scribes.”
   j. But I believe it was also a SYMPATHETIC voice.
   k. If we are ever sympathetic, it is at a funeral.
      b. Here was compassion mingled with authority.
   l. Man is harsh upon his fellow man—sought in John 7:46—The people were astonished...for He taught as one having authority, and not as the scribes.”
   m. When Jesus haddispersed them—He said, “Neither do I condemn thee: go and sin no more.” (1) Here was an understanding sympathy.
   n. Peter must needs be included here.
      a. “Feed my sheep”—what patience—what sympathy?
   o. But I would have you know it was a Convincing voice.
      a. When the officers came for Jesus, and He said, “I am here.”
      b. They fell back—(Conviction, I am sure.)
      c. Then the woman at the Samaritan well—was left in doubt of her condition—repented.
      d. It is a convincing voice today.
   p. But, THANK GOD, It is a Forgiving voice.
      a. The palsied man in Luke 5 heard the wonderful voice, the forgiving voice may, to him, “Thy sins are forgiven thee.”
      b. Denying Peter had the look of disappointment change into the personal acceptance of the, “My discounts—my disciples” and Peter"
   q. Mary Magdalene had heard that forgiving voice—and was the first at the tomb.
   r. It is a voice of Assurance.
   s. “Today shalt thou be with me in paradise.”
   t. “Whatever ye shall ask in my name, that will I do.”
   u. “I will pray the Father, and he shall give you another Comforter.”

3. “Lo, I am with you always.”
   v. Many voices trying to take this One’s place.

THE PRAYER IN THE GARDEN
A. E. Petersen
Text: Then cometh Jesus with them unto a place called Gethsemane, and saith unto them, “Get ye all here, while I go and pray ye for me” (Matthew 26:36).
INTRODUCTION: The prayerful habit of Jesus is full of suggestiveness for us—the times, place, and prayer.
He prayed in the morning, “a great while before day,” (Mark 1:35). He prayed in the evening, “when it was now evening, about the ninth hour” (Luke 22:39, 46). He sometimes prayed all night—(Luke 6:12, 13). The mountain, the desert, a friend’s garden—any place that offers solace was welcome to Him.
He prayed in all the great crises of His life: before making serious decisions—as in choosing of His disciples, and apostles—Luke 6:13; before great victories, as at the grave of Lazarus—Com 11:41; and after, as immediately following the feeding of the five thousand—Luke 9:18—20; for He knew that the sorrow of the world is often more dangerous than its e
Here is His supreme hour of trial; crucifixion: the mortal weight of the sins of the world, Christ gives himself to pray.
I. His Prayer was a Lonely One.
   a. Heavy trouble usually involves two things—longing for companionship and a cure.
   b. Christ took His disciples to the garden with Him, but they were unable to enter into His agony and struggle.
   c. So will we be with the great decisions of life.
   d. He was Filled with Pain.
      a. It did not come from the fact of His Father’s love, or that the agony was of His permission. How different would be our bearing in the hour of trial if we recognized this?
      b. It was a Perverse Prayer.
         a. He went again the second time, and prayed, “if it be possible, let this cup pass from me;”
         b. He did not pray, “thy will be done” but as I will, as thou wilt.
   c. It was a Triumphant Prayer.
      a. He went again the second time, and prayed, “if it be possible, let this cup pass from me;”
      b. He did not pray, “thy will be done” but as I will, as thou wilt.
   d. It was a Trumpet Prayer.
      a. He went again the second time, and prayed, “if it be possible, let this cup pass from me;”
      b. He did not pray, “thy will be done” but as I will, as thou wilt.
   e. Contrast the case of disciples. Christ was strengthened for the Cross, and triumphed gloriously; the disciples slept instead of
   f. Prayed and were unprepared, and reaped failure.

THE PLACE CALLED CALVARY
J. REYNOLD RUSSELL
Text: And they were come to the place, which is called Calvary, there they crucified him (Luke 23:33).
INTRODUCTION: A magic spell rests over some scenes and places—one’s youthful home, places of historic interest toward which we cherish a deep regard. But here is a scene that transcends other scenes by all means. Let us portray this divinely honored place and observe:
I. It was the Place of Unparalleled Suffering.
   a. No alleviating circumstances. No softening of anguish. The darkened heaven and the red cloud gave tokens of sympathy with the dying Saviour.
   b. It was the Place of Some Singular Phenomena.
   c. Total darkness. Earth and sky put on their mourning clothes.
   d. It was the Place of the Most Momentous of All Achievements.
      a. Here is the mightiest moral transaction. On the brow of Calvary the price was paid down for a lost world.
      b. It was the Place of Glorious Transfiguration.
         a. Christ’s shining face silenced His demand. He arched the chasm between heaven and earth and opened the way to glory. Beyond the life-giving bridge—to heaven—Is in the form of a Cross.
      c. It was the Place of Passing Mercy.
         a. In the very act of death, He spoke pardon to the flying thief, and took him to the courts above—a trophy of victory of redeeming love.
   d. And there may I, though vile as he, Wash all my sins away.

“FATHER, INTO THY HANDS I COMMIT MY SPIRIT”
Miles A. Simmons
Scripture: Luke 23:46
Text: Luke 23:46 (KJV)
INTRODUCTION:
1. We have been at the Cross this week and listened to the words of Jesus, and have been thinking about what He has said. We have seen the anguish of His soul and the agony of His suffering. We have listened and waited, watching insights of His work on the Cross. Each word has been a lesson in relating to “Father”—the Christ with “Father”—and upon His lips—“Father, forgive them”—and end with “Father, into thy hands I commit my spirit.”
2. We have learned how Christ suffered for our sins. He was numbered with the transgressors; the iniquity of us all was laid upon Him. He was pierced for our transgressions and bruised for our iniquities. Having thus suffered and made atonement for our sins, He was numbered with the transgressors and bruised for our iniquities. Having thus suffered and made atonement for our sins
for the sins of the world, He shouted, "It is finished," as He had been studied; and following immediately thereupon He commanded Himself to the Father, bows His head....

3. Reputation—"He shall be called a Nazarene"
4. Riches—"He hath not where to lay his head.
5. Persecution—Only a carpenter's Son
6. Kindly demeanor—Was His disciples feet

B. Conformed by moral and spiritual standards
1. Sinned—in Him was no sin
2. Sinned—An Angel—He was made by love rather than force
3. Would manifest His own love by abhorrence of the Cross?

