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I. The Controversy Between Ferré and Tillich

By S. S. White*

In the statement of the subject for the present study I place Ferré’s name first because it is he who takes the initiative in the debate by challenging Tillich’s position.

Nels F. S. Ferré, the son of a Baptist fundamentalist preacher, was born in Sweden in 1908. He came to America when he was nine years old. Ferré is a ministerial member of the Congregational church and a lay member of the Methodist church. He is professor of philosophical theology in the School of Theology at Vanderbilt University. He is the same age as Tillich and belongs to a generation of people that does not yet have the full influence on the church that Ferré’s does.

Tillich became a naturalized American citizen in 1940. It should also be added that he is professor emeritus of systematic theology at Union Theological Seminary, having reached the retirement age before beginning his duties at Harvard.

Next, as to the controversy itself. I refer first to chapter 11, pp. 249-65, in The Theology of Paul Tillich, a symposium edited by Charles W. Kegley and Robert W. Breitall. In this chapter, Ferré discusses Tillich’s view of the church. However, while setting forth Tillich’s concept of the church, Ferré gives much attention to Tillich’s systematic theology. He feels that it is impossible to understand the latter’s doctrine of the church in any other way.

*Editor, the “Herald of Holiness.”

Ed. Note: The day of the theologian has returned. Schools of Ceration thought that have not bothered themselves with theology in several decades have been alerted to the great place that theology plays. There is moving in theological circles, seen from the most extreme fundamentalism to the most liberal, to a new interest in the work of contemporary theologians. Nels Ferré and Paul Tillich for the “Preacher’s Magazine” reader we have asked Dr. S. S. White to summarize this controversy as it stands at the present time.

This discussion on the controversy between Ferré and Tillich will be concluded in the next issue of the “Preacher’s Magazine.” Then one or two articles will follow the subject, “The Controversy About Ferré.” Thus the reader will not get the full outline of Dr. Ferré’s theological position until he has read all of the articles presented under both topics: “The Controversy Between Ferré and Tillich,” and “The Controversy About Ferré.”
Here are some of the questions which Ferre raises about Tillich's thought in this chapter: He doubts that Tillich's ontology is fundamentally Christian. He fears that Tillich places the transcendental above the transcendent. He questions whether the latter's view of God as Being itself is a personal Spirit, a conscious and eternal Being, separate from above, before, and behind—what He has created out of nothing. In other words, is this God of Tillich's a personal Being "other than and beside all else, however different in kind?"

If Ferre is correct in these doubts, then, according to him, Tillich makes no place for the supernatural which is essential to classical Christianity. God becomes merely a formal realm of meaning or some relation of being and abys which cannot be defined. It is a mystery which can be talked about only in terms of myth and symbol. It can not, in any sense, be given a literal description.

Does Tillich provide for personal immortality after death, personal identity accompanied by personal persistence and fellowship? Or does his emphasis upon participation provide a participation in meaning or being which is something less than this? Does Tillich's doctrine of the New Being in Christ give us something which is completely definable, a fellowship of revelation, however mysterious in quality and depth? Thus, again, Ferre is in doubt.

Finally, Ferre does not think that Tillich's teaching as to the Holy Spirit—his work in the Church and the heart of the individual—is adequate. Tillich, he feels, does not give the place he should to conversion, the development of the saints, and a Church which is dynamic and active in society.

In section three of The Theology of Paul Tillich (pp. 329-49), Tillich briefly answers Ferre and the thirteen other men who wrote on phases of his theology in this symposium. Of course I am interested, now, only in his reply to the questions raised by Ferre. On page 330 Tillich gives his chief answer to the criticisms which Ferre presents in his chapter on Tillich's doctrine of the Church. Tillich says that there seems to be a fundamental difference between him and Ferre as to the supranaturalistic interpretation of Christianity. However, Tillich does not discard supernaturalism for naturalism. He says his position might be called "self-transcending or ecstatic naturalism." From here on, I quote from Tillich: "Mr. Ferre is afraid that this attitude makes my idea of God transcendental instead of transcendent, that it prevents a genuine doctrine of the incarnation, that it implies the negation of personal immortality, that it evaporates the independent character of the Church, that it denies a realistic eschatology. He is right if 'transcendent' means the establishment of a 'world' behind the world, if 'incarnation' means the descent of a divine being from a heavenly place and its metamorphosis into a human being, if 'immortality' is understood as the continuation of temporal existence after death, if the latent church within cultures and religions is denied, if a dramatic end-catastrophe some time in the future is affirmed. All this is a supranaturalism against which my theology stands. But I believe that this kind of thought is a rationalization of the Biblical symbols into an objectifying description of physical-supra-physical processes. I believe that not those who understand the mythical character of these concepts but those who take them literally are the rationalists of our time. This is the reason I must continue my fight against supranaturalistic theology (pp. 339-40).

What I have just given from Tillich does answer for the most part the questions which Ferre raised in his chapter on Tillich's concept of the Church. Perhaps I should say that it answered them after a fashion, or in Tillich's language, which is not always easy to understand. Still, we accept them for the present, since the two men will be forced to explain their views more fully as the debate continues.

Before leaving Tillich's chapter, there are some additional answers to Ferre which should be noted. The latter asks if the revelation of the New Being in Christ is definitely definable, and to this Tillich answers that it is not, "although the one pole of the revelatory correlation—namely Jesus as the Christ—is final, definite, and beyond change" (p. 332). Further, Tillich agrees that his doctrines of sanctification, the Church, and the Holy Spirit have not been set forth either in Volume I of his Systematic Theology or in the Propositions. He hopes to complete his work in this field in Volume II of his Systematic Theology (p. 344).

In the winter issue of Religion in Life (1955-56) there is an article by Ferre on "Where Do We Go from Here in Theology?" (pp. 3-32). Following this in the same journal, Tillich, Cornelius Van Til, and Alden D. Kelley discuss Ferre's article, especially as it has to do with their theologies. In this paper, I am interested only in what Ferre has to say about Tillich's thought, and vice versa.

In his article in Religion in Life, Ferre considers first what he calls objectivistic theologies, and then those which he describes as subjectivistic. Next he outlines his own theology, the theology for the future, which properly combines both objectivistic and subjectivistic elements. He classifies Tillich's thought as subjective, since it is to a large extent existential. It gives the primary place to man's decision rather than ideas and experience. Also, it gives precedence to existence instead of essence and leaves a gap between them which reason cannot bridge. Further, revelation comes through events, not ideas. Next, Ferre points out specifically the weaknesses of existentialism as it appears in Tillich's theology. It makes no room for the supernatural which always implies an objective factor, a God who is personal, other than and above the world which He has created and with which He has to do. Another phase of this objectivity for which Tillich does not provide is life after death, the consummation which is to come after the present order of existence. In addition, existentialism is so flexible that it does not properly take care of "the sameness and permanence of the Gospel" (p. 8). Further, "Existentialism lacks the supernatural dimension of Christian experience and of the Christian community. It knows no Holy Spirit who actually is Lord of history as well as the Love of the Church, whereby God's holy providence directs the destinies of nations as it also guides consecrated lives" (p. 9).

The gist of the answer which Tillich gives to Ferre's criticisms is as follows: He charges Ferre with having only one theological (or philosophical) concept with which he characterizes his theology, and this is supernaturalism. Tillich says that Ferre "accuses the existential theologians of a lack of effective supernaturalism," and positively states: "The Christian faith is indelibly supernatural." Then Tillich declares that he is ready to accept the term if he is allowed to define it as "one's determination to safeguard.
God's freedom from and power over the world." But Ferré, he says, uses the term in a very different sense. For him it means "the affirmation of a world above the given world, a divine supra-world with special structures and qualities. God is in this supra-world, though not confined to it. He works in our world, appearing in it in special manifestations, interferring with its processes, sending his Son into it, directing it toward a moment of the temporal process in which he will amnihiblate, except for those who have been and will be taken into the supra-world for an endless continu-ation of life beyond death" (p. 19).

Then Tillich goes on and frankly admits that the Bible and the Church undoubtedly support this view, but their language is symbolical and is not to be taken literally. The theology of today must interpret this symbolical language for his generation. A theology is dangerous" which interprets this symbolical language literally, "because it makes the infinite finite, the eternal temporal, the Divine One part of a universe which consists of two parts, subjecting it to the structures of being which, like fate in the Homericle religion, determine the actions and destinies of the gods. Where the myth is taken literally, God is less than the ultimate concern, he is not God in the infinite and unconditional sense of the great commandment" (p. 19).

The next chapter in this debate begins with Ferré's review of Tillich's book, The New Being. The review appeared in the October, 1955, issue of Interpretation under the title "To Renew or Destroy." In this discussion, Ferré says that Tillich, who is perhaps the number one theologian in this country, and Bultmann, who many think holds the same position in Europe, have set out to destroy classical, or traditional, Christianity. They know exactly what they are doing and are working at their task deliberately. They believe that classical, or supernatural, Christianity is super-stitious (prescientific), and can no longer be held in our present scientific age. "Technically speaking, both have sloughed off the transcendent and accepted the transcendental as the category of religion" (p. 11).

In this review Ferré also says that the Christians of America face a decision: we have come to the time when we must choose. For there is, in his opinion, no more dangerous theological leader alive than Tillich. Ferré further declares that Tillich rules out God as a Being beside other beings, a two-story universe, and a "Platonic" view of life after death. God is only the creative ground of life, the power of life in everything that lives, the unconceived; and eternity is the unity and purification of meaning. Salvation is the acceptance of life here and now, for there is no other life. Resurrection is nothing more than the new life which is created in this present existence through the power of the New Being.

In this review Ferré briefly presents in two or three places what he means by classical, or supernatural, Christianity. These statements may be summarized thus: God really exists, is really personal, and He created the world out of nothing. He really controls the world He created through both special and general providence, and He will "really raise us to a new life after actual physical death."

The Presbyterian Outlook for November 7 published and commented on several paragraphs of the review discussed above. This brought some response from its readers, two of which were published in the December number, under the heading "Misunderstanding: Behind Tillich Criticism." One of the letters was from Rev. Richard A. Newman, of the Westminster Presbyterian Church of Syracuse, New York. He says that Ferré does not at all misread what Bultmann means by supernatural. All that he has in mind by super-naturalism was the first-century world-view in which the gospel is set; that is, a three-story universe (with angels and devils). All that Bultmann is attempting to do is to demytholo-gize and thus separate the essence of the gospel from this world-view. Then the writer of this letter goes on to say that if Ferré still believes in a flat world he can see why he said what he did. Otherwise he's wrong and is fighting a straw battle.

The other letter is from Rev. Richard W. Firth, Valley Presbyterian Church, Syracuse, New York. He declares that Ferre's attack on Tillich is unfair and unscientific. He is sure that Tillich, in the very book which Ferré has reviewed, recovers some of the original content of Christianity and makes a good case for Pauline Christianity. He also claims that Tillich makes it clear that Christianity is not just another religion. His letter is much longer than the one referred to above, but it nowhere gives anything which specifically answers Ferre's criticisms of Tillich. He sets forth some of the striking ideas in Tillich's The New Being, but he gives us little if any of Tillich's theology.

In the Presbyterian Outlook for December 28 (p. 6), Ferré defends his criticisms of Bultmann and Tillich against Newman and Firth; who had taken issue with him on what he has said in his review on The New Being. He tells them that he would rather lean over backward in giving credit to Tillich, but the fact is that Tillich does not believe in the supernatural.

Ferré confesses that he was deceived at first by Tillich's use of symbols. Then he tells of a student who had all of Tillich's courses over a number of years and admitted that Tillich had convinced him there was no such thing as life after death. Also, Ferré adds that he knew he was correct in his criticisms of Tillich because of his discussions of this question with another of Tillich's students—one of his best, who is now a teacher in one of our universities, with Tillich himself, and because of the answers Tillich had given to the questions in his article in the book The Theology of Paul Tillich. As to Bultmann, he invites Newman and Firth to read the first chapter of Bartch's Kerigma, and Mythos; which is written by Bultmann. There he says explicitly that he differs not one whit from Heidegger except that his man in Christ is passively-accepting the experience of freedom, whereas Heidegger's existential man makes an active decision." Finally, Ferré says that if there is any question left about Bultmann's and Tillich's repudiation of supernaturalism, "please secure from Union Theological Seminary, New York, Tillich's Auburn Lecture on Bultmann, in which Tillich tells us how both of them reject supernaturalism in toto as the kind of myth which science can no longer accept.

In answer to this rebuttal to the two Presbyterian ministers on the part of Ferré, a paragraph is also given from Tillich in the Presbyterian Outlook for December 26. Its first sentence reads thus: "I can only say that Ferré is right when he says that I don't believe in supernaturalism." Then Tillich in the remainder of the paragraph says in substance that he cannot describe that which comes by faith and through symbolic language in philosophical terms. (To be continued)
Soliloquy on Criticism

Everybody is criticizing somebody.

It is the number one pastime of our generation, and rare is the individual who is so preoccupied that he cannot participate. Sometimes this criticism is of a constructive, helpful sort, but more often it is destructive, censorious, and self-justifying—so much so that we commonly think of criticism as being of the latter kind.

The ignorant are critical of the brilliant and brand them without qualification as "smart alecks" and sophisticated. The learned stand aloof from the unlearned and disdain their ignorance and their stupidity. The city dweller marks the country folks off as rubes and hayseeds. In the same chapter the rural folks stand to full height and look down on the city slickers as greenhorns and tenderfeet.

The Northerner pities all who live elsewhere, the Westerner is dumper marks the country folks off timewise, the latter, may take just as many "smart aleeks" and sophisticated criticism as being of the latter kind. "... me...

The Northerner thinks of who have a yearning for higher things, the Westerner is dumber marks the country folks off timely, the latter, may take just as many "smart aleeks" and sophisticated criticism as being of the latter kind. "... me...

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And so it goes; and this is by no means the end of the list. We could go on and on with similar comparisons. In fact, we could even point out that the trained preacher may be tempted to discredit the self-educated minister, downgrade him, and minimize his place of service. At the same time, the latter may take just as damaging a view of the trained preacher, questioning his motives, his sincerity, and his religion. Or it might be the pastors in larger churches and those in smaller. It might be those on important boards and committees and those who are not. It might be those who have a good record of growth in their churches and those who have a less spectacular record.

Yes, the world at large is pretty much at each other's throats. And unless we are careful the same spirit will pervade the Church and the work of the kingdom of God.

This sort of criticism which we have described is not compatible with the Christian religion. It is foreign in spirit and principle. It is contrary to the basic law of Christianity, the law of love. Certainly it is incompatible with the experience of holiness. I'll not try to explain to myself why there is so much apparent criticism within the family of God.

Self-justification

Criticism is basically an attempt, whether conscious or not we never quite know, to justify one's self and boost his own ego. That is why those in opposite walks of life make such fun of each other. Sometimes it arises out of a sense of inferiority. Sometimes it is just an attempt to solidify our own position and our own worth in our own eyes. And it is not greatly different from this in the church. This spirit of self-justification is not hallowed just because it is indulged in by religious people!

For example, if Brother Jones, a pastor of a smaller church than I have, was elected to the advisory board and I came up second best as an "also ran," it is up to me to do all I can to prove to the fullness of Brother Jones as a member of the board and in his church. How else can I prove to the world that the vote really was prejudiced and I really am the better man? Or so says the tempter as he whispers to me, urging me to be critical.

This temptation can come at us in many ways, let us not forget. It is easy for me to attack the sincerity, the intelligence, and the spirituality of my church leaders. How else can I explain why they are elected to these places again and again while I am bypassed? It's just the machine, that's all. A spiritual man just won't be elected; they don't want my ruggedness. Or it might be the other way around. I might feel that the church doesn't appreciate my intellectual superiority. I might complain that they are not interested in talent and brilliance. And so I set about to pick out the flaws and criticize and censor. Is this really a reaction of self-justification? It has the earmarks, doesn't it?

September, 1958
The Preaching of Martin Wells Knapp

By James McGraw

I replied, 'Lord, I do!' In an instant I was made conscious of my cleansing. The giants fled, the walled towns crumbled, and Canaan, through Christ, was possessed. To God be all the glory!

This is the way Martin Wells Knapp described his experience of entire sanctification in November of 1882, when as a young Methodist preacher he became convicted that he must have and live the experience which he preached to his people. Nine years after his conversion, and five years after he began his pastoral ministry, his glorious experience of heart holiness made his ministry more fruitful and his preaching more powerful than he had ever experienced before.

A small man of only a hundred and twenty pounds, standing less than five and a half feet in height, Martin Knapp made up in fervor and courage what he lacked in physical size. In his first pastorate, he arrived to preach his first sermon in the midst of a downpour of rain which drenched him to the skin. A kind member took him into the home, where he dried himself and made ready to preach. A very sick wife, too weak to be moved to his new charge and left ill and alone in their former home, added to his anxiety that first day in his first church. But he took as his text, 'If God be for us, who can be against us?' and the truth of that message gave him the hope and courage he needed in that hour of peril and during the many crises in his later life.

Knapp was born in a log cabin near Clarendon, Michigan, in 1853, and his father and mother were 'shouting Methodists' and deeply religious. Of his mother, Dr. A. M. Hills once said, 'She is one of the most retiring of women, reticent and timid, but of strong character and firm convictions.' Dr. Hills thought Martin inherited from his father an intensity of feeling along with a rather depleted vitality, and from his mother a deep spirituality and superior intelligence.

At seventeen he began his college life in the Methodist school at Albion, Michigan, where he learned not only the knowledge of books, but the lessons of life and struggle for achievement which go with an education reached the hard way. Without financial assistance from his parents, Martin attended his classes during the days and worked on the farm until dark. Then his chores would be completed by nine o'clock, at which time, he began his studies of Greek, Latin, and other subjects. Small wonder that this youth became a spiritual stalwart in the holiness movement, for anyone who could accomplish the mental concentration required for the mastering of two foreign languages under such circumstances as these had the courage and stamina necessary for sainthood! Martin Wells Knapp, in his diligent application to his studies and preparation for his life's ministry, is another of the many examples show-

SERMON OUTLINE CONTEST

September 30 is the deadline for entries in the Sermon Contest. Those bearing a later postmark cannot be entered this year. See June or July "Preacher's Magazine" for details. Remind yourself that time is passing. Your entry may well be the winner.

September 1856

The Preacher's Magazine
ing that there is no premium on ignorance in the brilliant history of the holiness movement.

Knapp's appearance was a handicap to him, but he overcame the disadvantage presented. Small and short, he was not a handsome man by any stretch of the imagination. The proportions of his body were not fine, and their general effect was as though they had been changed together by some accident of nature. His first impression upon a strange audience was usually unfavorable; and he realized it. Abe Lincoln of Illinois, Martin Knapp of Michigan made up for his unattractive appearance by his consuming love for people. They did not think him, comely, but they responded to his spirit.

As a pastor, Knapp was a vigorous evangelist. He held revivals in his own churches, saw evangelistic tidings rise from time to time in his regular services, and was used frequently in conducting services for his neighbor pastors in their churches. After ten years as a successful pastor, he entered the full-time evangelistic ministry.