II. THE CLAIM OF A KING BY HUMANITY'S Need
A. Personality needs a Kingly character, around which to unify itself.
1. Morally
2. Spiritually
B. The problem of sin must be dealt with.
1. This Jesus can and will do.
2. Complete deliverance through regeneration and sanctification
C. The door to immortality and eternity must be unlocked.
1. This, Jesus has done by His death and resurrection.

CONCLUSION: A. Is He the King of your life? Will you cry out to Him but Caesar? In effect you are saying, "I have no king but self." He will not have Christ as King, for He is a tyrant and slave of a slave. Behold your King!

King of my life, I, crowns Thee now. Thine shall the glory be. Let Thy Anointed brow Lead me to Calvary.

THE TRIUMPHAL ENTRY

GLEN R. EVANS

Text: Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord! (Mark 11:9)

Introduction: 1. Jesus was about to observe the yearly Passover. 2. The judgment day was at hand. 3. The disciples had no realization of the events about to take place.

I. THE PURPOSE OF HIS TRIUMPHAL ENTRY

A. Finally, it was more than a triumphal entry.
1. Repeated attempts had been made to destroy Him but Caesar?
2. He showed the triumph of humility in His actions.
3. It was pleasing to be acclaimed Ruler.

B. Divinely, His entry was for the salvation of the world.
1. Ahead of Him lay the Cross.

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2. He would accomplish the purpose that has brought Him to the world.
3. He was the willing Sacrifice.

THE FACT OF CHRIST'S RESURRECTION

C. B. HAY

Text: But now is Christ risen from the dead, and become the firstfruits of them that slept (1 Cor. 15:20).

Our faith rests on facts, and the fact of Christ's resurrection is one of the most solid of all the facts that we have. I.

THE PUBLICITY OF THE TRANSACTION

II. THE TESTIMONY OF EYEWITNESSES

I. THE FASCINATION OF HIS TRIUMPHAL ENTRY

A. He became obedient unto death, even the death of the cross.
B. It was of necessity a complete emptying of himself.

II. THE CLAIM OF A KING BY HUMANITY'S Need

A. Personality needs a Kingly character around which to unify itself.

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THE RESURRECTION
C. B. Hail
Text: Come, see the place where the Lord lay (Matt. 28:6).
This empty tomb testifies to you in the most plain manner:
I. THE TRUTH OF HIs MISSION (Rom. 4:25)
II. THE SUFFICIENCY OF HIs WORK AND MEANING (Rom. 6:4)
III. THE PEACE OF HIs POWER (Rom. 8:6)
Answer (1) To unbelievers we say, "Come and see."
(2) To the humble believer Christ says, "Fear not."
EASTER, A POSITIVE OF CHRISTIANITY
STANLEY D. Holley
Scriptural Lesson: 1 Corinthians 15:19-22
Text: Now is Christ risen from the dead.
I. THE EASTER MESSAGE NOT NEGATIVE
A. Now, the to be, not was. It is an actual experience in the present.
B. Is, a qualifying word preceding the word was. A powerful word, a positive word, which can be used only in the present tense.
C. From the dead, death is bound by chains of inactivity. A person who is dead in the physical sense cannot operate or even feel himself. A dead thing is a lifeless thing.
But now is Christ risen from the dead.
This indicates "now power," renewal of life.
II. NEUTRAL IN CHRIST'S FOLLOWERS
A. Matthew 28:8. Does not show the followers in a state of inertia and sorrow? They went away. Something quickened the life within them.
B. Easter's Positive Appeal Should be:
1. To the world that Christians are not buddled minds.
2. Convert the sinner to a positive, purposeful life, "Now is Christ risen."
He can produce the "power" that sets men free.
We cannot know the actual thrill they had at seeing Him alive. But we can know the experience and the thrill in a personal sense, and "feeling and knowing." His power that sets men free.
C. How Can We Know?
"Believe" message rings with a positiveness; to know is a positive experience. It was with Paul, "If I know my redwood (Rom. 19:26)." Those who have to say, "I think so," cannot have a positive Christian experience. (Illustration) A young friend was preaching a call sermon. He kept saying, "I think this, that, and so." Finally one of the old elders said, "Young man, we want a preacher who knows salvation." The ones who only think will always have doubts.
1. How Can We Be Positive?
Jesus said, (John 14:19) "Because I live, you shall live also." How can we know this to be true? Because of a promise of Christ, recorded in John 15:26, "But when the Comforter, the Spirit of truth . . . shall testify of me."
The Comforter is the Holy Spirit, Third Person in the Triune, which He says, "when He, the Spirit of truth, is come, He will guide you into all truth . . . . and he will show you things to come.
For man, "Seeming is believing."
"Feeling is believing."
For the Christian we add one, "Faith is believing."
2. "He (the Holy Spirit) will show . . . ."
Through Him we gain spiritual insight.
Through Him we gain the inward feeling of power.
Through Him we gain the knowledge essential to Christian living. Trying to live without the Spirit's guidance is like trying to gain salvation without the Christ.
III. EASTER IS THE "POSITIVE FOCAL POINT" OF CHRISTIANITY
A. Easter is a positive possible a-born-again experience for man (illustrate from an actual case).
B. Easter made possible the coming of the Holy Spirit, Christ's work was completed with the Resurrection. If He had turned the Cross, the way would not have been cleared for the coming of the Spirit.
C. Easter made power that sets men free for Christian service.
("Illustrate from an actual experience.)
"IF CHRIST DE NOT RISEN"
J. P. Ingle
Text: 1 Corinthians 15:14
Introduction
Jesus Christ is the central Figure of all human history. He is the First and the Last, the Beginning and the Ending. He who was, and is, and is to come. He is the desire of all nations. "Christ our Saviour," He said, "hath accomplished that which was spoken by the prophets through all the ages of the world."
I. IF CHrist HAD NOT COME: WHAT THEN?
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("Illustrate from an actual experience.)
c) The Light of her Life, had been eclipsed.
d) The other women, too, were weeping,

2. They received the visit of Peter and
John to the sepulchre.

3. They failed to remember Christ's
words concerning His death and resurrec-
tion.

B. The Easter sunrise uncovered the re-
ality of Jesus' resurrection.

1. The first visitors found the stone rolled
away.

2. The grave cloths were found neatly
folded.

3. The angelic messengers reported: "He
is not here: for he is risen."

The whole world ought to know that

And with Him hope arose and life and light.
Men said, "Not Christ but death died yest-
ernight.

And joy and truth and all things virtuous
Arose when He arose.

4. Death to the non-Christian is like tak-
ing a fearful leap into the dark.

5. The Christian has found the answer to
Job's question, "If a man die, shall he live
again?"

b) No one who understands the meaning
of the resurrection need any longer fear
death.

b) "Christians die well." Paul wrote, "O
death, where is thy sting? O grave, where
is thy victory?"

C. Many scriptures testify to the truth of
Christ's victory over death and the final
victory of His followers over the sar-

Note Rev. 1:18; John 5:28, 29; 1 Cor. 15:
25, 26.

II. WHEN EASTER SUNRISE SHONE in
Joseph's Garden, Christ had Diselled
the Darkness of Doubt and Given to Man a
Ray of Light.

A. No one believed that Christ would rise
again from the grave.

b) They had not understood the scriptures
concerning His death and resurrec-
tion. They had dispersed.

b) His enemies were confident of victory.

3. Mary Magdalene was so blinded by
her tears that she supposed she was talk-
ing to the gardener.

B. Proof of Christ's resurrection is
founded upon His many appearances during
the forty days prior to His ascension.

C. Proof of Christ's resurrection is
founded upon the faith and the changed
lives of His disciples afterwards.

1. The resurrection of Christ became the
keystone of Peter's sermon on the Day of

2. It made the disciples willing to suffer
persecution.

3. It gave them a radiant faith in Christ's
second appearance.

Note. Anyone willing to take the time to
examine evidence can assure himself of
the truth of Christ's resurrection.

III. Two great laws, the law of Christ's
resurrection and the conversion of Saul of
Tarsus, both became Christians when all the
evidence was in.

Paul states it simply: "If Christ be not
raised, your faith is vain; ye are yet in
your sins!" (1 Cor. 15:19).

C. When the Easter Sunrise Shone in
Joseph's Garden, Christ had Diselled
the Darkness of Doubt and Given to Man a
Bright and Blessed Hope.

A. The resurrection of Christ from the
grave brought with it the beginning of a
new life for His followers.

1. He had promised them that their sor-
row would be turned into joy.

2. The resurrection brought hope again
into the hearts of men. Paul said: "If in this
life only we have hope in Christ, we are of
all men most miserable."

III. The Cape of Good Hope was once
known as the Cape of Storms until an
ancient mariner sailed through its treacher-
ous waters and found favorable winds and a
safe voyage on the other side, with profita-
able returns for his efforts. Christ bravd
death's chilly tide, bringing with Him the
whirlwind that shall reach the

B. The Ground of Our Hope

Our hope is founded in the resurrec-
tion of Christ. 1 Peter 1:3:

It is the soul's sure anchor. Heb. 6:18,
19.

1. It inspires to cleen living. I John 3:3.

Conclusion:

These are only a few of the glorious rays
of truth to be found in the Easter garden.
A reflection of their significance should
make us very happy on this Easter morn-
ing.

THE MESSAGE OF THE RISEN ONE

ERNST S. MATHEWS

SCRIPTURE LESSON: John 20:19-23

Theme: "Receive ye the Holy Ghost."

John (20:22).

INTRODUCTION:

A. The crucified Christ, the Son of the
living God, actually came forth from the
dead, then all the world should listen to
what He has to say, His message.

The scripture lesson, in five verses, gives a
marvelous story and a wonderful revela-
tion. Let us note:

I. THE FACT OF A RISEN ONE

A. The time

The same day—"evening—shut-door time.

B. The day—"First day of the week."

Evegetarianism.

C. The place—"Where the disciples as-
sembled" (Church of the Nazarenes).

D. What happened—Jesus "came, stood,"
and "sent forth."

The Preacher's Magazine

E. The proof—He showed them His
hands and His side.

F. The result—It was recorded and may
be reproduced today.

II. THE OCCASION

A. The hour of His resurrection, and the
conversion of Saul of Tarsus. Both
became Christians when all the evidence
was in.

B. They needed just such an assuring
visit.

III. THE EFFECT—"There were the disciples
glad."

IV. THE MESSAGE

A. A Message of Assurance—"Peace be
unto you."

1. Peace of mind—in such an hour

2. Peace with God—in spite of their fail-
ures.

3. Peace of full salvation. Not with but
of the hour has received them.

V. THE TESTIMONY—The Resurrection
brings back the confidence of the

The Christian must recognize the Golden
Rule. He who has not learned it, has not
been in the kingdom of Christ.

"Oh, the peace that Jesus gives
Never dies—it always lives, etc.
All disciples need that peace.

B. A message of tremendous responsibil-
ity. v. 21, 22

1. "As my Father hath sent me, even so
send I you—"the very same commission."

2. "He that believeth on me, the

sense of some who shall be forgiven or
remain unforgiven—souls saved or lost—
in the mean time fulfill their
duty. "Sent ones" must believe in a risen
Jesus and receive the Holy Ghost, who

C. A Message of Urgent Appeal

We are in this room with His
little band, so lately terrified and scattered,
and realized their weakness, then thought of
the time when He would have to leave
all to them, is it any wonder He sighed,
broadened the eyes of His burdened
heart—Oh, receive ye the Holy Ghost."

I do not understand that they received
that which He spoke, or the Spirit, at
this time. He was urging them not to fail
"to wait for the promise of the Father."

The message of the Living One is the
message of a living Saviour, who
takes men with the Holy Ghost.

FOUR GLORIOUS FACTS ABOUT OUR
LORD

J. B. MILLER

INTRODUCTION:

1. Jesus, the greatest Character who ever
lived.

2. He set the example in life for us:
Blazed the track to glory.

March-April, 1850

1. Once and for all He conquered death.
"Amen; and have the keys of hell and of
damnation."

2. He reigns in heaven today.
3. “He ever liveth to make intercession for us.” We have a divine Representative in the throne of grace, who intercedeth for us.

IV. The Comma. Rev. 22:20—Surely I come quickly! 1. He will come as the living, resurrected Christ. Glorified. 2. He is gone to prepare a place for his people. 3. Are you living for His coming? It will be the greatest spectacle men have ever beheld.

THE MESSAGE OF THE EMPTY TOMB
CLARENCE T. MOORE

INTRODUCTION:

He is risen, as He said. Our religion is the only religion with an empty tomb.

I. THE ANGEL SAYS, “HE IS RISEN, AS HE SAID.”
Peter declared, “It was not possible that he should be holden of it” (Acts 2:24).

The empty tomb speaks of resurrected life.

II. COME, SEE THE PLACE WHERE THE LORD LAY.
I.e., The Resurrection bears inspection.

Peter and John went into the tomb and saw the Midwest that was about His head and the clothes lying. John 20:4-7.

Jesus said to Thomas, “Reach hither thy finger and see my hands; and hither thy hand and thrust it into my side; and be not faithless, but believing” (John 20:27).

The empty tomb speaks of an established fact.