"Exactly what," one might ask, "made the difference in the preaching of Martin Wells Knapp?" A long look at his character, his attitude, his ability; his methods, and his faith should help us with the answer to this question.

Knapp appreciated the value of knowledge, and he prepared himself and his messages carefully, but he recognized the supreme importance of the Holy Spirit's anointing in his preaching. He was a man of prayer, and he believed in the power of prayer.

He preached like one who believed what he was preaching about. Opposed in his first pastorate by those who were disappointed in his youth and inexperience, he maintained his poise and kept his faith while they sought to bring about his removal. When the opposition failed to oust him, he went on with his preaching as though they had done nothing to hurt him. He preached often on the missionary challenge of an enthusiastic Christian, and he believed it so much that he offered himself as a candidate for the foreign mission field. Bishop William Taylor turned him down because he did not have the physical stamina required of a missionary. His interest, however, did not lessen, but he emphasized the world-wide need for the gospel as long as he preached.

He preached with humility, yet without compromise. Rev. John Welch remembered him as a humble man, "not demonstrative, but humble in his manner of preaching." He described Knapp as a man of prayer and great faith in God.

He, like many other leaders in the early holiness movement—H. C. Mar- rison, Bud Robinson, Charles A. McCon- nell, J. H. Knap, B. F. Haynes, and James B. Chapman, to name a few—used his pen as well as his eloquent voice in spreading the gospel of full salvation. He began publishing a religious paper in 1888, which grew in circulation and became a regular weekly publication known as God's Revivalist. There are nine books that bear his name as author, and his writing ministry goes on through their pages long after his voice has been stilled by his home-going.

It is extremely interesting to observe how God used many of these early leaders in "pioneering" the paths that are so often thought about as being new and novel even in our present day. For example, here is a man named Martin Wells Knapp living long before modern-day techniques of child evangelism were introduced, and he frequently gave children's talks that captivated the little folk and brought tremendous success in reaching their hearts with the gospel. Long before "visual aids" became prominent as an effective tool in making the truth clear, Martin Wells Knapp was using his trusty "magic lantern," pictures, maps, and charts in some of his sermons. He is especially remar- kered for his use of charts in revealing the chronology of the Scriptures, the plan of salvation, and the way of faith.

A man who emphasized again and again the importance of prayer and published a book on discerning the leadings of the Spirit through "impressions," Knapp yet saw the need for education. He founded "God's Bible School" in Cincinnati in 1900 for the preparation and training of youth for the work of evangelism at home and abroad. He believed that the question was not a matter of whether one should prepare himself to preach by prayer or by study; he believed it should be by both prayer and study.

He will be remembered for his clear, sane, explanation of how to discern the Lord's leading when the soul is impressed by inner light, or divine illumination, that a certain course of action is God's will for him. He urged that any such "leadings" from the Lord be tried first of all in the light of the Bible as to their harmony with God's revelation through His written Word. He explained also that these "leadings" should be tested in the light of known concepts of right and wrong, good and evil, true and false. He further believed that such "impressions" should be compared also with the providential openings of the Lord, for "where God guides, He also provides," and He does not require us to do something unless He will also open the way for us to do it.

Dr. W. B. Godbey paid tribute to the ministry and life of Martin Wells Knapp in these vivid words:

"Brother Knapp will preach, shine, and shout in the nine books which God gave the world through his instrumentality until Jesus comes in the clouds, and then on through the ages of eternity, as many will rise up and call him blessed.

"His zeal was sublime, his doctrine Wesleyan, and his courage Napoleon. He seemed to live amid sheets of eher-... He will be remembered for his clear, sane, explanation of how to discern the Lord's leading when the soul is impressed by inner light, or divine illumination, that a certain course of action is God's will for him. He urged that any such "leadings" from the Lord be tried first of all in the light of the Bible as to their harmony with God's revelation through His written Word. He explained also that these "leadings" should be tested in the light of known concepts of right and wrong, good and evil, true and false. He further believed that such "impressions" should be compared also with the providential openings of the Lord, for "where God guides, He also provides," and He does not require us to do something unless He will also open the way for us to do it.

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"His zeal was sublime, his doctrine Wesleyan, and his courage Napoleon. He seemed to live amid sheets of cherubic light and flames of seraphic fire. He was a beautiful incarnation exhibiting the love of John, the lightning of Jude, and the dynamite of Paul."

To which we thoughtfully add that he most assuredly merits a place of prominence in the Holiness Hall of Fame:

"Laymen.

Our civilization has decided, and very justly decided, that determining the guilt or innocence of men is a thing too important to be trusted to trained men. It wishes for light upon that awful matter, it asks men who know no more law than I know, but who can feel the things I felt in the jury box. When it wants a library catalogued, or the solar system discovered, or any trifle of that kind, it uses up its specialists. But when it wishes anything done which is really serious, it collects twelve of the ordinary men standing around. The same thing was done, if I remember right, by the Founder of Chris-"
Serpent of the Month

The Vow of the Nazarite

By Maynard James

Text: Num. 6:1-8

The name "Nazarite" had a definite significance in Israel in Bible days. It must not be confused with the title "Nazarene," which, originally, referred to any person who had been brought up in Nazareth of Galilee, but which, at a later date, was applied also to the followers of Jesus Christ.

The Nazarite was one who, because of the vow upon him—usually entered into quite voluntarily—enjoyed a position of influence and authority among the people of Israel. He was regarded as a holy person, one who sustained a close fellowship with God.

The presence of Nazarites in Israel was a mark of God's favor and care toward His people. For example, we read in the Book of Amos, chapter two, that Jehovah reminded Israel of His regard for them in raising up of their young men for Nazarites. Then again, when Jeremiah, in his lamentations, remembered the former glory of Judah—the days when she was princess among the nations—he said that at that time "her Nazarites were purer than snow, they were whiter than milk, and their polishing was of sapphire."

Certainly, the Nazarite was a marked man in the nation, separate from his fellows because of his vow unto God.

There were three outstanding features about the Nazarite:

1. He had to abstain from wine.
2. He was not allowed to cut or shave his hair.
3. He must not touch a dead body, not even that of his nearest relative.

Three of the most notable Nazarites in Scripture were Samuel the prophet, Samson the judge, and John the Baptist, the forerunner of Jesus. It is interesting to note that Jesus, at the Last Supper, took the vow of a Nazarite when He said to His disciples, "I will not drink henceforth of this fruit of the vine, until I drink it new with you in my Father's kingdom."

The breaking of the Nazarite vow was a serious thing before God, and required for its renewal the presenting of a burnt offering and a trespass offering unto the Lord.

It is clear that the Nazarite is typical of the real saint, the man or woman who is entirely sanctified, and who is enjoying close fellowship with the Lord, the person whose dedicated life is a blessing to mankind. Indeed he is a separated person.

I. Separated from the Pleasures of the World

There is a negative as well as a positive aspect to sainthood. Maybe the holiness movements in America and Britain in their early days were in danger of overemphasizing the prohibitions of the Christian faith. But the pendulum has now swung to the other extreme. We are in a like danger of becoming "good mixers" in the wrong sense of the term.

Satan does not so much oppose our preacing on the peace and joy and power of the Spirit-filled life, provided we let the old Adam nature alone. Who does not want happiness, ecstasy, and power? But how many people are clearly taught that the only way to an experience of heavenly joy and unction is via the Cross? There must be a thorough crucifixion of the "old man" before the "new man" in Christ can enjoy resurrection fullness. Paul's triumphant "Christ liveth in me" was preceded by his declaration, "I am crucified with Christ." (Gal. 2:20).

And so if we are to be joyful and effective witnesses for God in this world, we must conform to the divine standard of separation.

God is determined to have a holy, separate people; and if we fail or compromise in the matter, He will raise up others who will rightly represent Him in this world.

Israel of old was called of God to be a distinct people in custom, diet, marriage, and religion.

In Cromwell's day there arose a people in Britain called Quakers. By their very meekness, steadfastness, simplicity, and truthfulness they stood out as a separate body, even in days when Presbyterianism ruled the land. Their distinctive witness brought them bitter persecution, and at one time they filled the prisons of England. But they possessed the glory of God and the power to move the nation.

In the eighteenth century, when religion and morals were at a very low ebb in England, the Methodists arose as a people separate from all others. Their holy living and discipline made them distinct.

It was just the same in the nineteenth century, when William Booth's tatterdemalion army of Salvationists—with their red jerseys, bonnets, and tambourines—shook the nation with the message of separation from sin.

And so in our own day God has called us to separate from the pleasures of the world. The Nazarite was not to partake of the fruit of the vine. The wine cup, so frequently used in earthly feasts and revels, is in some respects a fitting symbol of this world's empty pleasures. In times of grief, trial, and temptation, many people turn to wine for joy and solace. Even Noah, after his long vigil in the ark, turned for pleasure to the wine cup—only to fall into shame and reproach.

The sanctified man is not called upon to separate himself from true pleasure. Indeed, as an heir of God he is entitled to fullness of joy and to those pleasures which are forevermore. But he is commanded to abstain from the world's poor imitations of pleasure. Hence the command of Paul in Eph. 5:18—"Be not drunk with wine, wherein is excess; but be filled with the Spirit."

It is only as we remain filled with the Holy Spirit that we are satisfied with heavenly things. Once the Christian loses the fullness of the Comforter in his heart—and the process is often gradual and almost imperceptible—he seeks for a substitute. The world's pleasures again begin to attract.

The Lord wants us to be utterly separate from these things, so that we may drink deeply of His cup of pleasure.
II. SEPARATED FROM THE POLICY OF THE WORLD

Furthermore, we are to be separate from the policy of the world. The Nazarite was forbidden to cut his hair. Thus he was separated from his fellows by his very outward appearance. He was not in the fashion; in fact, he was an oddity in some respects—a lonely figure and a reproach.

Flowing hair on a woman is a thing of beauty and grace; but it is a shame when seen on a man. It is against nature itself.

And so the Christian, if he is to enjoy the fellowship of his Lord in true sanctification, must be willing for the reproach of the world. “Let us go forth therefore unto him without the camp, bearing his reproach” (Heb. 13:13).

Abstinence from the pleasures of the world may not bring us much persecution, but separation from its policy surely will.

When most of Israel had basely forsaken their rightful king, David, and had gone after Absalom, the usurper, there was one man in particular who stood out against the policy of the majority. His name was Mephibosheth, the son of Jonathan. Being lame on both feet, he could not fight for his king, nor could he leave Jerusalem to join David in the wilderness. But we read of him that he “neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.”

He refused to follow the fashion. Like Mordecai, he did not bow down to a wrong policy even if the nobility of the land had sanctioned it!

The Church today is in mortal danger of following the policy of a world that has rejected God and His Son, Jesus Christ. Satan himself, through certain leaders of society, has inspired the world’s policy on dress, education, marriage relationships, business deals, the use of money, and the conduct of home life. We must ever dare to be different, to take our directions from the Word of God and keep our identity as children of God intact.

III. SEPARATED FROM THE PEOPLE OF THE WORLD

Lastly, we are to separate from the people of the world. The Nazarite was not to touch a dead body. And we, as followers of the Lamb, are to abstain from binding fellowship with the ungodly—with those who are “dead in trespasses and sins.”

We are not to be unequally yoked together with unbelievers. “For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?” Many a saint has forfeited his crown of heavenly power because of his involvements with the ungodly.

The world would tell us that the marriage of Christian to non-Christian is not a just issue. The shallow person believes he can keep his unholy ties with ungodly friends. The thoughtless person is careless in his business ties which involve him with those not in sympathy with the Christian way of life.

Lot lost most of his family, and almost his own soul in the bargain, because he left the fellowship of Abraham and went to live in Sodom. One of the greatest Nazarites in Bible story gave away his secret of power to a charming but godless companion. None can afford to ignore the divine imperative:

“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

God Give Us Men

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;

Men who can stand before a demagogue—
And condemn his treacherous flattery without winking;
Tall men, sun-crowns, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, to, Freedom weeps,
Wrong rules the land, and waiting
Justice sleeps.
—Josiah Gilbert Holland

Gleanings from the Greek New Testament

By Ralph Earle

Romans 2:4-5

REPENTANCE

The idea of repentance is rather prominent in the New Testament. The verb metanoeo occurs thirty-four times and is always translated “repent” in the King James Version. The noun metanoia is found twenty-four times and is always rendered “repentance.”

It may seem strange that the noun is found only once in the Epistle to the Romans, here in 2:4, while the verb is not found at all. Furthermore, the other verb translated “repent”—metameanomai, which occurs six times in the New Testament—is likewise not in Romans. Elsewhere in his Epistles, however, Paul uses all three terms.

As is well known, the basic meaning of metanoia is “a change of mind.” Thayer adds: “As it appears in one who repents of a purpose, he has formed or of something he has done... esp. the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin, and sorrow for it, and hearty amendment, the tokens and effects of which are good deeds.”

There has been much shallow thinking on the subject of repentance. If a person sheds a few tears over his sins, it is assumed that he has re-
pented. But emotions are often fickle affairs, whereas true repentance has in it its quality of permanence. Too often sorrow is confused with repentance. But though the two may be closely related in experience, they are far apart in essential meaning. Vincent has well written (on Matt. 3:2): "Sorrow is not, as popularly conceived, the primary nor the prominent notion of the word."

The relation of sorrow and repentance is clearly indicated in II Cor. 7:10, where Paul declares: "For godly sorrow worketh repentance- to salvation not to be repented of; but the sorrow of the world worketh death." The latter may signify only remorse or regret over the consequences of missing. The former is a Spirit-inspired sorrow for sin, which leads one to repent of his sins and turn away from them. It involves an abhorrence of sin because it is sin, not just a shrinking from the results of sin. When a seeker sheds a few tears, asks forgiveness, and then goes right back to the old life of sinning, one may be sure that such a person has not had the right kind of sorrow nor experienced genuine repentance.

Cremener, followed by Vincent, holds that the full meaning of metanoeo is "to think differently alter," giving the prepositional prefix both of its meanings of time and change. Regarding its relation to sorrow, Cremener comments: "The feeling of sorrow, pain, mourning, is thus included in the word."18

The most significant recent book on this subject is The Meaning of Repentance, by William Douglas Chamberlain. It is a volume that will reward careful reading by every preacher. Chamberlain protests against the misunderstandings and mistranslations of both Catholics and Protestants. The reformers rightly rejected the Catholic translation, "Dépenance"; but though Calvin correctly defined the meaning of repentance, the Protestant church as a whole has failed to follow through in its preaching on the subject.

Chamberlain calls repentance "a mental transfiguration." Then he gives this admirable definition: "Repenance is the reorientation of a person's relationship to God and his purpose."19 There is needed today a great deal more preaching on the subject of true repentance. The wise pastor will pursue this study further in his library and in the pulpit.

**Spiritual Sclerosis**

One of the most dreaded afflictions of old age today is arteriosclerosis, or hardening of the walls of the arteries. Like most medical terms, this one is derived from the Greek.

The word translated "hardness" in verse 5 is sclerotes. Abbott-Smith says that it is used metaphorically for stubbornness. It occurs only here in the New Testament.

- *Not much is known yet about the cause and cure of physical sclerosis.* But the Bible sheds some light on the cause and cure of spiritual sclerosis. It is primarily the result of rejection of light. To obey God fully is to keep one's heart tender and one's spiritual being alive. But disobedience is always followed by a hardening of the spiritual arteries. The consequences of this are just as pathetic as, and far more tragic than, arteriosclerosis.

The cause suggests the cure. The one who keeps walking fully in the light need never fear being overtaken by this malady.

**An Unconstructed Heart**

This is Robertson's paraphrase for "impenitent heart." It is the heart that has refused to repent.

The Greek word ametanoeos occurs only here in the New Testament. It literally means "unrepentant.

Impenitence is the crowning sin of humanity. When one knows the divine will and rejects it deliberately, he takes the road that leads away from God and heaven. There is no salvation for the impenitent person while he remains unrepentant.

**What Kind of Treasure?**

The English word thesaurus comes directly from the Greek word thesauros. Its primary meaning is "a place of safe keeping," and so a "treasury" or "storehouse" (Abbott-Smith).

It then came to mean the "treasure" which was stored. This noun occurs eighteen times in the New Testament and is always translated "treasure" in the King James Version. It was a favorite word with Jesus, being used fifteen of the eighteen times in the Synoptic Gospels.

But the word here is the verb thesanize. This is found only eight times in the New Testament but is translated six different ways in the King James Version! Three times it is rendered "lay up" and once each "in store," "lay up treasure," "treasure up," "heap treasure together," and "keep in store." It is clear that the basic meaning is that of storing.

But what is the apostle talking here about storing up? God's wrath! The one who continues unrepentant is steadily storing up wrath for himself during the day of judgment.

Jesus exhorted those who would follow Him to lay up treasure in heaven (e.g., Matt. 6:19-20), riches that can be enjoyed throughout eternity. What a tragedy for one instead to treasure up wrath!

The word "wrath" refers to an inward attitude of abhorrence of wrong. God's holy character demands that He treat unrepentant, and so unforgiven, sin with such an attitude.

The expression "the day of wrath" obviously is the same as "the day of the Lord," which occurs frequently in the Minor Prophets. It is the day of God's judgment of sin and sinners.

**Limited Vision**

My sister asked her kindergarten class how many stars they could see at night. After receiving answers ranging from "more than a hundred" to "too many to count," she called on Georgie. His answer was, "Three."

"But Georgie, how is it you saw so few stars, when the other children found so many?"

"Well," said the youthful George, apologetically, "our backyard is very small!"

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1918, p. 22.

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The Preacher's Magazine

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(101) 17
Ministering to Special Needs

Guard Those Calling Days

By Kenneth Vogt

Both quality and quantity should enter into the calling goal we pastors set for ourselves. Without a personal ideal constantly before us to challenge us to best endeavor, we might be like the boy who wrote home from summer camp thus:

Dear Folks: We went on a trip. It was a mountain climbing trip. It was fun, except we climbed the wrong mountain.

Two questions are of utmost importance. How many days are available for pastoral calling in a given year? How many effective pastoral calls can be made on the average calling day? Let us consider those questions separately.

How many days are available for pastoral calling? This is a vital question and a disturbing one. It may be the average pastor can save 300 days. Let us see.

There are distinct functions such as camp meeting, assembly, young peoples’ institute and convention, boys’ and girls’ camp, pastors’ conclaves and midyear convention. There may be a senior day at the church college or an annual caravan to the college which will consume three days including travel. An annual two-week vacation should be observed and frequently a pastor will conduct one short revival during the year. These important functions account for ten weeks of the year when only a few emergency-type calls can be made.

In the remaining forty-two weeks the Sundays are occupied with what virtually amounts to four services a day, and one day per week should be salvaged for family and relaxation. This leaves approximately two hundred days of the year.

Of course, there are other interruptions to a calling schedule beside the ones mentioned. There are some weddings and funerals, an occasional zone preachers’ meeting, and the monthly ministerial union meeting. The average pastor will spend a few days in the year working about the church with his men. There are revivals. The pastor who has set for himself a heavy calling goal will admit that revivals do cut in on it. And then there are some community efforts that cannot and should not be denied.