“Go... tell his disciples that he is risen from the dead” (Matt. 28:6-7).

The empty tomb speaks encouragement to the fearful.

IV. ‘ALL POWER IS GIVEN UPON ME IN HEAVEN AND IN EARTH’ (Matt. 28:18).

The empty tomb speaks of omnipotent power.


“Go... teach” (Matt. 28:19).

The empty tomb speaks with authority.

THE INDEFINITED PROOFS OF THE RESURRECTION

L. W. BEARD

SCRIPTURE LESSON: Mark 10:1-8; Acts 1:1-8

TEXT: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God (Acts 1:3).

INTRODUCTION:

The resurrection of Jesus is the central theme of the New Testament. Not all four Gospels tell of Christ’s birth, but none neglect Calvary and the Resurrection. The basis of the New Testament is that Jesus arose from the dead. It is essential for us today to know that there are many “infallible proofs” that might be cited. Here are five testimonies that can be classed as “infallible.”

I. THE TESTIMONY OF THE EMPTY TOMB

A. Seen by the disciples.

1. Peter and John.

2. The women.

B. Testified to by the Roman guards.

C. Priests recognized the importance.

They endeavored to forestall the very thing that happened. When it did happen, they bribed the guards and tried to hush it up.

D. Here is the number one evidence of the ages. If Jesus did not rise from the dead, then the body? Can anyone imagine that the disciples stole it away? Would they then have returned to their former condition? Can anyone imagine that the most thorough search ever made was not instigated by the priests and Roman authority? Was not Roman authority at stake? Was not Jewish religion at stake? They would have done, and probably did do, everything in their power to recover the body. What happened to the body? No one at any time or in any place can claim to have found the body.

We must either believe in the Resurrection of Jesus Christ from the dead, or we are forced into a dilemma from which there is no escape.

II. THE TESTIMONY OF THE DISCIPLES

Mary Magdalene saw Him in the garden.

B. The two on the Emmaus road saw Him.

C. The ten disciples in the Upper Room saw Him.

D. Thomas saw Him later.

E. He appeared again at Galilee.

F. Paul testified that He appeared to him as a man.

G. The manifestations of Jesus to the disciples were limited to a certain number of instances. The present Paul refers to.

H. Some others are related in the Gospels. All these interviews ceased after a limited, not a very long time.

Imagine and enthusiasm, they would have continued, increasing constantly the emotional excitement out of which they sprang. The oldest representative of the skeptical school of philosophy confirms that no explanation can be given of the un doubting and immovable faith of the Apostles, in the res umption of the things pertaining to the kingdom of God (Acts 1:3).

III. THE TESTIMONY OF THE CHANGING LIVES

A. Paul. Not all four Gospels tell of Christ’s birth, but none neglect Calvary and the Resurrection. The basis of the New Testament is that Jesus arose from the dead. It is essential for us today to know that there are many “infallible proofs” that might be cited. Here are five testimonies that can be classed as “infallible.”


IV. THE TESTIMONY OF THE CHRISTIAN CHURCH

A. Every effort must have an adequate cause.

B. The Church has survived the centuries. Men still sing “He Lives.”

C. Ester is churchgoing time for many who do not go at other times. Other things enter in, but would not be sufficient without a belief in the Resurrection.

V. THE CONCLUSION

A. “Believe my hands and my feet.”


B. “I am the one you are watching.”

(C. He will testify today to every believing soul.

CONCLUSION:

Because of the infallible proofs of the Resurrection, because of His testimony in our hearts, we know He lives.

(P. Death, where is thy sting? O grave, where is thy victory?)

THE RESURRECTION

PETER TUCKER

SCRIPTURE LESSON: 1 Corinthians 15:1-58

INTRODUCTION:

The gospel defined (vv. 1-4).

Paul defines the gospel as the death, burial, and resurrection of Christ:

1. The Fact (vv. 3-4). Christ confirmed His resurrection by many infallible proofs.

2. He was seen of Peter, then of the twelve (v. 5).

3. He was seen of James, then of all the apostles (v. 7).

4. He was seen of Paul, last of all, as one born out of due time (v. 8).

5. The importance (vv. 12-19).

Salvation is based on the ground of Christ’s resurrection.
1. If Christ be not risen, our preaching and faith are vain (v. 14).
2. If Christ be not risen, we are false witnesses (vv. 15-16).
3. If Christ be not risen, we are yet in our sins (v. 18).
4. If Christ be not risen, the righteous dead perish (v. 18).
5. If Christ be not risen, our hope of heaven is vain (v. 19).
6. If Christ be not risen, our hope of heaven is vain (v. 20).

INTRODUCTION: The whole scheme of events at the tomb could not be accounted for unless we should be able to assign some significant and profound effects to the Christ's kingdom.

1. The earthquake could symbolize the quake of the dead; the resurrection of the dead; the kingdom of God.
2. The fact that women were present prophesies of the new place Christianity would give to women in what was considered a man's world.

B. But the picture of the angel sitting on the stone at the mouth of the open tomb has significance.

1. Significant of the “passover” of God's power over sin. “They sat upon it.”
2. Significant of the final triumph of God and of Satan, righteousness over unrighteousness.

a) Stone was placed there by Satan's scheming.
   b) Stone was set aside by God.

Proposition: Because of this triumph of God, we can expect and experience the same for ourselves and our own lives. As the stone was rolled from the tomb, so the stone has rolled from us.

I. THE STONE OF STONE WHICH SEPARATED PROPHET FROM PROPHET (v. 19).
   a) Angels ministered to the resurrected.

II. THE STONE OF STONE WHICH SEPARATED PROPHET FROM PROPHET (v. 19).
   a) Gave us glorious hope beyond the grave.
   b) We now have some inkling of what our resurrected bodies will be like.

III. ALSO, THE MILLSTONE HAD ABOUT MAN'S NECK WHICH HAD BEEN CAST LATELY UPON OR OFF.
   a) Sin's power was now completely broken.

1. In sanctification, man can be rid of its restraining effects, John 12:1.
2. Man can be more than conqueror of both life and death.

C. The millstone of law was rolled away, and the yoke of grace given instead.

1. We now live under the law of the Spirit rather than under the Mosaic law.
2. We can have the fullness of life and joy.

CONCLUSION: We, therefore, rejoice in the resurrection of Christ His Lord and Saviour. We know that it is the greatest event in the world's history and that it shall be celebrated by all ages to come.

"OTHERS ARE WATCHING"

We were gathered together for our regular monthly meeting of the Anchorage Ministers' Alliance. The subject at hand was the Universal Week of Prayer. Schedules were arranged for the week-long return of prayer. With twenty different churches and only five topics and services to choose, it was going to be difficult to arrange tactfully.

As the topics were being arranged, the Episcopal minister broke the silence with, "Let us give the Nazarenes the second service. This is a topic they can handle." Another added, "Yes, they are good witnesses." I was somewhat embarrassed by the sudden pronouncement coming from a group of churches without our help.

The topic was "The Call to a Personal Witness.

Credit to the laymen of our church, and with the credit goes the warning. Be sure to "let your light shine." Credit goes to the faithful ministers of our church who are living and preaching under the anointing of the Holy Spirit. With this credit goes the warning, "Keep the sky down."

"OTHERS ARE WATCHING"

M. R. KARDO
Mt. View Church
Anchorage, Alaska

"TS ABOUT TOBACCO"

"ST ABOUT TOBACCO"

"ST ABOUT TOBACCO"

"OTHERS ARE WATCHING"

M. R. KARDO
Mt. View Church
Anchorage, Alaska

THE SLOGUE OF RHYSFALL

EVEN TMS'.

SCRIPTURE LESSON: 1 Cor. 15:13-28

TEXT: Thanks be unto God, which giveth us the victory through our Lord Jesus Christ (1 Cor. 15:27).

Easter is Christianity's day of triumph! Great victories have been won on numerous campaigns, nothing has ever equaled this victory in the history of the world.

1. THE ENEMY: Death
   a) Easter conquers this penalty of the whole human race.
   b) Spiritual death demands eternal separation from God.
   c) The grim finality and curse of this enemy.

2. THE VICTOR: Christ
   a. He came specifically to deliver us from our enemy.
   b. He bought death for those who accept His life.
   c. He became the first fruits of those who slept.
1. If Christ be not risen, our preaching and faith are vain (v. 14):
2. If Christ be not risen, we are false witnesses (vv. 15-16):
3. If Christ be not risen, we are yet in our sins (v. 17):
4. If Christ be not risen, the rightous dead perish (v. 18):
5. If Christ be not risen, our honor of heaven is vain (v. 19):

III. The Omen (vv. 20-34):
"Every man in his own order."
1. Christ, the firstfruits (v. 20).
2. The righteous dead at the Resurrection (v. 23).
3. The wicked dead at the end of the Millennium (v. 24).
4. The second resurrection of the righteous (v. 25):
5. The mystery (vv. 26-27):
   "How are the dead raised up?"
6. "It is sown in corruption; it is raised in incorruption" (v. 42).
7. "It is sown in weakness; it is raised in power" (v. 43).
8. "It is sown a natural body; it is a spiritual body" (v. 44).

V. The Resurrection (vv. 52-57):
"How is it that the dead are raised up?"
1. "Behold, I show you a mystery.
   1. The dead in Christ shall be raised up.
2. The living saints shall be translated (vv. 52, 53)—the Easter of all Easters.
   This twofold character of the resurrection was revealed to Martha (John 11:25-26).
   Only the Christian dead will part in the first resurrection (Rev. 20:6).

Conclusion:
Three things will follow our faith and hope in the Lord, as it is mentioned in the above passage:
1. Steadfast in the faith,
2. Unmovable from the right path,
3. Abounding in the work of the Lord."

CHRIST IS RISEN INDEED
Version L. Wilcox.
Text: I Corinthians 15:20
Introduction:
Paul here is confronted with the argument that Christ did not actually rise, that there is no such thing as the resurrection from the dead. In strong words he asserts (Moffat's translation): "It is not so! Christ did rise from the dead!" It was not imaginary, or merely a spiritual occurrence. He could add, "He was seen of many—for too many to have been mistaken—and then I saw Him too. He was on the Damascus road. I know He lives!"

I. CHRIST IS RISEN INDEED, JUSTIFYING OUR FAITH
1. He does not mean here that the Christian life is miserable, but that if Christ is not risen then we are sorely deceived by the most gigantic hoax in history. We have pinned our hopes on nothing, to be completely disillusioned, disheartened, etc., are, to no purpose, for they are done for One who is dead, if Christ be not risen.
2. But all this is beside the point; for He did rise! Therefore our faith is not vain—it is fully justified. He did not deceive us: nor lead us into a hoax.

II. CHRIST IS RISEN INDEED, SECURING OUR SALVATION (vv. 52, 53):
1. Without the Resurrection there could be no salvation. Calvary, profoundly wounding as it was, was not enough. If that is the end, then we are yet in our sins, Paul says.
2. Christ had to rise to give dynamic and vitality to His plan of redemption—to give power and hope to His followers—to make possible His kingdom.
3. Most of all, He had to rise victorious over Satan (who has done his worst) to secure to all who would come to Him eternal salvation from all sin.

III. CHRIST IS RISEN INDEED, GIVING US ASSURANCE OF ETERNAL LIFE (vv. 20-23):
1. His resurrection is the proof that we shall rise. He is the first fruits; as Moffat says, "the first to be reaped of those that sleep in death." If He could raise himself, then He is able to raise us up. (A five-year-old child, looking at a picture of the raising of the son of the widow of Nain, stopped the person who was showing the pictures with, "I can understand that Jesus had the life. He had all the life inside himself."
2. "In Christ there shall be made alive."
This glorious hope that has inspired men through all ages to face every foe triumphantly, He guarantees ours if we are found in Him. (A Moham- medan said to a missionary, "We have something you Americans haven't got."
3. To find a coffin when we go to Mecca. When you Christians go to Jerusalem, you find nothing but an emerald."
The missionary replied, "That is just the difference. Mohammed is in his coffin, but Jesus Christ is not here. He is risen. That is our hope!"

THE OPEN TOMB
F. FRANKLIN WISE
Text: For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and set upon it (Mat. 28:2).
Introduction:
A. The actual presence of the angel at the tomb could symbolize the effects of Christianity upon the world.
B. The open tomb, symbolizing the opening of the foundations of Satan's kingdom.
C. The fact of the women's coming was prophetic of the new place Christianity would give to women in what was considered a man's world.