When we thus realistically face our pastoral calling schedule, we are shocked to discover about one hundred fifty days remaining. Should we not admonish each other to “Guard Those Calling Days”?

Suppose a pastor sets for himself 10 calls a day for a total of 3,000 calls for the year. It is possible to make 10 calls a day, 5 days a week, especially if he guards his evenings with jealous care. But think what happens to his annual goal if he misses one day? The next day, to catch up, he must make 20 calls! A week of sickness in self or family makes it impossible to realize his goal and he finds himself frustrated.

There are still other factors to be considered. In these days of specialized medication and convenient travel, long trips are sometimes necessary to see patients that are away where they are receiving specialized treatment. Other members, who should not be neglected, live in isolated areas, so that one or two calls are all that can be made in a day. Even when calling is scheduled so that driving time and distance are held to a minimum, there are those times when a certain call must be made across town on a certain day. One such call as mentioned above may well take the evening or the major part of an afternoon.

On Tuesday a distraught mother and wife began to unburden her heart and talked for one hour before prayer was advisable or even possible. As the pastor sat there he could see his annual calling goal flying out the window, and he was content to have it so.

This brings us to the next question. The question of effective pastoral calling, or quality of call, is increasingly important in this day when professional counseling is available to many people. Fewer calls carefully and prayerfully made can be more effective than many calls carelessly or hurriedly made.

May I cite an instance of a pastor who was evidently bound to a high-quality calling score. He reported 3,000 calls in a given year. Many people listening to the report said, “Amen.” But the records showed his Sunday-school and church attendance were down. His own conclusion was revealing. “I never worked so hard and did so little.” Quality as well as quantity is needed.

Here then is a calling goal that considers both quality and quantity.

1. To use every available calling day for that purpose, realizing there are only 150 days in the average pastor’s calling year.
2. To make each call with a definite purpose in mind born of prayer and some knowledge of need.
3. To take time enough for a burdened, distressed person to talk his heart out.
4. To keep record of every pastoral call made with notations. If a call is important enough to be made, it is important enough to record. Otherwise a pastor could be as one who works in the dark, or from a faulty memory, which could be worse.
5. To let the record speak for itself at the end of the year without generalizing.

We pastors enjoy a unique privilege. The lawyer is bound by his ethics not to seek a client, or the doctor a patient. The minister can go anywhere without invitation in his quest for the spiritual welfare of all the people. Let us guard that privilege by using it frequently and successfully. The conclusion of the matter is: “Guard Those Calling Days.”

No one praises a Christian’s inner closet life; it is secret, and no one sees it. Yet it is the root of the whole strong, beautiful life which men do see and praise, and whose ripe fruits feed the hungry.

—J. R. Miller

September, 1959
Some Theologians We Should Know

By J. Russell Gardner

II. Emil Brunner (cont.)

His "Divine Imperative"

In his largest work, The Divine Imperative, Emil Brunner makes theological truth subservient to the business of moral behavior. If his Doctrine of God is "pure" theology, his Divine Imperative is "applied" theology. In it, theology is no longer seen as "the Queen of the sciences" but rather as the servant of men in all their varied and demanding relationships. No analysis of a work so extensive can be attempted, but a few sample propositions will indicate the general direction of its teaching.

As Brunner sees it, the only basis and standard of the good life is the will of God. This will is communicated to us through His Word as revealed to us by His Spirit. When thus spoken to us, His Word comes to us with the force of an ultimatum: He demands our acceptance and our faith. This is the "Divine Command" of which Brunner speaks. It says, "Believe, Obey, Love—God—and your neighbor." It is the moment of the "Divine-Human encounter."

First Proposition: We know God's will only through His revelation in His own Word. Therefore His command is also primarily a gift, and as such a demand (p. 114).

With this truth there are associated several important corollaries: (1) there is no such thing as an "intrinsic Good"; the Good is that which God demands from us; (2) God's will controls absolutely everything, the divine command is imposed on every moment; there are no moral holidays; (3) to do the good for the sake of the good is only a pale reflection of the genuine good; to do the good for the sake of God means to do it, not because my moral dignity requires it, but because it is that which is commanded by God.

Second Proposition: Since the divine command is absolutely concrete, it cannot be formulated in general terms. But since the will of God which demands obedience is the same as His will which gives, He cannot command anything but the obedient imitation of His activity as Creator and Redeemer.

The work of God as Creator centers in the world that now is. "This world, as it is—in spite of everything—is God's world. It is this world which He wills, His creation." He did not merely will it once; He wills it still. He loves life as it is in all its incomprehensible variety—loves us just as we are—in spite of everything. "He fills all that lives with His goodness. He gives us this world as the sphere of our activity" (DI, 124).

How then do we "imitate" or follow God as Creator? By taking the same attitude toward the world that He does. He loves life; so should we. He respects and conserves life; so should we. His command is therefore, "Be reverent of life." Life claims our reverence, not in itself, but as the divine creation.

But God is the Redeemer of the world as well. As such He has an end in view, a goal not realized in creation. He wills to perfect the world. Since "the fashion of this world passes away," we are not to be conformed thereto, but are to be "transformed by the renewing of your minds." The goal for the world through redemption is the kingdom of God. "A Christian is a person who not only hopes for the Kingdom of God, but one who because he hopes for it, also does something in this world already, which he who has not this hope does not do" (DI, 128). His command to us as Redeemer then is, "Be My instruments in helping Me build My Kingdom among men."

Third Proposition: The basis of the divine command is always the same, but its content varies with varying circumstances.

The basis of His command constitutes its abiding principles, and that principle is love. This love is directed both Godward and manward: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." From the requirements of this love, neither times nor circumstances exempt us.

But love's application to concrete situations does vary. One's love for an infant would vary both in content and expression from one's love for a parent, while both may be grounded in the same "reverence for life." To effect this varied application, the command in v o k e s "commandments." These "commandments" are the God-given means of what His will and love mean in the concrete situations of life" (DI, 135). Christian ethics, therefore, has the perennial problem to face of discovering and applying the principle of love to every fresh problem of life.

Fourth Proposition: Since God alone is good, and man is a sinner, God alone can be considered the subject of good conduct, i.e., the Holy Spirit, who in faith begets the new will. But this new will is only real in the obedience of faith.

It is here that grace supplements conscience. Conscience alone is not a final guide in the ethical life. Rather than being "the voice of God," it is the voice of man who is at odds with the law of God as written on his heart. It never speaks of grace or pardon, but of condemnation and judgment. "Conscience," he says, "is the fear of God—in the sense of the 'fear that has torment'—hence it drives the soul away from God, and yet it is also the longing of the soul for God" (DI, 158).

The true guide therefore is divine revelation as voiced through the Holy Spirit. He speaks both of grace and pardon, shows us the way of faith, begets in us the new birth, and shows us the will of God as life's supreme goal.

Fifth Proposition: The command of the Creator and Redeemer requires the thankful acceptance of our given individual existence coupled with the denial of the self-seeking, isolated ego, in view of the kingdom of God.

Self-acceptance—evincing reverence for life in the first person—is, according to Brunner, one of the "Divine imperatives" for every Christian. And this acceptance, instead of springing from self-conceit, is based upon the fact that God accepts us first. If, in Jesus Christ, God "acknowledges" me—in spite of what I am, and as I am—then I should not refrain from "acknowledging" myself. If we are "justified" by Him, we should not be condemned by ourselves. Since we are divinely "affirmed," we should not be self-negated.

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“What then,” he asks, “does self-affirmation, the thankful acceptance of our God-given existence, mean in detail?” He replies: “To affirm our existence as God-given means nothing less than the recognition of our existence as God’s property, and thus to dedicate it to Him. This is the Scriptural...meaning of the word ‘to sanctify.’ To sanctify life means to regard it and use it as God’s possession” (DI, 172-73).

**His Doctrine of Christ**

Brunner’s Christology is developed most fully in his second largest work, entitled *The Mediator.* As a “study of the central doctrine of the Christian faith,” this book deals successively with: (1) General and Special Revelation, (2) The Person of the Mediator, and (3) The Work of the Mediator.

Adapted to the theological student rather than to the casual reader of religious literature, this treatise eventually in a Conclusion which succinctly puts several of his most interesting findings. These are expressed in the following propositions, which in turn are analyzed and elaborated.

**Firstly:** Only in the Mediator Jesus Christ do we know ourselves as we really are.

**Secondly:** Only in the Mediator is the will of God, that is, the good, known as Love.

**Thirdly:** Only in Christ the Mediator is it possible to see and love our neighbor.

**Fourthly:** Only in faith in Christ, the Mediator, is our arrogant self-will broken and God honored.

**Fifthly:** Only through faith in justification does the good, from being a postulate, become a reality.

**Sixthly:** Only through faith in Christ, the Mediator, does man gain a really ethical relation to historical reality.

The Christian takes history more realistically than does either the social optimist who believes in unlimited progress through man’s inherent goodness or the political pessimist who believes in man’s inevitable decline through his inherent evil. Faith in the Mediator sees in history another movement, the kingdom of God, which replaces human sufficiency with the sufficiency of Christ, and human despair with hope in God.

**Concluding Appraisal**

Dr. Brunner has made a tremendous impact upon the religious world of today. He has given much to that world both in pointing out the way to religious knowledge and in enlarging the content of that knowledge. He has said that spiritual knowledge is spiritually discerned, and consequently does not depend on human reason. He has pointed out that Christ, the Living Word, makes the written Word live. He has told us too that true ethics, both individually and socially, are inseparable from faith in Christ.

But there are significant omissions too. He hasn’t told us whose knowledge of Christ is dependable. He has given us no objective criterion for the Christian faith. One man’s faith is evidently as good as another’s, however different it may be. There is really no authoritative standard in the written Word. It may be fact or it may be fiction, except as we test it by our vision of Christ. This involves the weakening, if not undermining, of other foundations for our theological beliefs. These are a few of the facts that show that Brunner’s theology, with all its strengths, will not meet the demands of a thoroughly scriptural faith.

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**From Behind My Pulpit**

**I See the Hymnal**

By Willard B. Airhart

**Next to the Bible,** the most important book in our church is the hymnal. Used in every service, it is all but indispensable.

We are constantly searching for new and better ways to use our hymnal. It seems unfortunate to have a treasury of sacred songs available, then use only a small part of the material. It is comforting to sing the melodies that are familiar but it is thrilling to catch the lift of a new hymn or gospel song. There are riches in inspiration waiting the soul who will explore the pages of the hymnal.

Is it true that the old hymns are unknown by many of our people? Even though formal and ritualistic churches use these hymns, that is no reason to bequeath these inspired compositions to them solely and without a murmur.

There is simple beauty in the music of the old songs; there is an unexcelled depth of meaning in the words. We ought to sing with fervor:

*Forever here my rest shall be,*
*Close to Thy bleeding side.*

This all my hope and all my plea,
*“For me the Savior died.”*

Wash me, and make me thus Thine own;

Wash me, and mine Thou art;
Wash me, but not my feet alone—

My hands, my head, my heart.

*From Behind My Pulpit* 9-20-1956

**Or what about this for a hymn of praise?**

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

*O Hope of every contrite heart,*
*O Joy of all the meek,*
*To those who fall, how kind Thou art!*

*How good to those who seek!*

Not that the newer songs are not worthy. The contention is for the value of the old. Such writers as Herbert Buffum (“He Abides”), Mrs. C. H. Morris (“Holiness unto the Lord”), and our own Dr. Haldor Lillenas must surely have prayed that their words and music might be a blessing. But it is unthinkable that they meant their hymns to displace all of the older music.

Our hymnal, with its words and music, symbolizes the place we allow for congregational participation in our church services. The fervor of our singing has become a well-known characteristic. The musical director and his work must never overshadow the prophet-preacher and his message, but music will always play a unique role in our churches.

For its constant supply of inspiration, for the preparatory effect it has on, worshipers, for its unflagging assistance to devotion, thank God that from behind our pulpits we see the hymnal!
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**WAFERS**

Thin, round, unleavened wheat wafers, wrapped 125 wafers to a roll, four rolls to a box.

MY-125 100 for $2.25; 1,000 for $20.00

**CUP FILLER**

An inexpensive but useful communion cup filler. This one-quart container has frosted glass and nickel-plated metal parts, all replaceable.

No. SB-100

$5.00

**PAPER CUP HOLDER**

These cup holders shown in illustration above are made of highly polished aluminum. With these holders the use of the sanitary paper cup is easy and safe.

No. SB-185

$4.50

**PAPER CUPS**

A convenient, sanitary, practical article.

No. SB-186 Package of 250 cups, $1.50

NAZARENE PUBLISHING HOUSE

The Preacher's Magazine

September, 1958 (409) 25
CRUSADE FOR SOULS

Supplied by Alpin Bowes*

It's New

The new Crusade for Souls book, We Are Witnesses, by J. William Ellis, was first presented at the General Assembly. It is the new layman's manual for the Crusade for Souls and replaces the book First Steps in Visitation Evangelism and Soul Winning Through Visitation Evangelism. We read the manuscript before publication and have no hesitation in giving it the highest recommendation.

The author is pastor of First Church of the Nazarene in Pasadena and writes from the experience of his own ministry. His expressions are fresh and hold the attention of the reader. He has unusual ability to capture the important points of his subject and explain them in few words. The result is a complete presentation of all phases of the Crusade for Souls from the viewpoint of the layman.

This is a book of methods of evangelism for every layman regardless of age, physical ability, or spiritual maturity. The methods are not new, although there is presented for the first time in our published material a master plan for follow-up visitation. The presentation of methods, however, is never allowed to overshadow the primary purpose of the book, which breathes through every chapter from the first to the last: every Christian, with the help of the Lord, may become a winner of souls.

We Are Witnesses will be used as a textbook for a N.Y.P.S. training series for the fourth quarter of this year. Every pastor will want to read the book thoroughly before the series begins. Although it is considerably above 100 pages the price has been kept at the unusually low figure of $1.00. Order from Nazarene Publishing House.

A PASTOR ASKS

QUESTION: I would like to plan ahead for my evangelism emphases. Can you give me some suggestions that would help?

ANSWER: The wise pastor has found that variety is necessary for continued results in the Crusade for Souls and that planning ahead will make it possible to include many phases of evangelism in the program of the church that otherwise might be overlooked. An evangelism calendar was suggested in the August, 1955, issue of the Preacher's Magazine (page 16) that may be of help. The list below is an example of how a pastor might line up the particular emphases in evangelism that he would plan to feature month by month.

September
Meet with Sunday-school cabinet and teachers on evangelism through the Sunday school.
Cover one area with a community enrollment.

October
Boost Lamplighters' League among youth.
Organize prayer groups for revival.

November
Contact all Friedly Call List homes with revival announcements.
Young people distribute revival advertising.

December
Urge Christmas mail to all church servicemen.
Encourage use of Christmas tracts and other literature.
Reach homes of neighborhood with Christmas advertising.

January
Meet with N.Y.P.S. council on evangelism among youth.
Church attendance crusade.
Youth-Week outreach.

February
Organize telephone brigade for special events.
Meet with N.F.M.S. council on evangelism.

March
Contact F.C.L. homes about revival and Easter services.
Spring revival.

April
Distribute special Herald of Holiness.

May
Pastor's membership class for adults.

June
Holiness evangelism leading up to Pentecost Sunday.
Receive new members on Pentecost Sunday.

July
Evangelism through V.B.S. and summer camps.
Young people help in home mission campaign.

Reach another area with a community enrollment.
Special services during Holy Week.
Develop plans to hold new converts.

HOW WE DID IT

We have in our church what we call 'Fisherman's Club. Our laymen have been challenged to win a person to the Lord and to the church. This does not mean someone who is already attending the church or a temporary backslider, but going out and reaching a new person. When he joins the church, the member who won him comes to the front with him and is presented with a gold fishhook to wear on his lapel. The challenge of the plan has been accepted by our laymen and we have presented six such fishhooks so far. Many times it may take months of cultivation before a person is won to the Lord and, of course, he may 'get away.' I know, however, that the thrill of those who have won a fishhook in the realization that they brought someone to Jesus is just as glorious as that of the convert himself.—Ross Hayeslip, Carthage, Missouri.
The Transition of Pastorates

I. Adjustments Necessary

By George Reader*

In the history of every church there comes the time when one pastor must move on and another come. This time of change is a serious one in the life of the pastor and of the church. It means more than a mere moving of one preacher out of town and another moving in. When a change of pastors is made, the work of God's kingdom is affected; it may be adversely, it may be favorably. The more smoothly and successfully the transition can be made, the better it is for the pastor, the church, and the community. Inasmuch as the change touches the hearts and affections of the people, the influence of the church in the community, the program and leadership of the church, and requires an adjustment on the part of all, it becomes an important event. It demands prayerful cooperation on the part of all. In this paper we wish to briefly discuss some of the problems involved in changing pastors, and mention some "do's" and "don'ts" for both the outgoing and the incoming pastor.

I

In the first place, the will of God should be earnestly sought and faithfully followed. The people are the Lord's flock, the pastor is the Lord's shepherd, and the work is the Lord's work. All are the Lord's. The right of calling shepherds, and of placing them, belongs to the Lord.

Our motive for changing pastors should not be for personal gain, position, place, or finance. Neither should it be to run from problems. Various things may need to be considered in deciding a move, but the determining factor should always be the will of God. It is not a matter of the place we serve, but He whom we serve. Whether the church is rural or urban, large or small, united or divided, lukewarm or spiritual, or rich or poor, if it is God's place for us, we should willingly go there and stay until He wants us to go elsewhere. If we are in His will, He will see us through. Every move should be made a matter of earnest prayer by pastor and people. All changes made according to God's will have the possibility of being successful. If they are not successful it is because of failure on the part of either the pastor or the church or both.

II

Second, a change of pastorates means a change in affection. When pastoral relationships are as they should be, there is a deep tie of affection between pastor and people. They love each other as brethren, and more. There is a bond of holy affection between pastor and people that is peculiar only to this sacred relationship. This affection is deepened by time and acquaintance, by sharing life's joys and sorrows, and by working and suffering together.

When the time to change pastorates comes, there must be an adjustment in the affections of both pastor and people. The outgoing pastor must step out of the affections of the people, and give that place to the incoming man. Also, he must lay aside his pastoral affection for the old group, to take a new people into his heart. The outgoing pastor must decrease in the church's affection, that the new man might increase. There will likewise be adjustments for and with the incoming pastor. He must give the people of the new congregation his love. He must win their affection and confidence. This in turn will bring a response of love from them. Christians in general will open their hearts to the new pastor; but all should remember that it takes time and a sharing of life's experiences to deepen and strengthen the bonds of affection. It takes time to build confidence and appreciation.

III

Third, a change of pastors demands adjustments of personalities. Just as each man has his own personality with its peculiar traits, so has each church its own personality. Some personalities fit together easily while others tend to clash. Personality traits, which need not be carnal, can sometimes cause clashes between individuals in the church, and can stifle progress. This is especially true when the preacher's personality clashes with that of the church. Adjustments must be made here before the greatest efficiency can be obtained. Everything is new and strange when the new pastor arrives. Adjustments may not always be easy, and sometimes may not be successful. But if the work of God is to progress, a happy understanding must be reached.