B. But the picture of the angel sitting on the stone at the mouth of the open tomb has a special significance:
1. Significant of the "pros" of God's power over sin, "They sat upon it."
2. Significant of the final triumph of God over Satan, righteousness over unrighteousness.
   a) Stone was placed there by Satan's scheming.
   b) Stone was set as a bridge by God.
   c) Stone was set aside by God.
   d) Prophecy: Because of this triumph of God, we can expect and experience the same triumph within our own lives. As the stone was rolled from the tomb, so the stone has been rolled from us.
   1. THE STONE OF SHAME WHICH SEPAR-ATED GOD FROM CHRISt WAS REMOVED.
   A. Angels ministered to the resurrected Son now.
   B. This was a sign of God's approval upon His completed redemptive mission.
   C. Thus, the stone of shame which separated God from Christ was removed.
   D. Men's necks by Satan have been cast lightly off.
   E. Sin's power was now completely broken.
   F. Spirit sanctification, man can be rid of its retarding effect. Heb. 12:1.
   G. Man can be more than conqueror of both life and death.
   H. The millstone of Law was rolled away, and the yoke of grace given instead.
   I. We now live under the law of the Spirit rather than under the Mosaic law.
   J. Service to God now springs from love, not fear.
   K. The millstone of ritual was discarded for the love of prayer.
   L. In place of animal sacrifices and human priests, we now have Jesus' blood and Himself as High Priest.
   M. In the dark hours of trial and sorrow, He intercedes for us and prays the Father on our behalf.

Conclusion:
A. Adler, the great psychologist, once said, "Anxiety is high tension against the Holy Ghost." Because of our lives on this side of the grave, we should be released from every millstone of Satan—sin, death, fear, anxiety, trials, temptations.
2. The grave is to be taken, the millstones of death removed.
3. For God in Christ has opened to us every mystery of death and given to us a start for all unknown seas. We can share in the triumph of God now through Christ, "who always causeth us to triumph."
March-April, 1950

THE SHOUT OF TRIUMPH
EDWIN ZIMBLEMAN
Scripture lesson: I Cor. 15:13-28
Text: Thanks be unto God, which giveth us the victory through our Lord Jesus Christ (I Cor. 15:27).
Introduction:
Easter is Christianity's day of triumph! Great victories have been won on numerous occasions, but nothing has ever equaled this victory in the history of the world.
I. THE ENEMY: DEATH
A. Sin demands this penalty of the whole human race.
B. Spiritual death demands eternal separation and doom.
C. The grim finality and curse of this enemy.
II. THE VICTOR: CHRIST
A. He came specifically to deliver us from our enemy.
B. He defeated death for those who accept His life.
C. He became the first fruits of those who slept.
Musings of
A Minister’s Wife

BY MRS. W. M. FRANKLIN

It’s parsonage day here. I’ve never before lived in a nice new parsonage as we have in this place, but once I lived where my first winter day task was to get rid of the snow that had blown through the cracks and onto my bed during the night.

Once we lived in a rented-furnished house. The young people of the church had a taffy-pull all over the place. And I worked for a week trying to get taffy out of the cloth rug that belonged to the owner of the house.

Once we moved to a parsonage where a few months before the women of the church had worked for weeks to get the varnish off the woodwork of such a light color that I (with two tiny youngsters) was washing fingerprints away every week. Later we put on a gloss finish, and one of the trustees said, “It will be interesting to know what the next presbyter’s wife wants.” This it helped me a little when I heard later that she liked the gloss finish too.

Now in this parsonage we have our own choice in furniture, and I choose stained and varnished for the finish and hoping that all the rest of the people who live here will like it.

Some of the places we’ve lived I’ve loved every nook and cranny of the house. It seemed that I was leaving a friend when I packed up and left, for a minister’s wife cannot always have the conveniences she wants. But she can live in a home parsonage a happy home for that dear servant of the people and of God that calls her, “Rif.”

Her home can always be a “Home” for those parsonage children who have such a time adjusting themselves to new school systems and new environments.

The parsonage can always be a place where the spiritually needy may come to find someone who will pray for them. The calls come in the nighttime for prayer for sick loved ones. The calls come in the morning for prayer with the soul convicted for holiness.

The parsonage is the meeting place for committees, for neighborhood groups, and for other people who are journeying through town. But most of all it should be the place where the minister’s wife, with her rest of her family, has often a meeting with God. May this parsonage, and future parsonages in which I live, be blessed ever by the presence of God, and may we so live that in all things he may have the pre-eminence.

Recently my musings have been about people. How are they? Yesterday I rode to Chicago on a South Shore electric train early enough in the morning to be a fellow passenger with a large group of workers. I sat beside a little woman whose skin was black. She was reading her New Testament and the Psalms, and Psalms 121. After reading it she said to me, “I often read this psalm. For years I have not been well, and doctors could not seem to help me. One day I read this psalm. I believe God gave it to me. I told my husband we should pray and I would trust God to help me. He gave me strength and grace for that day. Then the next day God provided for my physical need for that day. For ten years now I’ve lived by faith, for each day, and now I’m better physically than I ever was.”

I have looked to God from whence cometh my help. I was glad that I could tell Jesus what I needed. The woman who had black skin but a white heart.

Today a woman from this community knocked at the door and said she had found part of an errand I asked her about attending Sunday school. (By the way, she had white skin.) She said: “I have attended your church and, frankly, I don’t like it. It helps me a little that she liked the gloss finish too.

Now in this parsonage we have our own choice in furniture, and I choose stained and varnished for the finish and hoping that all the rest of the people who live here will like it.

The press suppresses all news unfavorable to cigarettes. Congratulations are due, and I read in the Durham, N.C., Morning Herald, for printing the following news on its front page:

CANCER OF THE LUNG INCREASES

WITH SALE OF CIGARETTES

Cancer of the lung is on the increase, and there is a distinct connection between this increase and the increase of the sale of cigarettes. So declared Dr. Alton Ochsner of New Orleans (Tulane), regional medical director of the American Cancer Society, and one of the nation’s authorities on cancer at Duke University—“Incidence increased.” Dr. Ochsner said, “Definitely has risen during the past two decades, although causes in other organs has remained about the same or is in some less. Today cancer of the lung represents 10 per cent of all neoplasms, and has increased from 10 per cent ten years ago.” Cancer...
Musings of
A Minister's Wife
By Mrs. W. M. Franklin
It's parsonages this time. I've never before lived in a nice new parsonage as we have in this place, but once I lived where my first winter day task was to get rid of the snow that had blown through the cracks and onto my bed during the night. Once we lived in a rented furnished house. The young people of the church had a taffy-pull all over the place. And I worked for a week trying to get taffy out of the cloth rug that belonged to the owner of the house.

Once we moved to a parsonage where a few months before the women of the church had worked for weeks to take the varnish off the woodwork of such a light color that I (with two tiny youngsters) was washing fingerprints away every week. Later we put on a gloss finish, and one of the trustees said, "It will be interesting to know what the next preacher's wife wants." Then it helped me a little when I heard later that God had blessed her and she had a new parsonage.

Now in this parsonage we have our own choice in finishing woodwork. I'm choosing stain and varnish. It's good to know that all the rest of the people who live here will like it.

Some of the places where we've lived I've loved every nook and cranny of the house. It seemed that I was leaving a friend when I packed up and left. A minister's wife cannot always have the conveniences she wants. But she can always make the parsonage a happy home for the dear servant of the people and of God that calls her, "Mrs."

Her home can always be a "Home" for those parsonage children who have such a time adjusting themselves to new school systems and new environments.

The parsonage can always be a place where the spiritually needy may come to find someone who will pray for them. They call in the nighttime for prayer for sick loved ones. The calls come in the morning for prayer with the soul convicted for holiness.

The parsonage is the meeting place for committees, for neighbors, and for other ministers who are journeying through town. But most of all it should be the place where the pastor's wife, with the rest of her family, has often a meeting with God. May this parsonage, and future parsonages in which I have been blessed ever by the presence of God, and may we so live that in "all things he might have the pre-eminance."
I suspect that even you may be getting tired of the statement endlessly repeated through the papers, billboards, and radios that 20,679 physicians say that your brand of tobacco is not so irritating as other brands. Just for the sake of variety you may welcome the opinion of 100,000 physicians of North America who did not join in the recommendation to number of good-looking women in billboards, or on any amount of lively dance music can, however, 13 minutes. His action is swift and deft and occurs after large doses within a few minutes.

I have two adolescent daughters who do not, as yet, smoke. You are directly contradicting my statement to them concerning the physical and social effects of cigarette smoking. You are endeavoring by every means in your power to break down my authority with them and to induce them to smoke, although thoroughly bent on this, and if I am not mistaken, there are thousands of parents who feel as I do and who are about ready to stand on their head to get their way.

Dr. J. A. Kellogg performed an experiment of soaking one cigarette overnight in a glass of water, which took one-half of the solution in a hypodermic syringe and injected it into the skin of a cat. The cat died in 13 minutes. The remaining solution was injected into the skin of a fox terrier. He died in 31 minutes. In face of all this, there are doctors who persist in smoking and defend themselves on the ground that the Bible does not mention tobacco, so they remain in smoking.

"If any man doth, the temple of God, him shall God destroy; for the temple of God is holy,..."—Houston Nazarene.

UNCLE SAM WILL HELP YOU

For Veterans and Nonveterans

What was that?

Nothing happened on the floor as the girl handled the book which she took from the table. With quick curiosity, she picked it up—a postal card—and she found it was addressed to herself. This was a new surprise, for she almost never kept old mail. Her eyes grew wider, and then radiant, and then shining with unshed tears; as she read line by line to the last word of the card in her hand. But these two words several times; they still conveyed a warm feeling, for the card was signed "your pastor."

Henry the girl remembered that distant city of three million; she had swept down with its aftermath of trial and discouragement. She recalled days of ceaseless work, days when she walked down the street, her subconscious mind repeating mechanically the last phrase of that card. Then it had suddenly fallen and held the effect of a potent tonic.

The same card she now held in a more steady, more sincere mood and with conviction: "That pastor was a man of God. / "Who?" said the friend as she reached for the proferred card.

"I just called the . . . Oh, and found you were not working, but so drop you this line. / "I am not sure you would like to be in and find out how you are getting along. We have been praying. / "Shall you get your sister out of the hospital? Are you working regularly? How are you feeling? etc. etc. / As ever, Your Pastor."

(Signed) / A simple communication, isn't that? An investment of one cent in money and less than five minutes in time. This was not the completion of its spiritual purpose, and its social purpose was pulpy and weak. / So, pastor, or evangelist, are there-sheep with whom circumstances make it hard for you to know in Sam will act as your personal messenger.

—EMMA GARBER

Heard by the Wayside

Several years and some fifty pounds later, I returned to lecture at a woman's club of which I had once been a member. The program chairman, when he turned to introduce me, said in a whisper, "I'll tell them a story while you get your breath." She proceeded to tell a lovely story; it was and weren't we all glad to be there and launched into her little story. She had come across a magazine cartoon a day or so before which had struck her fancy. The cartoon—which showed a mama and a baby, tape and conversation—was captioned: "I don't mind being a hippopotamus, Mamma, but do I have to look like this?" With a stately flourish in her direction, she turned to me and said, "And now may I present our young Docty. Waldo Phillips."—From Mrs. Dorothy Waldo Phillips, author and lecturer on youth guidance, and adult guidance.

The editor has just returned from a conference held at Cincinnati, Ohio, and the sentiment expressed below is very apro-

"A conference is a discussion whose object is to defer a decision."—Horizons, syndicated by Cambridge Assoc., Boston.

If ever a new Statue of Liberty is designed, it will be holding the bag instead of the torch. / "Who?" / "Your friend." / Scientists claim the day isn't far off when we can wear paper clothes, walk on paper rugs, sleep under paper sheets, and live in paper houses, / "I'll be able to turn the page. I can't get the paper," they should take on new meaning.—Phoenix Flame, Phoenix Metal Cap Co.

Having looked in vain for a certain kind of green paper in Hong Kong, an English woman came upon a tiny, grimy stationer's shop. Entering, she asked the Chinese woman if she had any notebooks. "No, my dear lady! All little hole alongside top side?" The reply was: "I have several notebooks, madam, of different sizes; with perforated pages."—All Veterans News.

An old gentleman in Mobile, Missouri, consulted a doctor about his heart. Every time he took a deep breath, the patient had. He could hear his heart squeak. The doctor went over him carefully, but found nothing wrong. Did he but prescribe a bit of lemon? / "No, sir, it's the old gent's suspenders."—Medlicott's Economics.

Under the heading "News of the New" in Good Housekeeping, I found a paragraph which should alert all students. "Compact photographic copying device will be vastly less expensive for those who must scribble hasty research notes. Called Contoura camera will fit in briefcase; can snap contact photo of book page even where paper curvatures into the binding. Used with flash light batteries or with any current, device costs two cents a page to operate."—New Parent-Teacher.

A waggish report from London recounts that, as a result of a reduction in the amount of bacon which the citizens may purchase, pigs have been received by the "Bacon Society." This has caused the society, devoted to proving that the plays of Shakespeare were written by Francis Bacon, to add "Francis" as part of their official name.—Portland Oregon.

A firm advertising for a male stenographer received this reply from a Chinese applicant: "Sir, I am Chinese Bung Ho, but can drive a typewriter with good noise and my English is fine. My last job left itself from me for simple reason that big man was not on amount of not my fault. So, honorable Sir, what of it? If I be of big use to you I will arrive on same date as you can guess."—Cronet.

March-April, 1890

Life's Best Things . . .

A pure and holy life . . . the best the world can give.