IV

Fourth, a change of pastors requires adjustments in leadership. The church is accustomed to the leadership of the old pastor, and, if everything is as it should be, has confidence in his leadership. Likewise, the old pastor has adjusted his leadership to the church. He knows its strengths, its weaknesses, and its needs. When the new man comes he will have new ways, new methods, and new plans. This necessitates an adjustment in leadership, on the part of both the pastor and the church. Though the church accepts the new pastor with open arms, the fact remains that confidence in the man and his leadership must be built up. The change will be successful insofar as the adjustment to new leadership is happily made.

V

Fifth, a change of pastors affects the community. The church is a part of the community, and makes its contribution to the community's life and welfare. The pastor holds a unique place in the community. To some measure he is the symbol of his church, and he is recognized as its representative, leader, and spokesman. If the pastor is respected and loved in the community, there will be, everything being equal, a corresponding respect and appreciation for his church. His friendships and contacts mean much to the church. The longer he stays as pastor, walking righteously, living godly, and ministering faithfully to both the church and the community, the more deeply will he become entrenched in their respect and appreciation. His move, if made smoothly, rightly, and in the will of God, will not affect the community.

*Paster, Georgetown, Illinois. From paper read at Illinois Preachers' Meeting.

The Preacher's Magazine

September, 1958

(412) 29
Defining a Biblical Sermon

By James H. Whitworth

Many preachers think that they preach Biblical sermons when they attach texts to discourses on their own ideas. Neither is a sermon Biblical because it contains orthodox doctrine and enjoins right conduct. Hence it is fitting that we delineate carefully the various types of Biblical sermons.

Textual Sermons

The simplest form of Biblical preaching is the textual sermon. This invariably implies some kind of topic, whether it is expressed or not, for no discussion can be effective without unity, which inherently involves a definite proposition: However, a topical subject is entirely unworthy of pulpit use if it is not supported by a correctly interpreted text. To use a text as a pretext is unbecoming of a minister. The text must clearly state the proposition of the sermon without any strained exegesis. I must preach exactly what the Bible says, no matter how sincerely I feel that the people need my ideas. Unless my thoughts are God's thoughts, I must delete them from my message.

Proof Texts

Another effective form of Biblical discourse involves the use of proof texts. In this type the scriptural references for a subject, or for the main divisions of a topic are.run throughout the Bible with the aid of a concordance. Such a procedure is good for study groups, but it can become monotonous if used too frequently in the pulpit. The perilous temptation in this plan, which must be avoided, is that of trying to use a text to prove something that it does not state. Every text used must be thoroughly investigated as to its exact meaning in the light of its original Greek or Hebrew and of its context. To use a proof text out of its setting is to abuse God's Word. I must be faithful to the Bible.

Casual Comments

When some talk of expository preaching, they think of something akin to the haphazard running comments of an unprepared Sunday-school teacher. A man might win fame as an expositor with little better than sensational comments on Bible narratives. While such preaching, if true to the meaning of the text, has some value, it is not good enough for frequent use. I must labor to develop the great truths of the Bible. I cannot expect to enter heaven by giving less than my best efforts.

Learned Exegesis

In the days of the Puritan masters of the pulpit, the people would listen to weighty expositions. Auditors with tense nerves, though, will not give attention to such preaching today. However, in my sermon preparation I must turn to older writers for careful interpretation of the scriptures from which I preach. The need of the hour is for scholarly commentaries that are up to date. While yielding to the temper of the age, I dare not overlook the need for exact exegesis. I must know exactly what the text says before I can proclaim God's Word.

Expository Sermons

The expository sermon is much different from either a running commentary or a scholarly exegesis, because it is a sermon. Underlying an exposition is a careful analysis of the scripture which contributes organization usually lacking in the running remarks. In addition to exact analysis, an exposition involves the process of interpretation and the art of illustration, but these elements do not transform an exposition into a sermon. To become a sermon which will move people to action, the exposition must be expanded to include application, argumentation, and exhortation. My task, therefore, is to do more than to expound the Word. I must drive home God's message with all the dynamism of a true sermon.

Sparkling Variety

To some ministers Biblical preaching appears to be more monotonous than the use of captivating topics. However, a canvass of the great variety of possible types of sermons reveals the Bible to be an inexhaustible storehouse of breath-taking ideas.


September, 1958

The Preacher's Magazine
Sermon Subjects for September

By the Editor

Hebrews 2:9-13

Scriptures

1. v. 9, But we see Jesus . . .
2. v. 9, [Jesus] was made a little lower than the angels for the suffering of death (cf. Phil. 2:6-8).
3. v. 9, . . . crowned with glory and honour (cf. Phil. 2:9-11).
4. v. 9, . . . that he by the grace of God should taste death for every man.
5. v. 10, For it became him . . . to make the captain of their salvation perfect through sufferings (cf. Heb. 13:12).
6. v. 11, For both he that sanctifieth and they who are sanctified are all of one . . .
7. v. 11, . . . he is not ashamed to call them brethren.
8. v. 12, I will declare thy name unto my brethren . . .
9. v. 12, . . . in the midst of the church will I sing praise unto thee.
10. v. 13, I will put my trust in him . . .
11. v. 13, Behold I and the children which God hath given me.

Contributed by Nelson Mink*

Sermon Thoughts on John Seventeen

Mission Completed. "I have finished the work which thou gavest me to do" (John 17:4).

Precious in His Sight. "I pray not for the world, but for them ..." (John 17:9).

The Exaltation of Believers. "I am glorified in them" (John 17:10).

The Heights of Christian Blessedness, Negatively. "I pray . . . that thou shouldst keep them from the evil [evil one]" (John 17:15).

The Heights of Christian Blessedness, Positively. "I pray . . . that thou shouldst sanctify them through thy truth ..." (John 17:18-17).

Missions

Sylvia Oines, our missionary to Africa, said: "A missionary is one who can never grow accustomed to the thud of feet on their way to a Christless eternity."

Benjamin Franklin Once Said:

"Doing an injury puts you below your enemy.

"Revenge one makes you but even with him.

"Forgiving sets you above him."

Need of More Churches

"We must not stop until there is a Church of the Nazarene within easy walking or driving distance of every home in America."

---E. E. Groose

*Pastor, Waco, Texas.

September, 1959

D. L. Moody said:

"A little fly in Noah's ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe. It was the ark that saved both elephant and fly."

Little Known Facts About the Bible

The first book ever printed was the Bible.

The first Bible was printed between 1450 and 1455 at Mainz, by Gutenberg, the reputed inventor of printing.

The Bible was divided into chapters in 1250 and into verses in 1555.

The debtor who had been forgiven 10,000 talents or $20,000,000.00 (Matt. 18:24) refused to forgive his fellow servant 100 pence, or $17.00 (Matt. 18:28).

Judas sold our Lord for thirty pieces of silver, or $15.30 (Matt. 26:15), the value of a slave if killed by a beast.

(Anon.)

The Tired Family

Tired Christians will work if cajoled to do so, but they complain so much while working that the joy is taken out of their service.

Flat-tired Christians were once active and faithful, but they suffered a puncture and never recovered. They have to be patched up often.

Rubber-tired Christians demand a smooth road. Everything must be just so and so; or they refuse to work.

Re-tired Christians believe they have done their work and just sit. They are our most critical spectators.

(Wilmington, Delaware, Nazarene Bulletin)

(417) 33
Food for Mind and Heart

Contributed by Samuel Young

HUMILITY

"Jesus voluntarily embraced that life which men shrink from most, and which they seldom endure save from necessity. He did not condemn riches, but He gave the preference to poverty. He did not condemn the distinctions of rank and position, which are in truth God's own appointment, but He taught us that there is a choice: blessing, a greater nearness to Heaven, to be found in a lonely condition; and that self-esteem, founded on high birth, wealth, or power, is a 'fatal snare.'"—Jean Nicholas Grou.

SUBMISSION

"There can be no treaty of peace till once we lay down these weapons of rebellion wherewith we fight against heaven; nor can we expect to have our distempers cured, if we be daily feeding on poison."—Henry Scougal.

MEEKNESS

"Through meekness, a man hath always fair weather within."—Benjamin Whichcote.

Pride

"The Pharisee went so far, he was too bold; he came into the temple making such a ruffle with his own excellencies, there was in his thoughts no need of a Mediator."—John Bunyan.

Pride

"For it is the nature of spiritual pride to cause men to seek distinctions and singularity; and so oftentimes to set themselves at war with those whom they call carnal, that they may be more highly exalted among their party."—Jonathan Edwards.

CHURCHMANSHIP

Every Christian ought to be zealous for the church, bearing a strong affection to it, and earnestly desiring its prosperity and increase. He ought to be thus zealous; as for the church universal, praying for it continually, so especially for that particular church or Christian society, whereof he himself is a member. For this he ought to wrestle with God in prayer; meantime using every means in his power, to enlarge its borders, and to strengthen his brethren, that they may adorn the doctrine of God our Saviour.

—John Wesley

The Preacher's Magazine.

September 2, 1956

Morning Subject: HOLINESS: WHAT IS IT?

Text: Acts 2:12 "What meaneth this?"

Introduction: We talk much about holiness, but still there is room for understanding. Let us see that holiness is:

1. A Doctrinal of the Bible to Be Understood
   A. "God is holy."
   B. Man was created holy but through disobedience fell.
   C. Holiness is the will of God for unholy men (I Thess. 4:3).

II. A Decree of Deity to Be Obeyed
   A. "Walk . . . and be thou perfect" (Gen. 17:1).
   B. "So be ye holy" (I Pet. 1:15).
   C. "Be ye therefore perfect" (Matt. 5:48).
   D. "Ye are called . . . unto holiness" (I Thess. 4:7).

III. A Deliverance from Depravity to Be Experienced
   A. Deliverance from past sins—forgiveness (I John 1:9).
   B. Deliverance from "inbred sin"—cleansing (I John 1:9).
   1. "It is not subject to the law of God" (Rom. 8:7).
   2. Has to be crucified (Rom. 6:6).
   3. "Let us cleanse ourselves" (II Cor. 7:1).

—S. A. Smith, Pastor

First Church, Kankakee, Illinois

Evening Subject: THE BOASTFUL AX

Scripture: Isaiah 10:5-19

Text: Shall the axe boast itself against him that heweth therewith? (Isa. 10:15)

Introduction: The prophet is making clear the fact that it is foolish for Israel's enemies to fight against Israel's God.

I. Pride Is the Cause of Boasting
   A. Self-conceit will lead to boasting.
   B. Carnal security will lead to boasting.
   C. Proud boasting is under God's condemnation (I Sam. 4:16).

II. Men Boast Against God by Resistance
   A. Israel resisted God in desiring a king (I Sam. 8:19).
   B. Israel resisted the message of prophets (Jer. 44:16).
   C. Israel resisted the Holy Spirit's dealing (Acts 7:51).

III. Men Boast Against God by Ignoring Him
   A. The Jews were too religious (I Cor. 1:22-24).
   B. The Greeks were too intellectual (I Cor. 1:22-24).
   C. The Romans were too strong (Rom. 1:15-16).

—Rose Hayslip, Pastor

Carthage, Missouri
Morning Subject: HOLINESS: THE WITNESSES OF IT

Scripture: Acts 2:16—This is that.

Introduction: None of God's works are without witness. The heavens declare. Christ witnessed. The Holy Spirit witnesses.

I. The Emblematic Witness—for the Passing
A. The wind—for power
B. The fire—for purity
C. The languages—for prophecy

II. The Experimental Witness—for the Person
A. The wind for the empowered life
   (1) Spirit direction; (2) Spirit propulsion
B. The fire—heart purification
   (1) Selfishness consumed; (2) Christ mirrored
C. The languages—for effective testimony
   (1) To inform; (2) To bless

III. The Evangelical Witness—for the Peoples of the World
A. Concentration
   (1) On prayer; (2) On preaching; (3) On personal work
B. Congregating
   (1) For worship; (2) For work
C. Consecrating
   (1) Purses—gave up their jobs if need be

—S. A. Smith

Evening Subject: THE BORROWED AX

Scripture: II Kings 6:1-7

Text: The axe head fell into the water; and he cried, and said, Alas, master! for it was borrowed. (II Kings 6:5).

Introduction: Tell this interesting story.

I. All That Man Has Is Borrowed
   A. Man comes into the world with nothing (Job 1:21).
   B. Man will leave all when he goes (Luke 12:20).
   C. Everything man has is a result of God's gift and someone else's labor (I Cor. 3:5-10).

II. Man Is Responsible for Borrowed Possessions
   A. As a steward of God (Luke 19:11-28).
   B. As a brother to fellow men (Gen. 4:9).
   C. As a giver of the gospel (Rom. 1:14-15).

III. Only God Can Help Us To Fulfill Our Responsibility
   A. Natural forces will not aid us (I Cor. 2:14).
   B. We must call on God for help (Ps. 34:6).
   C. The iron of our task will swim in the sea of life when touched by the power of God.

—Ross Hayslip

September 16, 1956

Morning Subject: HOLINESS: ITS CONSECRATION

Scripture: Romans 12:1-2

Introduction: Half of the cost of entire sanctification is what is comprehended in entire consecration.

I. The Examination of the Subject
   A. The meaning of consecration
      1. "To separate." 2. "To set apart to a holy use."
      3. "To devote" or to "dedicate by a solemn act."
      4. "To fill the hand" or to "place in the hand of."
   B. The manner of consecration: to present entire being
   C. The motives of consecration

II. The Execution of Consecration
   A. Measuring your consecration
   B. Making the consecration (Gen. 15:9)
      1. Young pigeon—type of selfishness.
      2. She goat—type of "chewing the rag."
      3. Ram—typical of objection and interference.
      4. Turtle dove—typical of sorrow and mourning.
      5. Red heifer—typical of service.

III. The Expectation of It
   A. The fall of the fire (Abraham's offering)
   B. The consuming of the dross (Elijah's offering)
   C. The sense of acceptance (Abel's offering)

—S. A. Smith

Evening Subject: THE BLUNT AX

Scripture: I Sam. 13:17-23

Text: But all the Israelites went down . . . to sharpen every man his axe (I Sam. 13:20).

Introduction: These events marked the beginning of the end.

I. Satan impoverishes men spiritually
   A. Philistines transplanted the smiths.
   B. They forbade Israel to work in metals.
   C. They robbed them of their instruments of husbandry.

II. Satan seeks to gain men's dependence upon him
   A. Israel had to go to the Philistines to have their axes sharpened. (Humiliation of this action.)
   B. No doubt the Philistines charged heavily for this work.
   C. Israel was permitted only a file.

III. Israel's failure to rise up spiritually marked her defeat
   A. God would have helped them.
   B. Past victories should have inspired them.
   C. Sadness of their disarray.
September 23, 1956

Morning Subject: HOLINESS: THE PROMISE OF IT.


Introduction: Of what is it the promise?

I. Purity
A. Necessary to stand in His holy place (Ps. 24:3-4).
B. Provided in the promise given (Acts 15:8-9).
C. Purity is to be kept (I Tim. 5:22).
   1. Purity of the inclination
   2. Purity of the imagination
   3. Purity of the intention

II. Power
A. Power of prayer. “And the place was shaken” (Acts 4:31; 12:5).
B. Power of prophecy.
   1. Empowered witnesses
   2. Subpoena court witnesses
C. Power of preservation (Jude 24).

III. Progress
A. Individually.
   1. “Add to your faith” (II Pet. 1:5-7).
   2. “Till we all come ... to the stature of Christ” (Eph. 4:13).
B. Collectively.
   1. Go, all. 2. Go, to all (Matt. 28:19).

-S. A. SMITH

Evening Subject: THE BROKEN AX


Introduction: This is a hypothetical case to show the sacredness of human life and the use of the cities of refuge.

I. The Uncertainty of Life
A. Death is about us on every hand.
B. Death can come suddenly (I Sam. 20:3).
C. Constant readiness is the only hope.

II. The Danger of Hatred
A. The lack of hatred keeps this from being murder.
B. Jesus puts hatred as the basis of murder (Matt. 5:21-22).
C. No one with hatred can enter heaven (Rev. 22:15).

III. The Cities of Refuge
A. A type of Jesus in that they were easy of access.
B. A type of Jesus in that they were well provided.
C. A type of Jesus in that they provided deliverance.

-ROSS HAYSILP

September 30, 1956

Morning Subject: SOME HOLINESS CLAIMS

Scripture: Acts 2:37-38: What shall we do? ... Ye shall receive

Introduction: It is a self-evident fact that contracting parties have claims on each other.

I. God’s Claim on the Christian
A. To live a life of high morality (I Thess. 4:3-7).
B. To live a life of gospel ministry (Acts 1:8).

II. The Christian’s Claim on God
A. That He purify the heart (Acts 15:8-9)
   1. Heart is the seat of the affections.
   2. Natural heart is wicked (Jer. 17:9; Gal. 5:19-21).
B. That He furnish needed grace—grace is spiritual food for the soul
   1. Furnish access to the throne of grace (Heb. 4:16).
   2. Furnish grace for affliction (II Cor. 12:7-9).
   3. Furnish grace for our work (II Cor. 9:8).
C. That He furnish an eternal home in heaven (John 17:24)
   1. A place of unbroken rest.
   2. A place of un molested peace.
   3. A place of unending joy—forever and evermore.

-S. A. SMITH

Evening Subject: LIFE’S GREATEST TRAGEDY

Text: II Chronicles 21:20

Introduction: A sad story from one of Judah’s kings.

I. He triumphed.
A. With light received from God.
B. With the dignity of human personality.
C. By introducing false worship and evil practices.

II. He Counted Worldly Alliances.
A. His father made a mistake before him and was reprimanded by God for it.
B. He was too weak to guide the affairs of state and home, and the practices of Ahab were brought into Judah.

III. The Tragedy.
A. The glory of “what might have been” turned into gloom, defeat, and abandonment.
B. His death came prematurely (only forty).
C. He was not accorded honors (II Chron. 16:14).

Conclusion: Seek the Lord! Serve Him all the days of your life!

-L. A. ODEN, Pastor
First Church, Amarillo, Texas

September, 1956.
Teach Us to Pray

Series of Prayer Meeting Talks
From Luke 11

Text: And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray. (Luke 11:1).

I. JESUS PRAYED

Introduction:
A. Authority marked Christ's public ministry. Jesus did not pray for the sick; He healed them; He did not pray in the storm, He rebuked it.
B. Prayer marked Christ's private ministry. Jesus began on earth what He now continues in heaven—intercession for us. (He prayed for us, not Mary.)
C. This second aspect of Christ's ministry was a discovery to the disciples. They realized that He moved in a realm of which they knew nothing, but they desired to follow.

I. THE WONDER THAT JESUS PRAYED
A. Jesus had no need to pray because of who He was—God incarnate.
B. Jesus chose to pray because of who He was—our great High Priest.
C. Jesus, the perfect Man, prayed; therefore we need to pray.

II. THE WONDER OF WHY HE PRAYED
A. Jesus did not pray from a sense of personal need.
B. Jesus prayed from a sense of dependence upon the Father.
C. Jesus communed with the Father as a Member of the Godhead. Our communion with people reveals our relationship with them.