Reading the Bible . . . the best education.

Ruling one's own spirit . . . the best government.

Exerting sunshine from each cloud . . . the best science.

Painting the mind beautiful on memory's canvas . . . the best art.

Shaving sunshine's rays into gloomy lives . . . the best religion.

Building faith's bridge over the river of death . . . the best engineering.

—The War Cry.

In God's Center

When wandering Arab tribes pitch their camps, they set the skilful tent in the center, the place of honor and authority. Whenever the families camped during their forty years' wanderings in the wilderness, in the center of the encampment was a tent, in which was the sacred ark. This was so called as an evidence that God was with them.

I must say, God in the center of my life; then my life will witness for Him. The Buddhist thinks of life as a circle—the wheel of life—being turned, a circle to turn itself, or it is turned by blind fate, for the Buddhist has no God. He is ever seeking but never finding, so his lot is never satisfied. I may think of my life as a wheel, with God in its center, and the spokes of the wheel as my desires, all running up to God and finding their fulfillment in Him.

I have the promise that He will give to me "all things that pertain unto life." Love, joy, peace, goodness, truth, beauty, all are from Him. He is the "Fount of every blessing;" "streams of mercy never ceasing;" "flowing, flowing down from the height of Thy power."

—The War Cry.

Small Things

By ADJUTANT MARTHA GRENVEL (P)

Just give the kind word, wrapped up in a smile.

Neatly tied with a sweet, quiet voice: For others, God is very near on.

How many hearts make rejoices.
Reason, Rudiments, and Results of Holiness
By C. M. Brown

There are three classes to whom reason does not appeal: the fool, the infirmitied, and the prejudiced.

I. THE REASON FOR HOLINESS

1. Because it is commanded: "Ye shall be holy; for I the Lord your God am holy" (Lev. 19:2). Here is a positive statement, "Ye shall be holy." Then Peter takes up the same thought: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Pet. 1:15, 16). Here we are told why we should be holy, because God is holy; and, of course, if we expect to go where God is, we too will have to be holy. Jesus tells us: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). And we are told in Heb. 12:14, "Without holiness no man shall see the Lord." Or we might say, God thought it; Jesus taught it; The Word taught it; The soul sought it; Faith brought it; The Spirit taught it; The devil fought it; But I've got it.

II. THE RESULTS OF HOLINESS

1. It unifies and makes us one with our better self. Mind and heart will work in harmony, "not double minded" ( Jas. 1:8), or not double hearted (12:30); the discordant elements of sin are appeased.

2. It unites individuals. The first work is internal and subjective; the second work is external and objective. Christ's prayer is then answered, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me, and that thou hast loved me, even as we are one." (John 17:21-23). I wonder if the professors are showing the oneness so the world will believe. This is not for the recipient and the Author; hence, makes us one with Christ. "Both he that sanctifieth and they who are sanctified are all one; for which cause he is not ashamed to call them brethren." (Heb. 2:11).

3. It gives power for service (Acts 1:8): "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witness unto me, at home and to your neighbors and strangers, not only in word but in life;" (Acts 4:12, 4:13).

4. It unifies the church (Heb. 1:1): "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;" (Heb. 2:14).

5. Holiness purchased. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," (Eph. 5:25-27).


7. Holiness provided in the atonement. "Wherefore, according as he that hath sanctified you is holy, so you also must be." (1 Pet. 1:16).

III. THE RESULTS OF HOLINESS

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March, April, 1950

The Preacher's Magazine
And what can we say about this thing we call "common sense"? Shouldn't this also characterize Christ's ambassador? "Muddling-through" has too often characterized the evangelistic work of the church. Both soundness of judgment and spiritual discernment always have a way about them of commending the messenger to 'every man's conscience' in the sight of God. Both teachings of the Scripture embody the truth no doubt, "If that win- neth souls is wise," and, "He that is wise winneth souls." One evangelist was heard to say, "If I could I would want to admin- ister to every Christian the baptism of common sense." It is a virtue especially commendable in the Christian evangelist. He will err in counsel and method, doing that which he will have occasion to regret, unless he is guided by that higher Wis- dom and sustained by an arm that is stronger than his own.

Thus it would seem that deeper piety, more thorough scholarship, a true sense of one's responsibility, and an abundance of good common sense make a powerful anta- dote for the shallowness that so often plagues modern evangelism. May God help us all in this high and holy calling.

Perfect Peace

- Prince of Peace, control my will;
  But this struggling heart be still;
  Bid my fears and doubtings cease;
  Rush my spirit into peace.

- Thou hast bought me with Thy blood,
  Open wide the gate to God;
  Peace I ask—but peace must be,
  Lord, in being one with Thee.

- May Thy will, not mine, be done;
  May Thy will and mine be one;
  Chase these doubts from my heart;
  Now Thy perfect peace impart.

- Saviour, at Thy feet I fall;
  Thou my life, my God, my all;
  Let Thy happy servant be
  One for evermore with Thee.

(from an old Methodist Hymnal, 1849)

I hate the guys who criticize The other guys whose enterprise Has made them rise above the guys Who criticize and minimize The other guys—Selected.

Real Might in Meekness

We Cannot Help Our Feelings, but Jesus in Us Can

People often sneer at meekness, "As meek as an old sheep," people say in dis- gust, as though that useful quadruped did not fill a very important place in the ani- mal kingdom. To many, meekness seems to be but another name for stupidity; and to say; "He's a meek fellow," appears only another way of saying; "He's a fool!

Now meekness is not weakness, as some suppose. They fancy that the meek give in because they cannot stand up for their rights. Meekness is real strength for God has promised to uplift the meek. The meek simply yield to a higher will than their own, and become tools for the hand of God.

Meekness accepts His plan for them, and obedience prompts them to make all things after it, and to work it out day by day. It is a meek man who can truthfully say: "Mine- eyes are ever toward the Lord," and in that attitude God speaks to him.

"I'd rather go without my rights," said a man to someone else, who was indignant because another had taken an advantage of him. "I'd rather go without my rights than lose any of the sweetness out of my soul!"

"You might have both," a listener sug- gested.

He smiled: "I might, but I could not be sure. It is too big a risk to take."

We can't help our feelings, you say? That is exactly the point. We cannot but Jesus in us can. A young man excused his pride and resentment by saying: "Oh, well, meek- ness comes with age; when I get older I'll do better. It's a virtue belonging to middle age."

Yet Jesus was not an old Man when He said, "Learn of me, for I am meek and lowly—not in word or action or manner, but—in heart." That is where meekness begins, in a Blood-washed, Christ-filled heart,—The War Cry.

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