III. THE WONDER OF HOW HE PRAYED
B. Jesus made prayer central to His ministry.
C. Jesus made prayer central to His stoning death.

Conclusion:
A. Because Jesus prayed we would pray.
B. Because Jesus prayed we can pray.
C. Jesus made it possible for us to pray as He prayed, i.e., on the grounds of relationship—"Our Father."

—G. H. BOFFEY
Northfleet, Kent, England

II. PRAYING IN FAITH

Introduction:
A. Praying is an art to learn. Mrs. Cobley, hospital visiting, was asked by a skeptic doctor, "If I asked your God for $100.00 would He send it?" She replied, "If I were you I would get to know Him a little first."
B. Sinners want to learn to pray in times of crisis. The U.S. preacher returning on a wartime convoy from England was laughed at by the crew. When they were torpedoed, the crew gathered their boats around his and asked him to pray.
C. Believers need to progress in the art of prayer. Prayer is a voyage, but, brother, don't call at all the ports. Praying in faith is direct prayer.

I. THE PRAYER OF FAITH IS INSTRUCTED PRAYER
Conviction is arrived at by:
A. Preliminary prayer. G. Mueller prayed for some thirty days to know what to pray about.
B. Reflection.
C. Fellowship.

II. THE PRAYER OF FAITH IS DIRECTED PRAYER

III. THE PRAYER OF FAITH IS POSITIVE PRAYING
A. It is not qualified by "If it be thy will."
B. It is not presumption or hope.
C. It is born out of heart knowledge of the will of God.

Conclusion: What has our praying accomplished? Finney refused to let the deacons of his church pray for him because he said "nothing happened when they prayed." Is prayer a habit, a leaning post, or a power point?

—G. H. BOFFEY

III. PRAYING IN THE SPIRIT

Introduction:
A. There is an atmosphere of prayer. When Jesus prayed, the disciples were conscious of it.
B. The atmosphere of prayer surrounds the throne of God. Angelic beings cry, "Holy, holy, holy." This atmosphere is in our hearts when Jesus is enthroned there.
C. The Holy Spirit produces that atmosphere. The spirit of man registers all kinds of currents and attitudes. When we are in alignment with God the atmosphere of prayer prevails.

I. PRAYING IN THE HOLY GHOST IS APPROACHING THINGS FROM ABOVE
A. The natural man grovels in conscious failure.
B. The natural man reasons from an earth-bound position.
C. The Spirit-filled man prays, conscious of the divine will, and prays in divine energy.
II. PRAYING IN THE HOLY GHOST DEMANDS WE ABIDE IN HIM.
A. We shall keep in a place of quietness of spirit. The servant of the Lord shall not make haste.
B. We shall fight through to God-consciousness, like David's men brokethroug the waters of Bethhecim.
C. We shall mount up, so that we can come down to earth again empowered.

III. PRAYING IN THE HOLY GHOST IS A PRIESTLY MINISTRY.
A. The Lord created the desire and answered it at Pentecost.
B. Holy Ghost praying begets people who can pray in the Spirit.
C. We have a ministry of Spirit as well as of the Word.

CONCLUSION: Paul said that he would pray with the understanding also. We wrestle not against flesh and blood.

—G. H. BOFFEY

IV. PRAYING WITH IMPORTUNITY.

INTRODUCTION:
A. Jesus taught importunity in prayer. He gave a parable of the unjust judge (Luke 11).
B. Importunity prevailed in the face of injustice. The woman's persistence prevailed in the face of the unjust judge's unwillingness to help.
C. Our importunity prevails with divine co-operation. The parable contrasts and exalts the character of God. If this woman by persistence prevailed with the unjust judge, how much more shall we prevail with a just and loving God?

I. DANIEL PREVAILED IN PRAYER.
A. Daniel set himself to seek the Lord.
B. Daniel laid aside natural and important duties to seek God.
C. Daniel continued in prayer, enabling angels to overcome satanic forces.

II. ELIJAH PREVAILED IN PRAYER.
A. Elijah was fervent in prayer (James 5).
B. Elijah prayed effectively two opposite prayers, that it "might not rain" and "that it might rain."
C. Elijah did not depend on circumstances for inspiration; he said to his servant, "Go again seven times."

III. JESUS PREVAILED IN PRAYER.
A. Jesus continued all night in prayer.
B. Jesus was fervent in prayer, for He used strong crying and tears.
C. Jesus wielded authority in prayer—"It is finished."

CONCLUSION: When we are importunate and prevail in prayer we have those things we ask before they appear.

—G. H. BOFFEY

V. PRAYER IS RENEWAL.

INTRODUCTION:
A. Jesus taught that prayer is renewal. In verse 13 He intimated that we may receive the Holy Spirit.
B. In prayer we find direction, like the circling, homing pigeon.
C. In prayer we find our resources. The inner discords are brought into accord.

I. MAN WAS MADE TO BE GOD DEPENDENT.
A. Physically, Adam was dependent upon the tree of life. This is restored to us in Christ.
B. Mentally, it is God who directeth our paths.
C. Spiritually, we can have dry places and paralysis of peace and power.

II. REDEEMED MAN IS IN THE HEAVENLY FAMILY.
A. Family life calls for our repeated presence in the family circle. There we contribute and are renewed.
B. Jesus made all circumstances serve Him. The wickedness of men at Calvary, He transformed into the means of our redemption.
C. Renewed in God we walk as sons, not servants. We who were enslaved are made more than conquerors because of our relationship with God which renew us.

III. WE ARE RENEWED IN THE SPIRIT OF OUR MINDS.
A. Left to ourselves we run down, run away, and run to seed.
B. In God we are cleansed, quickened, and refocused.
C. Nothing touches our spirits. But our spirits are empowered by His Spirit to transform circumstances, or triumph over them.

CONCLUSION: In God we have renewed minds, renewed strength, and renewed joy.

—G. H. BOFFEY

VI. PRAYING FOR SOULS.

INTRODUCTION:
A. Few believers really pray for souls. This neglect will shock you if you listen carefully to most prayer meetings.
B. Jesus prayed for souls. By that I mean, when Jesus went among people He reached them in body and soul.
C. Prayer and power were linked in the life of the Lord Jesus. The disciples were powerless and powerless. The Lord ceased praying (v. 1). He delivered a devil-possessed lad (v. 14).

I. SOME PEOPLE ARE ALL PRAYER AND NO WORK.
A. They make prayer an emotional hobby instead of a desperate battleground.
B. They put responsibilities conveniently in heaven which God put on earth.
C. They go in for such deep experience they cannot be found when there is work to do.

G. H. BOFFEY
II. SOME PEOPLE ARE ALL WORK AND LITTLE PRAYER.
   A. The need of the world outweighs their love to God. They
      usually end up by being swallowed up by the world.
   B. Some depend on their gifts and grow dry and shallow.
   C. Jesus said, “If ye abide in me”—much fruit.

III. Jesus Worked and Prayed.
   A. He said, “My Father worketh hitherto, and I work” (John
      5:17).
   B. He prayed, “And when he ceased” praying (Luke 11:1).
   C. Jesus worked and prayed. In Luke 11, He touched heaven
      and robbed hell.

Conclusion: The way to work is by prayer. The way to pray is by
work. When Zion travailed she brought forth.

—G. H. BOFFEY

THE TESTING OF LIFE’S INVESTMENTS

Scripture: Matt. 25:14-30

Introduction:
In this parable Jesus gives us a picture of three men and the way
they made investments. Their investments were made between the
time their master gave them certain capital and the time of his return
for reckoning.

The only time we will have to invest our lives is from now until
our Master calls to accounting.

I. The Endowment
   A. All are endowed.
      1. To one was given five talents, to another two, and to an-
         other one.
   B. All are not equally endowed.
      1. They were endowed according to their several abilities.
      2. All had equal opportunity.
      3. We are not equally endowed with emotional, intellectual,
         physical, or financial abilities.
   C. The endowment is the only means of accomplishment.
      1. Neither we nor they can invest without God’s gifts.
      2. God’s servants are inescapably endowed.

II. The Investing
   A. The Five-Talent Man. “Went and traded with the same.” His
      promptness—busy action—continuous industry.
      “This man ought to interest us, for it presents a type to which
      most of us belong. We do not lay claim to five talents, we will
      not confess to the one.”—Brooks.
   C. The One-Talent Man, “Hid his lord’s money.”
      He is the central figure in the parable.
   D. Like these men, we have the problem of investing.
      A few are like the five- and two-talent men.
      Too many are like the one-talent man.

III. The Reckoning
   A. It is certain to come. “After a long time.”
      God begins by bestowing and ends by reckoning.
   B. The three servants reckoning.
      1. Five-Talent Man. His accomplishment—His reward.
      2. Two-Talent Man. His accomplishment—His reward.
C. One-Talent Man.

1. His own words of condemnation.
   - His words show a wrong view of God.
   - His words were foolish. Others had pleased the master.
   - He was afraid of responsibility.
   - He was overly cautious and unenterprising.

2. God's condemnation
   - "Wicked." His inaction was wicked. His fear was sinful.
   - "Slothful." His laziness was unpardonable.
   - "Unprofitable." He was a useless wretch. He was to be trusted no longer. He lost all. Cast into outer darkness.

CONCLUSION:

If the Master would call you to reckoning today what would your answer be? What increase could you report? What would His words be? Commendation or condemnation?

Murray J. Pallett, Pastor
First Church
Billings, Montana

PURITY PLUS POWER

God demands purity of those who claim Him. It is unthinkable that a saved person should live an impure life. A person whose speech is impure, whose deeds are impure, whose life is impure, is not saved.

But saved people often discover that the carnal nature within is impure. They would not dare sin with their bodies, but they discover motives and ambitions and cravings within the soul which are impure. These must be cleansed. Jesus said, "Blessed are the pure in heart; for they shall see God" (Matt. 5:8).

But purity is not the end; it is the beginning. God has also promised power. "Ye shall receive power," after that the Holy Ghost is come upon you" (Acts 1:8). Notice the "after." Some think that the Holy Spirit brings all His power in the moment of His indwelling. But not so.

Power is a by-product. It is not so much a reward as a consequence or result. Power is a by-product of purity, of obedience, of faithfulness, of service, of growth; as suggested by the term "power," after.

It is not power to do miracles, as such, like drinking poison, handling snakes, or even healing the sick. There are gifts of the Spirit, but this power is not a gift for a selected few. It is for all who receive the Spirit in His fullness. It is power to witness, to overcome, to be like Christ, always!

Fletcher Spriue, Pastor
Texarkana, Texas

BOOK BRIEFS

Nazarene Ministers' Book Club Selection for September

EVANGELISTIC SERMONS BY GREAT EVANGELISTS
Compiled by Russell V. DeLong (Zondervan, $2.50)

Evangelism is hitting the headlines today. A thrilling fact, and a strategic moment for all evangelists to muster our soul-saving weapons of conquest. This alone would warrant the inclusion of a strong volume of evangelistic sermons in the Book Club. But when you add to all this, the fact that this is "the cream of the cream" we feel you will endorse your Book Man's choice. In one volume we have the cream of the evangelism from the cream of the evangelists.

Here is what I mean: notice the names: Billy Graham, Paul Rees, Merv. Rosell, Jack Shuler, and many others. Then, the compiler (and the contributor of one of the strongest sermons) is Russell V. DeLong, the nationally known campaigner and speaker on our own Showers of Blessings broadcast.

These are not "blue john" in content—cream, thick and pure. Hard-hitting, blunt of expression, sin-unveiling, Bible-soaked, straight-shooting; sin is exposed and relentlessly attacked. The illustrations are pointed and apt; the outlines are simple but meaty.

LIFE AND LOVE (A Christian View of Sex)
By Clyde M. Narrimore (Zondervan, $2.50)

A high-type discussion of sex. Carefully handled with frankness but delicacy. The author is Christian and Biblical. The tone is that of a ranking Christian psychologist, consultant on the staff of the Los Angeles school system. One of the better books on sex, it can be circulated with confidence.

TEEN-AGE BIBLE
By Edwin Elizabeth Comstock (Millington, $1.00)

This title will intrigue many, only to leave them with deep disappointment. It does have a teen-age flair, but more flair than flavor. Begins in an early page with a favorable reference to the theater. Many of the books of the Bible are shrugged off as totally without value to youth, and others are given almost insignificant treatment. No teen-ager will become a Bible lover through this medium.

THE SEVEN TEEN YEARS
By Albert E. Brown (Bethany, $1.50)

Some splendid counsel for youth but tragically wrapped up in a worldly atmosphere. Why need such a writer to endorse the dance, the theater, careless use of Sunday afternoons? And then assume leadership in the march of youth toward deep spirituality!

Your Book Man had high hopes as he started but his hopes were beaten to death on the cruel rocks of quick disillusionment before this book was well begun.

September, 1956
IS THE RAPTURE NEXT?
By Leon Wood (Zondervan, $2.00)

A very fair and scriptural treatment of the Rapture of the Church. The
entire point is whether or not the Church will go through the Tribulation.
The author holds to the pre-tribulation view but outlines the views of the
post-tribulationists.

It seems that not many are clamoring for this type of prophetic book; it
may well be a weakness among us. Here is a fine treatment of one of
the phases of prophetic study.

GROWING A CHRISTIAN PERSONALITY
By R. Lofton Hudson (Broadman, $1.50)

A delightful title! Would that it could be throughout as helpful as the
title is appealing! The author has a strong background in psychological
training. He speaks with a sense of acquaintance with the tools of
personality-building. You soon discover, however, that there is more of
the "boot-strap" technique than the power of the Holy Spirit in the whole
problem of personality betterment. There is no suggested path to deliverance
from carnal anger, pride, or other phases of carnality.

BLESSED ARE YE
By F. B. Meyer (Baker, $2.25)

Ten simple but popular expositional studies in the Beatitudes. Com-
ments are warm, provocative and very readable. Shows Meyer's flair for
illustration. Wesleyans will thrill with the exposition of Matt. 5:8. These
are very good for radio or prayer meeting talks.

NEW TESTAMENT CHRISTIANITY
By J. B. Phillips (Macmillan, $2.25)

We who have become acquainted with J. B. Phillips by reading his
translations will have mixed emotions as we read this, the author's latest
contribution in print. Thoroughly challenging are the discussions in each
chapter. I hereby guarantee you have read nothing just like the chapter
entitled "The Angel's Point of View." His treatments of Faith, Hope, Love,
and Peace are penetrating and inspiring.

But your emotions will drop when you read slighting references to
"hell-fire" evangelism. His depreciating references to guilt and sin-
consciousness are unfortunate, to say the least. Without naming him he
seems to cast aspersions on the evangelism of Billy Graham—but approach
for any modern writer! In just a few spots the author reveals a liberal
approach to Biblical inspiration, and in the last chapter speaks out for the
present-day ecumenical trend.

Mixed emotions you will have; screened carefully this will prove to
be an over-all help to any reader.

FULL BLESSING OF PENTECOST
By Andrew Murray (Zondervan, $1.75)

A deeply devotional and very evangelistic statement of the Bible
teaching relative to second blessing holiness. Strongly convincing, the
need and the means and blessedness of the fulness of the Spirit are set
forth in page fairly soaked in love and compassion.

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eradication is stated over and over again.

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New Men for a New India

I. The Mar Thoma Christians

By David K. Kline

Have you ever thrilled to the sound of forty or fifty thousand voices united in joyful praise to their Redeemer? Have you ever seen a sea of yearning faces upturned to drink in God's Word? Have you thought it possible for a multitude of such size to sit practically emotionless, young and old, during a two and one-half to three hour worship service? I have seen many large crowds in the United States and elsewhere but never anything so solemn, so impressive as the Maramon Convention of the Mar Thoma Syrian Church of Malabar, 1 South India. This convention has been held regularly for over fifty years under the same sponsorship and is reputed to be the largest annual Christian convention in the world. Crowds of up to sixty thousand have been in attendance, with never any outside policing. Discipline is nothing short of miraculous.

But, you ask, who are the Mar Thoma Christians? Tradition has it that St. Thomas founded this church in A.D. 52. Their history up to the sixteenth century is little known except for some engravings on stones and their church buildings, several

1Malabar consists of the present states of Travancore-Cochin and British Malabar.

2Little Rock, Arkansas.

from 600 to over 1,000 years old. 2 In the seventh and eighth centuries this Church received a number of social privileges from the ruling Hindu kings which are recorded on copper plates still to be seen at church headquarters in Kottayam and Tiruvalla, Travancore. These plates, and other evidences, prove conclusively that...
During the sixteenth century the Portuguese came to South India as traders and political adventurers. With their advent began the work of converting these Nestorian Christians to the Roman Catholic faith. Vascoda Gama, the Portuguese general, reached India during his famous voyage on May 20, 1498, and from this time on to 1595 the Portuguese were the masters of the Eastern seas, holding the monopoly of the Indian seaborne foreign trade. The pope saw that this was a favorable opportunity to work for the advance of Roman Catholicism in this area. With the support of the powerful Portuguese, who had their settlements on the Malabar coast and who could overawe the Indian princes, Roman Catholic missionaries started a vigorous campaign to convert the St. Thomas Christians to the Catholic faith. St. Francis Xavier reached Goia in 1542, and his life produced a profound impression on the people of South India. Franciscoan and Jesuits also laboured incessantly for the church. Very little success was attained, however, until the arrival of Archbishop Menezes in 1597. He was given jurisdiction over the diocese of Malabar, with headquarters in Goa. At first he too met with determined opposition, but under a brief from Pope Clement VIII he issued a circular calling for a synod of the church to meet at Diamper, June 20, 1599.

The synod was convened “for the increase and exaltation of the Catholic faith among the Syrians in Malabar; for the destruction of the errors and heresies which had been sown in the diocese by several heretics and schismatics; for the burning of books from the false doctrines contained in them; for the perfect union of this Church with the whole Church Catholic and Universal; for the yielding of obedience to the Bishop of Rome, the universal pastor of the Church and successor in the chair of St. Peter and Vicar of Christ upon earth, from whom they had for some time departed; for the regulating of the administration of the holy sacraments of the Church, and the necessary use of them; and for the reformation of the affairs of the Church and the clergy and the custom of all the Christian people of the diocese.” So read the archiepiscopal citation.

After several useless protests, the synod was required to sign a declaration giving the control of the church over to the pope of Rome. Some of the doctrines and procedures forced upon them at this time are as follows:

1. The seven sacraments of Rome together with the customary rites in administering them.
3. Images in the churches.
4. The perpetual virginity and freedom from sin of the Virgin Mary.
5. Indulgences.
6. Auricular confession.
7. Celibacy of the clergy.

In its signed declaration the synod was forced to renounce and anathematize the Nestorian church and the Patriarch of Babylon, and to take an oath of obedience to the pope as the true vicar of Christ, taking an additional oath never to receive into the church any prelate or governor except those whom the pope of Rome should send.

The influence of Rome dominated the whole church for about fifty-five years. There were a few who reacted violently against the change, and they went underground, waiting for a favorable opportunity for an open revolt. It soon came. The pressure on people to conform to the Roman practices, especially the substitution of Latin for Syriac in the service, the introduction of images in the churches, and the compulsion on the clergy to separate themselves from their wives and families, alienated the sympathies of the larger part of the clergy and people.

The leaders of the now rapidly expanding anti-Roman party accordingly wrote privately to the Nestorian Patriarch of Babylon, the Jacobite Patriarch, and the Coptic Patriarch in Egypt asking for a duly consecrated bishop to lead them in their movement to restore the apostolic freedom of the church. A response came quite quickly from the Patriarch of Babylon, who sent Bishop Attalla (Ahatalla) to Malabar. The Roman party, however, receiving advance word of his expected arrival, arranged with the Portuguese authorities to arrest him. Thus upon his landing in Mylapore he was seized and taken to Cochin, being kept prisoner in the fort there in preparation to being handed over to the Inquisition.2 When the St. Thomas Christians were informed of this action, led by their archdeacon, they marched in a body of 25,000 strong against the Portuguese at Cochin. Being denied entrance to the fort, in fact cannon being mounted against them, they realized the futility of any further petition for redress of their grievances. So they assembled around the Coonen Cross, Cochin, and “touching it or the long rope tied to it, took an oath that they sever their connection with the Roman Church and recognized their Archdeacon Thomas as the supreme head of the Church.”

The revolt was almost universal among them, only about four hundred families still clinging to the Roman faith. The whole propaganda machinery of the Roman church was now put in operation to bring them back into the Roman fold. Authorities differed as to its success. However, during the period of Roman domination the hearts of the common people had been filled with all sorts of Romish doctrines and these, it was soon evident to their new leaders, were quite deep-rooted and difficult with which to deal.

Archdeacon Thomas assumed episcopal powers as Mar Thomas I, but doubts were entertained about the validity of his consecration, as he was not raised to the episcopate. This again led the church to seek help of one of the Eastern churches. It was not the Nestorian or Coptic but the Jacobite church that came to its aid; for Mar Gregorios, Jacobite Bishop of Jerusalem, came to India in 1663 and reconsecrated Mar Thoma I. This historical event was the starting point of the long connection which has existed between the two churches until the present time.

(Continued next month)


The Proucher's Magazine

October, 1865

2 St. Thomas I was a Syrian title denoting great respect. All bishops are thus addressed.
Motivation for Missionary Giving

O ur people must be motivated if they give. Regardless of our hopes, our goals, or our particular philosophy of giving in the cause of God, people expect to be presented with an intelligent challenge before they will give. We hear the phrases, “The customer is always right,” and “The consumer is king;” as they are used in the business world. In the church the one who gives is king. We do not command people what to do. We can merely motivate them. As an officer in a church fund-raising concern said, “The gardener does not tell the rose what to do.”

And here is where we as pastors come in. We must direct, ifnot provide, the bulk of the motivation which our people receive. I am thinking, at the moment, not so much of the overall financial program, but rather the specific of missionary giving. As we come into the fall, most of our pastors will be thinking about missionary budgets, a missionary program, and a preaching emphasis on missions. Certainly, most pastors are anxious that the missionary giving of their churches reach the highest possible proportions. Only a very small percentage of the completely uninformed ever put on the brakes; afraid lest their people will give too much to missions. The records show that the churches which give best to world evangelism give the best for other causes also, including the support of the pastor.

Presuming that we all are interested in how to motivate our people more effectively, my mind has been turned in this direction.

STANDARD STIMULANTS

In every church there are traditions which have built up across the years around which most of the excitement for missionary giving centers. These vary from church to church and no one can be said to be either more or less effective than another. The wise pastor fits in whatever he finds in operation, following the principle that whatever gets the job done is a good idea. Within denominations also, there are patterns of budgets and offerings which serve as the framework upon which the individual pastor builds his own missionary program. Let us note a few of these methods which are quite generally used.

1. Auxiliary organizations. Every church depends upon its missionary groups, its Sunday school, its young people’s society, its Junior Society, and its men’s groups to bring in missionary money. And this plan of church-wide giving should be encouraged as a consistent pattern; as it makes for solidarity when all of the church-connected groups keep the missionary interests at heart.

2. Ten per cent giving. It is a logical goal, a scriptural goal, a sensible goal, a fair goal, that a local church give at least 10 per cent of the total amount it raises for all purposes to world evangelism. Nineteenth on ourselves, one-tenth on others—none of our people would object to such a plan. And besides going far in meeting the world demands upon the church, it would be the greatest single step that a church could make for the strengthening of its program of giving to its own needs. Church boards and auxiliary groups should plan to set aside 10 per cent of their income to send regularly for world evangelism.

3. Prayer and fasting. Prayer and sacrifice—this is the perfect combination. People who pray will give. Those who pray should give in order to make their concern for missions articulate. Fasting one meal a week and giving the amount the meal would have cost for missions would challenge every Christian. If a majority of the congregation would accept the challenge, and do this, missionary budgets would be no problem. Figure it out for your congregation, even at twenty-five cents a week.

4. Special offerings. Every church depends upon its special offerings to challenge its people and to raise income for missions. Special missionary services, special day offerings such as Thanksgiving and Easter, along with special projects, make splendid opportunities for additional giving.

SURFACE MOTIVATION

But we were talking about motivation and not about methods. All too frequently we as pastors confuse the two. We must have more than good methods. We must find ways to challenge our people to give enthusiastically to missions. Of course, most of us have certain principles of motivation which we regularly call upon.

1. Loyalty is one of these. And certainly it is sound and should be used. Much of the time this principle of motivation is used when we make an appeal to pay our budgets and to bring in a good offering. However, our people will not give forever on this principle alone nor will they do their best giving with only loyalty to challenge them.

2. Accomplishment is another. And it, too, is a significant motive. Certainly we ought to have some pride which would drive us as pastors and people to come to the end of our church year with a significant amount of money having been raised for missions. How better can we measure the growth and strength of our church?

3. A sense of satisfaction is yet another. Satisfaction that as pastor and people we have in a measure fulfilled our responsibility to the great cause of world evangelism is a worthy motive. To have missions in our budget does keep us with a sense of proportionate giving. It is much the same feeling as one gets when he drops a fifty-cent piece into the hat of the blind man on the street corner. After all, he was in need, and after all, we were very generous.

SIGNIFICANT MOTIVATION

But is it not true that many of us go year after year without confronting our people with significant motivation? These surface motives which we have just mentioned may be good but they are shallow. Would our giving for missions be as casual as it is if we would turn to the more significant motives? Would we not find more grip in our missionary projects if our people were motivated more deeply?

Let’s face it. People will not sacrifice to give unless they are genuinely motivated. And by sacrificial giving I do not mean that which really hurts, for such is still beyond most of us. But rather I mean giving which...
will supplant spending on luxuries and wants and gadgets and non-essentials. Our people by and large have money to spend and they are spending it on themselves. They could be motivated to live simpler lives and give to missions. True, loyal church members will probably give up to the latter of the two through surface motivation, but they will give beyond that only if they are faced with something deeper. Let us see what that would mean.

1. Atmosphere. Our people must live in a missionary atmosphere all year long. We cannot hope to keep silent on it for eleven months and then whip up a lather over it in four weeks. People are smarter than we think. They see what we really think is important by what we talk about the most of the time.

2. Proximity. Our people must have the work of missions brought near to them. We just do not give to interests which are far away. Hence we must constantly diminish the distance which separates the world in which our people live and the world of our mission stations around the globe. A regular study and reading program will help. A program which will bring furloughed missionaries to our churches will personalize missions. Prayer will also help, and not mere perfunctory prayer engaged in merely to meet certain goals and standards, but prayer in which our people identify themselves with the cause of God around the world.

3. Sensing a Need. But along with these we shall motivate our people best if we can show them a need. Most folks will give if they see a need and see a personal responsibility to meet that need. There is a real danger that under a budget system and a missionary program carried on by a large denomination our people in the local churches will lose touch with the vital needs of our missionaries and our mission fields. It is up to us as pastors to show them that under our larger program their missionary dollar will go the farthest, but it is up to us to present the needs of the fields in terms our people can grasp. And this is a task which cannot be left to the ladies or to a casual, hit-and-miss emphasis. The pastor must take it by the job and sell missions just as purposefully and consistently as he would set about to sell any local project which he had in mind.

Just how this can be done is difficult to say. Each pastor will have to work it out as his particular situation may demand. However, this is an appeal to dramatize and personalize our missionary challenge in every way that we can. Our people will give when they are motivated.

The Preaching of Louis A. Reed

By James McGraw

In order to understand L. A. Reed, one has to think of him in the light of his consuming passion, and this was to preach the gospel. Whatever he was doing; he always considered himself a preacher. He was called to preach, and he loved to preach.

These were the words of Dr. Hugh C. Benner, who labored shoulder to shoulder with Dr. Louis A. Reed in the first nine years of the existence of Nazarene Theological Seminary, where Dr. Reed dedicated himself to the challenging task of inspiring young men to become better preachers.

As president of the seminary until the time of his election as general superintendent in the General Assembly of 1952, Dr. Benner was able to evaluate the man as few others could have done, and his analysis is accurate as judged by others who knew about the preaching of L. A. Reed.

Formal Preparation

Born May 30, 1892, in Brooklyn, New York, young Louis Reed seemed to inherit a thirst for knowledge from his father, Louis B. Reed, and his mother, Grace. He was a familiar figure on the campus of old Peniel College, where he received his A.B. in 1913. Six years later, he received his bachelor of divinity from Pasadena College, and his graduate studies included three years at Drew Theological Seminary and some time at both Columbia and Brown universities. His M.A. was conferred by the University of Southern California in 1921.

L. A. Reed's own philosophy of preaching, with its importance, of adequate and thorough sermon preparation, is a reflection of his homiletics professor at Peniel, Dr. A. M. Hills. Professor Hills once said: "The diligent student, the omnivorous reader of sacred literature and the Bible, will be full of material. Someone has said, 'Reed was making a full mind; writing makes an accurate mind; speaking makes a ready mind.'"

He frequently insisted in his class lectures that, regardless of the time it required, the preacher must accept as his duty and responsibility the task of finding the message God wants given, and to prepare it well. Harlan Shippy, now a graduate of Nazarene Theological Seminary and a student at the time of Dr. Reed's death, said that "Dr. Reed believed the preacher had no place in the pulpit if he had not studied until he had something to offer the people." One of his "pet peaves" as a homiletics professor was "slipped" preparation.

Biblical Content

The preaching of L. A. Reed was strengthened immeasurably by his use of the Scriptures. He considered the Bible as the greatest of all sources for sermon material, and he advocated its frequent and careful use in preaching. Joe Wright and John Sabean, in
analyzing Dr. Reed’s sermons, decided that to this man “the Bible was a sword in the hands of a good soldier.”

He held little respect for superficial or faulty interpretations of the meaning of the text. He believed that it was the preacher’s obligation to find the meaning of his text, or as he put it in one of his articles in the Preachers’ Magazine (September-October, 1946) “If you are not sure, then seek until you find [the real meaning of the passage] or change to a text which is more evident in its interpretation.”

His style of weaving scripture into his messages is recalled by Mrs. M. F. Liener, one of his members during his pastorate in Kansas City. He often “echoed and repeated his text continuously in the course of delivering the sermon,” so that his audience did not lose sight of the text as the message was delivered.

One of the most frequent remarks by those who heard him preach regularly as a pastor was one which might be stated something like this: “He used the Bible effectively.” Perhaps that is the greatest of all compliments that could be given a preacher.

**Style of Delivery**

L. A. Reed usually gained very early in his sermon delivery what the speech teachers often call “audience rapport,” which is another way of saying that his personality was the type that was likely to break down any negative feelings among his hearers, and leave them eagerly listening with friendly interest to what he had to say to them.

He made people feel important. He seemed to put himself on the level of the people he ministered, rather than “talking down” to them, giving them the impression that he was aloof. The children and youth of his church were attracted by his sincere interest in them. On Boy Scout Sunday, for example, he would don a scout uniform and march in with the troop, as they took their seats in the section reserved in their honor. The scouts considered him a “good scout,” the aged and the shut-ins thought of him as one who understood their own peculiar problems, and the youth accepted him as one who was perpetually “young in heart.”

This rapport in delivery was a definite asset to his ministry, for it enabled him to get his messages through to the hearts and minds of his listeners in a manner that left permanent impressions of truth upon them.

His use of illustrations demonstrated the variety in his preaching. One of his members remembered him as a preacher who used very few illustrations, and yet it is certain that he used more than the average preacher. In one of his published sermons, five pages in length as printed, there are no less than eight illustrations, and they are drawn from the Scriptures, psychology, history, science, nature, current events, and travel.

His delivery was not oratorical, nor was it characterized by “flowery” and ornate language, but he did use poetry in his sermons with some degree of frequency. Taking his own statement concerning the use of illustrations, one sees the importance he placed in this aspect of preaching skill. He said: “If a statement cannot be increased in value by the use of an illustration, then that illustration should never be used. It should convey more truth than could be expressed without it.” He believed that a real danger existed in the misuse of illustrations, and he warned of the “hodgepodge” created by an overabundance of illustrative material. He listed four characteristics of a good illustration as interest, clarity, beauty, and completeness.

The appeal of this preacher was not exclusively an intellectual one. Nor was it wholly an emotional one. He appealed to the “whole man”. His introductions usually contained something which would capture interest, and they carried intellectual appeal. He never indulged in sentimentality, nor did he play upon the emotions as an end in itself, but he did preach with great fervor, and there was deep feeling in what he said. The fact that he excelled as a teacher would indicate that his preaching was of a very definite didactic style, and he was a master at presenting and defending the truth as he understood it.

**Point of Emphasis**

Dr. Stephen S. White expressed the central emphasis in the ministry of L. A. Reed when he said, in describing what he had surpassed his gift for preaching. Although he could lead the congregation in singing, render a solo, give readings, preside over a worship service or a business meeting, teach a class in Sunday school or in a seminary, yet he was at his best in the pulpit. “Here all his abilities converged,” declares Dr. White. “He was most at home as he stood before a congregation and proclaimed the everlasting gospel of the Christ he loved so much.”

In evaluating the preaching style of Dr. L. A. Reed, one is reminded of Ian MacPherson’s statement, in The Burden of the Lord (Abingdon Press) when he very vividly describes the practice of attempting to be clever for the sake of popularity. Dr. Reed would heartily agree with him as he writes: “What a tragedy when the preacher licks the boots of the philosopher and gets kicked by him for his pains! Such, it must be owned, is the fault and fate of many nowadays. Cleverness, in some quarters, has come to be more highly rated than holiness, and intellectual brilliance than humble devotion to Christ.”

L. A. Reed’s preaching was Christ-centered, as it was also Bible-centered, and yet it went directly at the heart of the needs of his listeners.

Perhaps one reason this can be said is that he had a unique degree of love and understanding for others which was born of his own suffering. He fought physical disease for many years. His son, Dr. Oscar Reed, reveals that for more than thirteen years he suffered from a diabetic condition which placed a terrific strain upon his vitality. A big heart and a warm soul resulted from his attitude of patience and submission to God’s will in his own physical suffering.

Dr. Ralph Earle, his colleague on the seminary staff, said soon after his death, “I feel certain that if Dr. Reed could speak to us today, he would say, ‘Carry on! Finish the Job!” To this writer, those words seem especially significant as we add the name of Louis A. Reed, pastor, scholar, teacher, counselor, and preacher, to the Holiness Hall of Fame.

**Leisure**

Don’t expect to be paid two dollars an hour for your working hours when you use your leisure hours as though they were worth five cents a dozen.—Henry L. Doherty, quoted in Grace Pulpit.
Serenity of the Month

Communion—a Remembrance

By Willard B. Airhart

Scripture: Luke 22:14-20

Text: This do ... in remembrance of me.

John Wesley, writing in his Journal, tells of his mother's last hours on earth. "From three to four the silver cord was loosing, and the wheel breaking at the cistern; and then the soul was set at liberty. We stood round the bed and fulfilled her last request: 'Children, as soon as I am released, sing a psalm of praise to God.'"

Though usually less noble than that of Susannah Wesley, request is not infrequently made of loved ones to remember the deceased by some act of memorial. It is infrequent, however, for that request to include the habitual and regular performance of that act. We are urged never to forget but rarely to observe an established rite.

There must have been some extraordinary purpose, then, when Jesus gave this commandment to His bewildered disciples, "This do ye ... in remembrance of me."

The ritual—the eating of the bread and the drinking of the wine—was certainly meant to be an aid to the weary pilgrim, a comfort to the comfortless, a refreshing spiritual feast to the famished, and an appropriate place for a man to examine himself before God. These would be the results of remembering. But what, specifically, are we called upon to remember?

Would it seem a strange thing if I were to suggest that we are called to remember first of all to simply remember Christ? For surely no one would ever forget that Man. Yet, in our hurrying, irrational world, even we who are His own must sometimes plead guilty to an underestimation of Our Master. We forget who He really is.

He is still the miracle-working Christ, He is still the soul-searching Christ, that He was when the Samaritan woman met Him at the well; the rich young ruler found Him, to be the sin-loving Christ, even as we may; the Christ, who by seeming chance had prepared a fine breakfast for hungry fishermen, is able also to provide for our personal and material needs; He kept no more for Jerusalem than He weeps today for modern Sodoms and modern prodigals; the friendly Christ who cuddled and caressed the little children would today befriend all friendless; our Jesus, who so readily forgave the repentant Peter, is today no less able and willing to forgive; the Christ whose greatest joy was to share His last Passover feast with His friends desires today, in like manner, the privilege of sharing a vital faith with all who will.

But above all, He is the resurrected and living Christ. Pilgrim, in your times of joy, never forget that Christ is alive. When sorrow once more overtakes you unawares, never forget that Christ "ever liveth to make intercession for us." Under the withering discipline of pain, never forget that Christ "hovereth over us." When disappointment, tragedy, death, or any one of a hundred contingencies breaks in upon you like a tidal wave, never forget that our great Captain was "tempted like as we are, yet without sin."

Resurrected—living—and a Deliverer whose coming again is imminent! Paul records these words of the Master, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Perhaps today we will know the thrill of greeting our Redeemer. Perhaps even while we eat and drink at this sacred table, He will appear before every eye and catch us away to a feast eternal, called the Marriage Supper of the Lamb.

Dr. George W. Truett tells a moving story of the famed and beloved Queen Victoria. One day as she sat in the royal box listening to the chaplain extolling Jesus. But we are called to remember that, for all His majesty and beauty, we had displeased Him. How weak is that word, "displeased"! The truth is that we rebelled against Him. We trampled roughshod over His blood and body with rarely a qualm of conscience.

The beautiful name of Jesus was besmirched by our conduct. With our lips and with our hearts we blasphemed the Father of the Only Begotten. Knowing full well what we ought and ought not to do, we boldly and brassily disobeyed His commandments. With the weight of the world's sin upon His shoulders, He suffered a broken heart because carelessness characterized our manner of living.

And finally, the greatest historical indictment against human sinfulness, the Cross, was raised to tip Golgotha's brow. And 'twas our sins that rose to blot from earth the warming sun. Reared high before the gaping gangs of men was the symbol of all that treachery and cunning devilishness could do. And it stood there, hideous and ghastly, because we—you and I—were sinners.

It is a wonder to me that mercy is still offered. The record against us is so bloody and bitter that we could never hope to atone for our own sins, let alone help anyone else. Let us remember the Egypt from which we

Jesus! the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.
Nor voice can sing, nor heart can frame,
Nor can the mem'ry find
A sweeter sound than Thy blest name,
O Saviour of mankind.

Yes, this is Jesus—Wonderful, Counselor, Mighty God, Prince of Peace, Saviour, Friend, and coming Redeemer!

We could, no doubt, exhaust our time extolling Jesus. But we are called to remember that, for all His majesty and beauty, we had displeased Him. How weak is that word, "displeased"! The truth is that we rebelled against Him. We trampled roughshod over His blood and body with rarely a qualm of conscience. The beautiful name of Jesus was besmirched by our conduct. With our lips and with our hearts we blasphemed the Father of the Only Begotten. Knowing full well what we ought and ought not to do, we boldly and brassily disobeyed His commandments. With the weight of the world's sin upon His shoulders, He suffered a broken heart because carelessness characterized our manner of living.

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It is a wonder to me that mercy is still offered. The record against us is so bloody and bitter that we could never hope to atone for our own sins, let alone help anyone else. Let us remember the Egypt from which we
have come, the whirlpool of guilt and condemnation from which we have been rescued.

The drinking of the wine and the eating of the bread calls us to remember not only that we had displeased Christ, but also what that displeasure cost Him. We sing nostalgically, "There is a green hill far away beyond the city wall, where our dear Lord was crucified, who died to save us all." Surely that spot holds a blessed scene. But let us not lose sight of the events that preceded the climb to Golgotha.

Meditatingly, we are hauled toward heaven. "Now we see through a glass, darkly; but then face to face." To exchange rags for riches, sickness for eternal health, loneliness for perfect contentment, weariness for heavenly rest, mortality for immortality is our fondest dream. A dream that Jesus himself has promised will someday be reality to a far greater degree than we can now imagine! Now, however, it is the time to remember that Christ one day left all of that to come here as a Babe. He forsook, in order to be a Redeemer, the very things for which we yearn. In every sense of the word, He became poor; that we through His poverty should be rich!

Our hearts thrill us when in a quiet place the Father, through the Holy Spirit, comes to refresh our hearts and spirits. Scenes too sacred to share with angels take place between a loving Father and a trusting child. Pause now to remember that Christ left even that to fulfill His mission. Imagine, if you can, the very Son of the Most High God uttering the dreadful words, "My God, my God, why hast thou forsaken me?"

It was God himself who was betrayed that awful night. It was God himself who prayed alone while His closest friends surrendered to their weariness. It was God himself who suffered one of man's most offensive indignities, that of being spit upon. Remember that it was God who lowered himself to be lashed and bruised by mocking ruffians. Yet, because He was God, He opened not His mouth.

But it was the cross—horrible, ugly, bloody—the awful cross that caused His greatest agony.

Well might the sun in darkness hide
And shut his glories in
When Christ, the Righteous Maker, died.
For man, the creature's, sin.

"Only the wicked could stand upright here! Only the unrepentant could gaze curiously at this scene! The rest of us will fall on our faces before this meeting place of love and sorrow.

O Jesus, sweet the tears I shed
Whilst at Thy cross I kneel,
Gaze on Thy wounded, fainting head
And all Thy sorrows feel.

My heart dissolves to see Thee bleed
This heart so hard before;
I hear Thee for the guilty plead
And grief overflows the more.

Twas for the sinner Thou didst die,
And I a sinner stand;
What love speaks from Thy dying eye
And from each pierced hand!

But while we weep contritely at the foot of the old rugged Cross, we hear another anthem.

Five bleeding wounds He bears,
Received on Calvary.
They pour effectual prayers,
They strongly plead for me,
"Forgive, him, oh, forgive," they cry,
"Nor let that ransomed sinner die."
The Father hears Him pray,
His dear appointed One.
He cannot turn away
The presence of His Son.
His spirit answers to the Blood
And tells me I am born of God.

This is the message that we have been waiting to hear, the message that there is forgiveness for the vilest sinner, adoption for the alien, reunion with the Father for the aging prodigal! Not only is there forgiveness but there is complete cleansing, that we may perfectly obey the command, "Go thou and sin no more." This is the blessed carol of the Cross. We are called joyously to remember that once we were redeemed with so much completeness as the Cross itself is complete.

As if that were not enough good news for one poor sinner, Jesus promises us more. Kindly, He sought to warn His disciples that there was bitter separation near. Soon the unbelievable was to happen and they would be alone. But listen to the additional word that passes quietly between these close friends. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." To be sure, it would be a "new" wine and a "new" place, but the day would come when they would share again in this fellowship.

Here is the promise of resurrection from the grave, glorification like unto His own glory, and final, eternal reunion with the Lord. What more could be asked or even imagined? Redemption will be complete in every sense of the word when "the shades are lifted and we step into the light of an eternal day."

Someday the silver cord will break,
And I no more as now shall sing;
But, oh, the joy when I shall wake
Within the palace of the King!

Someday my earthly house will fall,
I cannot tell how soon 'twill be;
But this I know—my All in All
Has now a place in heaven for me.

And I shall see Him face to face,
And tell the story, Saved by grace.

The late Dr. J. B. Chapman writes:
"God grant that you and I may be among those who, having washed their robes and made them white in the blood of the lamb, may pass through the gates of pearl and enter the city; for then we shall rest beneath the tree of life and know bliss unmixed with blight, well-untouched by woe for evermore. I can endure the thorns of earth the better because I know their savagery is short, and that heaven is my home."

These, then, are the things that we remember when often we do this deed. Happy are we, as "sinners saved by grace," to approach this table today. We are the humble guests of the great Host, Jesus Christ, and we eat this common meal because remembrance has brought us close to heaven.

IDEAS

Ideas have much in common with rubber balls. The way they bounce depends on where they start from the force with which they are thrown, dropped, tossed or pushed the character of the surface on which they hit; the "texture" of the ball or idea itself; the ambient temperature in which the bounce takes place. All these influence the bounce of a ball—and the rebound of an idea.—NORMAN G. SHIBLEY, editor, SAE Journal.

October, 1956
II. The Controversy Between Ferré and Tillich

By S. S. White

The fourth stage in this debate between Nels Ferré and Paul Tillich is quite a lengthy review of Tillich's recent book, Biblical Religion and the Search for Ultimate Reality, by Ferré. It appears in the November 2, 1955, issue of the Christian Century and under the title "Yes and No." According to Ferré, this book by Tillich, Biblical religion is given through a primitive personalism which does not present the true nature of ultimate reality. Ontology bridges the gap between the primitive personalism of the Bible and the mature understanding of the Being itself of ultimate reality. "Biblical religion affords man the right symbolic apprehension of reality whereby we can find personal and social righteousness and salvation, while ontology makes available to man that deeper peace and joy which transcends all human thinking and as Being itself lies beyond human experience" (p. 1272). This is a remarkable book by Tillich, and Ferré's review is unusual. I can't here present much of the content of it as it is outlined by Ferré. Suffice it to say that Ferré does not believe that it stands for classical, or supernatural, Christianity. Nevertheless, he is sure that Tillich is neither a reductionistic naturalist nor a humanist. He does think, however, that Tillich's view has close affinities to high Hinduism and neo-Platonism.

The last milestone in this controversy has to do with a three-cornered conversation which was published in the Chaplain for April, 1956. It was arranged for by Dr. A. T. Mollegen of the Protestant Episcopal Theological Seminary, Alexandria, Virginia. Mollegen is a former student of Tillich and the author of the chapter "Christology and Biblical Criticism in Tillich" (pp. 23-24) in the symposium The Theology of Paul Tillich, by Kegley and Brelant. Mollegen leads off in the conversation, and then is followed by Tillich and Ferré. The three articles are followed by three postscripts, or rebuttals, beginning with Ferré and closing with Mollegen. The title of the discussion as a whole is "The Christian Consummation," and it deals almost altogether with the type of existence we will have after this life. First, I discuss Mollegen's article. He begins with the following question: "How literally can the Bible be taken?" In other words, how much must it be de-mythologized? This is a problem for all of us—for the Fundamentalist as well as the Modernist, according to him. Then he briefly explains the nature of revelation. Only the knowledge which cannot be found out otherwise is given to us in divine revelation. Also, what we get by revelation cannot be discovered otherwise. This means that philosophical categories and empirical scientific knowledge are given to us by divine revelation. However, revelation may radically transform the meaning of such knowledge.

"Biblical mythology or symbolism may be de-ritualized and re-mythologized but it cannot be de-mythologized." Personal immortality and the soul in paradise can have no meaning unless they in some sense indicate the continuation of temporal existence. They must mean something more like than unlike temporal existence or else they have no significance at all. We can only speak of consummation and the intermediate life as "likely myths," a phrase which Plato uses.

Revelation must always be received and expressed in myths and symbols, but it is very important what myths and symbols we use. We must not be guilty of either agnosticism or anthropomorphism. Thus, Mollegen lays down some general principles.

What does the New Testament picture actually give us—what can we say about it in spite of its symbolism? The New Testament picture of the consummation: No creature can separate us from God's power and love as manifested in Jesus Christ. The psychosomatic character of man is preserved along with his sociality, historicity, bond with subhuman nature, and unique concrete, individual humanity (p. 8). Mollegen believes that Tillich trusts God, even though he does not know the how and the then or even that there will be a how and a then as to the consummation. Still, he believes that God will give something which is like a how and a then which is tasted now. What is tasted now guarantees its completion, for God is trustworthy both in love and power. Tillich believes even as a child, although he is a philosopher.

"His ontological language dances the figures of separation as creation, separation as estrangement, and reunion which does not abrogate the original separation" (p. 8.) Mollegen thinks that Tillich has become more orthodox since coming to America. He is also inclined to believe that we shall not know for sure where Tillich stands until he finishes Volume II of his Systematic Theology.

On Biblical grounds, Mollegen does not like Ferré's phrase, "personal immortality." However, he likes even less Tillich's denial of "temporal existence after death." In connection with this he closes his article with these two sentences: "For I am quite sure (Kyrie eleison) ['Lord have mercy'] that Tillich shall meet Augustine and that—if my faith holds—I shall listen to some choice theological debate. If eschatological maturity destroys this hope the reality will exceed the hope" (p. 9).

Tillich starts off his article by saying that it is difficult to answer the questions raised by Mollegen in terms of heavy conceptual analysis because of the charming character of the latter's contribution. Then he goes on to say that Mollegen's purpose is to find a way between Ferré's position and his, that is, Tillich's. Further, Tillich states that it is also made more difficult because Ferré, in reviewing his recent publications, has declared that his (Ferré's) theology is strictly supernaturalistic, while Tillich rejects supernaturalism completely.

In addition, Tillich asserts that Mollegen is not a supernaturalist in the sense of believing in a world behind the world, a divine realm from which God acts into the human realm. This divine realm for the supernaturalist is also "the place of final fulfillment for man and his world." Tillich doesn't think that Mollegen says anything in his article which implies that he be-
lies in such a supernaturalistic world. Tillich does admit, however, that Mollegen sides with Ferré in rejecting his rejection of temporal existence after death. Nevertheless, Tillich gets comfort out of the fact that Mollegen likewise rejects Ferré's concept of "personal immortality." Following this, Tillich accepts what he calls the Biblical hope of eternal life. His objection to endless continuation of life after death is that it deprives death of its seriousness and "turns the blessedness of eternal life into the condemnation to endless temporality—whatever its experienced content may be." He states that "resurrection and not immortality is the predominant Christian symbol for our participation in eternal life."

"Eternal life is not the endless continuation of the finite, but participation in the divine life which is eternal!" (p. 10). The eternal is neither end- lessness, nor timelessness; it qualitatively transcends both of these. The qualitative difference between time and eternity is decisive. It parallels the difference between God and the world.

On the basis of the above, Tillich rules out personal immortality because, as we experience it, it is life within the subject-object structure of reality. Such a life is conditioned by time. The experience of the eternal is both a real experience and the experience of something real. Participation in eternal life on the part of man involves no subject-object relationship. Eternal life transcends the subject-object relationship just as it transcends both finitude and infinity. This brings us finally and forever to the ineffable, the eternal. Sometimes even in this life, we have moments of this type of experience. "The eternal grasps our temporal being and elevates it beyond itself" (p. 11). In those moments we transcend the subject-object relationship which is involved in temporal experiences. We are lost in God. Such experiences are unspeakable, unapproachable. But they are real, the very ground of everything real.

In emphasizing the resurrection in connection with his discussion of eternal life, Tillich says that the story of Christ's resurrection is a poetic rationalization. "It is a rationalization because the concept of 'emptiness' is physical and leads to absurd questions like that about the place where the atoms forming the body of the Christ have gone after the resurrection. It is a poetic rationalization, for it shows in images of great beauty the inability of death to keep in its bondage him in whom the estrangement of the temporal from the eternal is overcome" (p. 12). Tillich ends his article by declaring that he is neither supernaturalist nor naturalist; for neither of these categories is it impossible to understand the Christian hope. It can be comprehended only within a concept which transcends both the supernatural and the natural.

Ferré starts his discussion by complimenting Mollegen's article. He says that it is theologically significant and marked by superior literary merit. Then he states his fundamental position as that of supernaturalism—a belief that God is literally the Creator of the world, Ruler of human history, and has incarnated himself literally in Jesus Christ. This God also literally raised Jesus from the dead after His crucifixion and will raise us all to literal life after death. Next, he says that the point at issue now is life after death. This is followed by the definition of life after death as the conscious continuation of the existence of the same actual person who lived and died. By literal he means that we have knowledge which reliably states that God is personal Spirit and that life after death is actually true. Along with this he makes it clear that we do not know everything about God or life after death. He stands, as he asserts, between agnosticism on the one hand and anthropomorphism on the other, relative to these matters.

Ferré points out that Tillich basically accepts the position of Kant's first critique and what he believes to be the verdict of modern science, "to the effect that supernaturalism is no longer a live issue! The transcendent cannot be expressed in terms of being but only in terms of meaning." For Tillich, a God related to the cosmos would be finite—relative and not absolute. Such a view would exclude experience that is not in time and space, and life after death as the continuation or renewal of temporal existence.

Ferré calls on Tillich to admit that Jesus is now actually a conscious Person, and that we shall live after death as discrete, conscious individuals. He would not tie Tillich down to stating the matter just as he does, but he should say something about man's state hereafter which would indicate that he believes in literal life after death. Ferré grants, also, that this truth is not central to Christianity, God, who came in Jesus Christ, is the central truth.

As to Mollegen's article, he agrees with its general intent and substance. Then he adds: "I am heartened by the fact that one who has stood so close to Tillich still believes in life after death" (p. 6). He thinks that Mollegen's position in detail seems debatable, and to oversimplify the New Testament. Nevertheless, he has rightly affirmed the main Biblical position. He accepts for the most part Mollegen's criticism of his use of personal immortality as not really scriptural. He affirms that from now on he will talk rather about resurrection as a more prevalent New Testament term. He defines resurrection, however, as the continuation—or, preferably, renewal—of temporal existence after death by the power of God. Christ was also raised by God. Mollegen is right in holding that resurrection is the death of selfishness for time and eternity, whether that of Jesus or our own.

Ferré in his rebuttal (after reading Tillich's article) disagrees with Tillich's claim that Mollegen is not supernaturalistic. Then he further declares that Tillich clearly rejects personal identity after death and thereby bars supernaturalism. This is undoubtedly proved by the fact that he excludes the subject-object relation in the next world, which involves communion rather than union. Over against this, Ferré once more asserts that on Christian grounds he refuses to accept Tillich's conception of being itself as ultimate, and of eternity as the negation of temporal existence. Ferré is sure of God's concern for the "eternal significance of the individual soul," and he is also certain that such a view "means indescribably more than some momentary participation in eternal life of man in his total being. In the Biblical conception, eternal life is everlasting." Finally, in this rebuttal Ferré denies that Christ's resurrection and our own beyond physical death are only poetic rationalizations, as Tillich holds.

In his rebuttal, Tillich once more rejects supernaturalism as Ferré defines it, including the doctrine of life after death. He also says that Ferré's definition of literal knowledge as reliable knowledge has nothing to do with the literal meaning of literal. He is more confident than ever that he cannot give up the truth that eternity is not the continuation of time. The experience of the eternal transcends both timelessness and time.
Pastor or Counselor—Which?

By S. L. Morgan, Sr.*

We have seen in even the past decade or so a remarkable change in the training of ministers and in their concept of their office. In 1945, the Review and Expositor, Louisville seminary magazine, published an article of mine, "A New Minister for a New Day," in which I urged the necessity for a new type of training for ministers. For then thousands of servicemen were coming home, mentally and emotionally disturbed, often broken in health, their life plans upset, and they themselves a baffling problem for the church, and often for their loved ones. If the churches were to deal with them successfully, I said, clearly they must have ministers trained in the rudiments of psychiatry and personal counseling. At that time most seminaries were beginning to provide courses in those sciences.

Since then, the young ministers of many denominations have had the new vistas which such courses opened up to them. Even a smattering of psychiatry and scientific counseling gave them a new confidence in their work and added to their task of being pastors. This new training in the aggregate spells a new day for the ministry and the church. I hail this new day with gladness.

*Waxhut Forest, North Carolina.

October, 1956
WANTED: SHEPHERDS WITH HEARTS THAT CARE

But there is the other side also: the “new pastor” lacking the heart of the true shepherd may be content to stay in his office, and may even speak cynically of the “bell-ringing pastor” who goes from house to house hunting like his Master for the souls weary and “heavy laden.” For Jesus, “moved with compassion,” could never have been shut up in an office to wait for callers. He must find them. And, once feeling His heartbeat, they “drew near,” and followed Him. The pastor with dreams of people crowding to his office with their special needs must go first to them and show them that he cares. That done convincingly, he may find a place for a limited office ministry.

THE CRY OF THE SHEEP

Before me is a disturbing array of data which shows yearning hearts reaching out for shepherd hearts that care. I find them nearby, and in letters from across the continent. An old saint of eighty-eight writes: “I am lonely and long for people, especially my pastor. It is a high day for me when he drops in five minutes for a few words and a prayer. But he is too busy to come often enough, once or twice in several months.”

Another: “My pastor is a grand preacher, but I wish he could call on but few in his large parish. I went and took my turn at his office—five minutes to tell him my burden and to give place to another. I said, ‘won’t you drop in in to see my son? He says he doesn’t know you, and doesn’t care to hear you preach. If he knew you personally, I think he would like you and want to hear you preach. I fear he is about to be lost to the church. Please drop in and see him.”

“Tell him to come to my office,” he said.

“Not my son,” he said, “I don’t want to see him.”

Six weeks later he dropped in—for five minutes. My son saw him coming—and escaped. My pastor didn’t even ask for him. And that made the breach complete. And I think—perhaps to others, and perhaps to the pastor would have saved my son from going over.

As a pastor I repeatedly said in a like situation, “Won’t you let me come and sit with the family at meal—no matter what—and let me be one of the family at table, just to know you at close range?”

I learned the technique from Jesus. He invited Himself to dinner at the table of Zacchaeus the publican, just to win him. And He got Him.

I trust the new pastor in the new day will be a good counselor. I am sure he will be better than I ever could be. However, he will be a much better one if he first, dedicates himself to being a good shepherd like his Master.

“When tempted to resign his pastorate, a pastor should consider how Christ went on doing good, even after being accused of having a devil.”—Joseph Parker.

GLEANINGS FROM THE GREEK NEW TESTAMENT

By Ralph Earle

Romans 2:6-7

The keynote of the second chapter of Romans is “The Judgment of God.” It is stated that this judgment will be “according to truth” (v. 2), “according to his deeds” (v. 6), and “according to my gospel” (v. 16).

This suggests a good sermon outline. Three tests are proposed. The first is that of sincerity—“according to truth.” Many will feel that they pass this test with flying colors. They are sincere, not hypocritical.

But that is not enough. Everyone is going to be judged “according to his deeds.” Again most people claim that their lives will pass inspection morally. They do not cheat their neighbors or commit gross sins.

But a good moral life does not guarantee entrance to heaven. Paul declares that God is going to judge the very secrets of men “according to my gospel.” The New Testament nowhere teaches that a person is saved by living a good life. One is saved only by accepting Jesus Christ as Saviour. Without believing in His name and trusting His blood there is no salvation. That is the constant, consistent teaching of the New Testament. The gospel is the good news that, although all men are sinners, Christ died for the ungodly, and all may be justified by believing in Him. We are not saved by our sincerity or morality but by the precious blood of Christ shed on our behalf.

*Professor, Nazarene Theological Seminary.

October, 1956

PATIENCE

One of the more interesting words in the Greek New Testament is hypomone. It occurs thirty-two times. Twenty-nine times it is translated in the King James Version as “patience.” In II Cor. 1:7 it is rendered “enduring.” In I Thess. 1:3 it reads “patient waiting.” Here in Rom. 2:7 it is translated “patient continuance.”

There is, surprisingly, a wider spread in the Revised Standard Version, where hypomone is translated seven different ways. A check of all the passages—as yet there is no concordance for the R.S.V.—showed that the word is rendered “steadfastness” twelve times, “endurance” eight times, “patience” and “patient endurance” four times each, and once each “patiently endure,” “enduring patiently,” and “perseverance.” In Romans it is translated twice each by “patience,” “endurance,” and steadfastness.

 patience, two patterns of translation it was discovered that “steadfastness” was used always in the Thessalonian letters, the Pastoral Epistles, and the General Epistles. The rendering “patient endurance” occurs only in Revelation (four out of seven times). This would seem to reflect the preferences of individual translators—a factor that cannot be avoided entirely in a work translated by a committee, as was the case with the King James, American Standard, and Revised Standard versions.

It will be seen that the dominant
meaning given to this word is "patience" in the King James Version and "steadfastness" or "endurance" in the Revised Standard Version. Which is closer to the basic connotation of the term?

The word hypomone is a compound of hypox meaning "under" and meno the verb "remain." Literally, then, it means, "remain under." This suggests that the primary idea is that of endurance.

Thayer's Lexicon gives as the first meaning "steadfastness, constancy, endurance ...; in the N.T. the characteristic of a man who is unwavished from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings." In line with this is the statement of Hogg and Vine: "Patience is the quality that does not surrender to circumstances or succumb under trial." Cremer supports fully the idea that the chief meaning of hypomone is endurance. He says: "The word occurs only in the later Greek, and answers to the usual karteria, karteresis, holding out; enduring."

The interesting fact is pointed out by Cremer that in the Septuagint this word is used to translate some Hebrew terms indicating hope, "hope being the basis of hypomone." The close connection between hope and endurance is obvious in the passage in Romans now being studied. It is the hope of future glory that enables one to endure patiently the hardships of this life.

In seeking the exact shade of meaning of hypomone it is necessary to note its synonym, makrothumia. The latter occurs fourteen times in the New Testament. Twelve times it is rendered "longsuffering." Twice (Heb. 6:12, Jas. 5:10) it is translated "patience."

The classic distinction between hypomone and makrothumia is that given by Trench. He says that "makrothumia will be found to express patience in respect of persons, hypomone in respect of things." The latter describes the man "who, under a great siege of trials, bears up, and does not lose heart or courage." This distinction may not always hold good (cf. Heb. 6:15; Jas. 5:7-8), but in general it is valid.

In this connection it is interesting to note that hypomone is never used of God, while makrothumia is. God continually has to exercise forbearance and long-suffering toward sinful men. But he does not have to endure circumstances relating to things, for they are under His control. It is only the free will of intelligent beings which causes God difficulty.

One more word needs to be said. It is clear that in this passage hypomone means more than passive endurance. It obviously has the sense of active perseverance or steadfastness. For the Greek literally reads "steadfastness of [or, in] good work." The Christian is not only to endure the difficult circumstances of life. Positively and actively he is to persevere in good work.

INCORRUPTION

The word rendered "immortality" in the King James Version (v. 7) is aphtharosis. Most scholars are agreed that the King James translation here is not the best; the word does not primarily mean immortality. That idea is conveyed in the word athanasia, literally "deathlessness."

In the King James Version aphtharosis is rendered "incorruption" four times, "immortality" and "sin-

From Behind My Pulpit

I See the Open Bible

By Willard B. Airhart*

I trust that I shall never know anything but a thrill when, from behind my pulpit, I lay the Book open to a selected passage of sacred scripture. It rests there between pastor and people, a sort of visible rallying point. Perhaps as at no other point in the service, the moment the Bible is opened is a supreme moment. The words of the message will be spoken over the open Bible. The broken Bread of Life will be seasoned by the open Bible. Its presence will enrich, will give authority, and will open minds and hearts.

The open Bible constantly reminds us that ours must be a Bible-centered ministry. Doctrine must be interpreted in the light of the Bible, rather than the Bible interpreted in the light of a doctrinal standpoint. We must not allow ourselves to become specialists in certain selected areas and unlearned in other portions. We will know some parts better but will seek to be honestly informed concerning all. We will want to be prepared to face up to any Biblical selection.

We are reminded that our people have a right to read and know the Bible. We should be encouraged when they go home to check our statements against the Word. The normal church is one where not only is the Bible open on the pulpit, but it is open also in the hands of the people and in every home. A laity well instructed in the Word leads to a more productive ministry.

We are reminded that all of our finely phrased sentences are no equal for the simple language of God's revealed Word. More and more we realize that our ministry is cold and ineffective when it is devoid of the light of the Bible. "The Lord is my shepherd; I shall not want," "Let not your heart be troubled," "He that dwelleth in the secret place," "Who shall separate us from the love of Christ?"—these are still the finest ways of soul expression, and our best phrases cannot possibly be a competitive substitute. Let our people hear the scriptures that they love.

We are reminded, too, that when the Bible is forgotten by us, we will be forgotten by God. When we lose the glory, we will have already laid aside the Book. Pulpit inspiration goes hand-in-glove with Biblical inspiration. We hope that a day of lost 'amazing will never come. But certainly we help to keep it away when we love, honor, and preach God's Word in its fullness and purity.

So, reverently we will turn the blessed pages next Sunday morning and thank God that, from behind our pulpits, we see—the open Bible!

*Pastor, Saskatoon, Saskatchewan.

October, 1956

The Preacher's Magazine

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Order These Helpful Resource Volumes Soon from Your NAZARENE PUBLISHING HOUSE
The Mission, Message, and Method of Jesus

By John L. Knight*

Finding the Purpose

What is it all about? Why budgets? Why pastor's salary? Why revivals? Why new churches? What is all of this about, anyway?

Only one answer: Souls!

Why did Jesus leave heaven and come to earth? Souls!

Why did He pray and suffer so in the Garden? The answer is one word: Souls!

Why did Jesus Christ die on that old rugged cross? “To save sinners,” is the answer. “But God commendeth His love toward us, that, while we were yet sinners, Christ died for us” (Rom. 5:8). We have then—

I. THE MISSION OF JESUS

What, then, was the mission of Jesus? Let Him answer that question: “I came not to call the righteous, but sinners to repentance” (Luke 5:32). “They that are whole need not a physician; but they that are sick” (Luke 5:31), was the way Jesus felt about it.

The real question, then, for us is, Are we ministering to sinners? Are we bringing the message of Jesus? How many “sinners” attend our regular services? Or even our revivals? When asked about the results of a recent revival, a Sunday-school superintendent said: “The preaching was good, but there were no sinners present to hear it.” Too often that is the story!

Let us now consider—

II. THE MESSAGE OF JESUS

What was the message of this peerless Preacher, this mighty Man from another world? When preaching to sinners His message was always one of tenderness.

“Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matt. 5:3).

“Blessed are they that mourn: for they shall be comforted” (Matt. 5:4).

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.”

“For my yoke is easy, and my burden is light” (Matt. 11:29-30).

Thus we have the message of Jesus, one of tenderness and compassion. This, too, must be our message if we would win sinners. We cannot scold them and condemn them—we must father win them!

But how are we going to reach them so that we might win them? Let us note—

III. THE METHOD OF JESUS

It is interesting to note that He did not come to set up shop and wait for “sinners” and “the lost” to “look Him up,” and come “around and visit” His place. No! A thousand times No! But I wonder sometimes if we are not guilty of this very silly thing! Not so with Jesus!

“For the Son of man is come to seek and to save that which was lost” (Luke 19:10). He came to locate—to find—list—and to save that which was lost.

Here then is the clue for us. We must find, locate, tabulate; “sinners.” That means we must—

IV. CONDUCT A SURVEY

1. Conduct a Community survey. Knock on every door within forty blocks of your church. Look about the upstairs apartment. Look for small cottages in the rear—there are human beings back there. Remember Jesus came “to seek.” How can we hope to succeed if we do less than He did?

2. Check your Sunday-school enrollment for “sinners.” This is your most fruitful place. Do not fail any of them.

3. Check the homes represented by some members of the family now enrolled in your Sunday school. You will often find whole families that need salvation. Don’t forget, we are seeking for sinners!

4. In your search, of course, you will watch out for Christians who are not sanctified. Urge them on into this blessed experience.

5. Don’t overlook that new housing area. You might find several new and friendly families ready to respond to a friendly visit and an invitation to your church. If your church is in a city, there are several new housing sections. You might find an opening for a new church.

6. As you survey for “sinners,”

keep in mind those who are already Christian and are eligible for membership in the Church. Set a day and receive a great group into the membership of the church. Plan your work and then work your plans! Consider—

V. OUR NEED OF CONTACTS

One pastor, discussing the problem of reaching new people in revivals, said: “We simply do not have any contacts with unsaved people, and therefore do not have any ‘sinners’ in our revivals.” This is tragic, but true! This pastor is not the only one facing this problem. But who is to blame? Certainly not the sinner! Our people everywhere should cultivate the friendship of the unsaved and sinners.

“And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples” (Matt. 9:10). “Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, this man receiveth sinners, and eateth with them” (Luke 15:1-2). Sinners heard Jesus gladly. Why do they not hear us? Are we to blame?

My friend went deer hunting recently. He goes every year, and almost always brings back a deer. He is noted among his friends for his excellent marksmanship. But this year he failed to get his deer. “How come?” I asked. “I did not see a deer,” he answered. That happens in too many churches. Excellent preacher marksmanship, gospel gun loaded with excellent message—but no sinner to be seen in the service! Therefore, let us adopt the method of Jesus and go out “to seek” and find the lost about us.

*Florida District Superintendent.
The Transition of Pastorates

II. Do's and Don'ts for the Outgoing Pastor

By George Reader*

Last month we noticed some points of adjustment which must be made in the transition from one pastor to another. Let us notice, further, some specific "do's and don'ts" for the outgoing pastor.

When you are considering a move, do make it a matter of earnest prayer and sincerely seek the will of God in the matter. Don't move because of problems. Don't stay because of personal interests when your work is done. Move when it is time to move, but stay as long as you should stay. Be considerate of your district superintendent's advice relative to moves.

3. When you have decided to move, let your decision be final. Don't be pressured into changing your mind. You should have found God's will in the matter, and remember, God doesn't change His mind with every change of the wind.

4. Notify your district superintendent of your decision to move before you notify the church. This will help prevent the development of unhappy situations in the calling of a new pastor.

5. Don't try to work some preacher friend in as your successor. Leave pastoral arrangements to the church and the district superintendent.

6. Don't set up the program for the new pastor. Organize the church for the new year according to the Manual, but leave the program to him.

7. Finish up the church business before leaving. Get finances in good shape, debts adjusted or paid, and have everything ready for the new pastor to take over without difficulty or embarrassment.

8. Leave a list of your contacts and their addresses for the new pastor. This will mean much to him as he takes over the work.

9. Get the church roll in proper condition. Bring it up to date. Don't slash the roll, but remove the names of the physically dead and those who have transferred. The new pastor should be able to find every person whose name appears on the roll. Don't pad the roll to make your last assembly report glow with numbers. Be fair. Leave the church roll in the same condition that you desire to find the roll of your next church.

10. When the church calls its new pastor, seek to turn the hearts and minds of the people toward him. Speak well of him, prepare the church to receive him, and build him in the respect of the church and of the community. Wean the people from yourself, and help tie them to the new man. Remember, you must decrease, and he must increase.

11. You should love, feed, and encourage the people until the end. Don't preach at them and try to change conditions which you have been unable to change through the past months and years. Don't make your last service a scorner. They will resent it, and it will be injurious to your own soul and spirit. You can't accomplish in a day what you failed to accomplish across the years.

12. Don't criticize or knock the church you are leaving, either to the members or to the people in the community. It is a part of God's kingdom, and you have no right to knock any part of the Kingdom.

13. If you were voted out, don't cry around about it. Be a man. Don't try to find out who voted against you; they have the right of a secret ballot; respect it. Don't become critical of your opposition or of the church. Love those who voted against you and allow no strained feelings to prevail. Make no unkind remarks about them. Do not rebuke or criticize them for voting against you. Even if you feel that you have been wronged, don't let it embitter your spirit. Love those who have wronged you and do them good.

At the same time don't take the attitude that you are a martyr to the cause. Don't complain of your vote to friends in the community. Don't allow them to feel strange toward the church; keep them respecting it. Don't let your vote bring division in the church. You are the man to help your supporters to keep loving your opposition. So react to your unfavorable recall that men shall see holiness and perfect love in action.

14. Don't keep your hand on the church when you leave. Your responsibility is ended. It is the new man's responsibility now. Keep out of church business when you are gone.

15. Be sure to take care of all your personal obligations in the community before you leave. If you have a debt you are unable to pay before leaving, see your creditor, tell him that you are leaving, give him your new address, and make satisfactory arrangements. Then, see to it that your obligation is religiously met. For you to leave town in bad standing with your creditors, or to neglect your obligations after you are gone, embarrases the new pastor and the church.

16. Don't be running back to visit former parishioners. You are no longer their pastor. You will have formed friendships which will continue through the years, but remember, friendships must be regulated by the expediency of the situation. In all your associations, which will of necessity be limited, keep free from the church business.

17. When you move, leave the personage and the yard free from trash and your unwanted belongings. Leave it clean and ready for your successor to move into.

Many other "do's" and "don'ts" might be added, but if we use good sense and practice perfect love, many problems related to the change can be avoided, others solved, and the transition on the part of the outgoing pastor can be smoothly made.

Gossip
You can't believe everything you hear—but you can repeat it.
—Answers (London)
Rethinking Funerals

By J. Herbert Fretz

This article is not against florists or funeral directors. We need them and this is really for them—this rethinking of funerals among us. In fact, as pastors, funeral directors, and florists, we all together realize that our people have certain conceptions and traditions surrounding funerals, some of which are commendable, and some which need improvement. As a pastor I would like to suggest some improvements. Perhaps a funeral director or florist would have other suggestions.

I

I would suggest that funerals teach more respect for death and not so much respect for the dead. The dead don't need funerals. Funerals are for the living and not the dead. Death is not a fearful thing since our Lord has risen, but it will always be a serious thing for us who are in this world. Physical death is still, in part, the wages of sin. Christian funeral directors have done much to make funerals respectable. But let pastors and funeral directors remember that the point of funerals is not so much the dead one as the living ones facing death.

Respect for death is one strong talking point for public funerals, especially public funerals in the church building. Funeral parlors are convenient for gathering the family before a funeral and, perhaps, practical in large cities where factory workers cannot attend funerals except for near relatives. But in most of our town and country congregations should not a proper emphasis on the public character of funerals keep before our people an emotionally healthy view of death and a proper respect for it? Children should grow up to see and know death, and as something to be accepted and respected for what it is—the common end of earthly life. If weddings are being brought into the meetinghouse, why should funerals be taken out?

Does cremation nullify respect for death? Many answer, "Yes." But in certain circumstances one can see its advantages, even though these call for sober thought. One can say that, in the light of our Christian faith and traditions, cremation does seem unnatural. The Jewish-Christian tradition has favored burial, perhaps, because of our belief in resurrection. Yet none of us would argue that resurrection is dependent on burial. Cremation, like other innovations, needs study.

Low, simple gravestones have a way of speaking to us who live on. They too bear witness to respect for death. Too few Christians have learned the art of visitation and meditation at the graves of great and common people. Why not more of our gravestone witnesses than just the sentimental use of worn-out phrases, such as "Our Dear Mother" or "Gone but not forgotten," Why not enliven the cold stones with a short phrase, poem, or scripture verse—necessarily a funeral text—which would truthfully epitomize the life of that person?

II

Another suggestion would be that funerals be more economical. Perhaps this is just a preacher talking through his hat. Those who know might tell us that funerals are not expensive in proportion to the rising costs of all professional services, and that needfases, as in all professions, are given special consideration. Nevertheless, it still appears that Christian people are willing to spend large sums on caskets and flowers. Flowers have their place. But when hundreds of dollars are spent on flour cut flowers, is this not unchristian? Even from the standpoint of aesthetics, who is the connoisseur of flowers who can appreciate the full beauty of a floral extravaganza in one short hour? Why not try this? In the funeral announcements print, "Please omit flowers," or suggest a suitable memorial gift for those wishing to give, and then have the family order two, bountiful bouquets of good flowers, perhaps, in distinguished solid colors—one with beautiful red, red roses; another in pure, snow-white carnations—which none who see shall ever forget.

III

It would seem to me that there is a certain finality to funerals that we miss when the viewing of the body is kept to the last. The finality of death should not be exaggerated. It is not the finality of the soul or life of that person. Yet the danger in our day seems to be the opposite—the finality of death in this life, is too easily dismissed. The finality of death in this life is that the person is gone—the body is dead—we must go—we cannot go back! Many a preacher in his funeral message has tried desperately to bring the people to this high plane of thinking, only to realize that in the next moment the casket will be opened; the silliness of the meeting broken by the shuffling of feet through the building past the casket, but more than that, to see the people coming to the climactic part of the funeral looking and thinking on that dead body and not on the living soul with God! Many a person has gone from a funeral, not with the message in his heart, but with a nostalgic sigh on his lips: "He looked so nice."

If viewings must be after the funeral, why not have the casket in a side room, as many congregations are now doing, rather than at the pulpit? People may then view the body as they leave the meetinghouse, and thus also allow privacy to the immediate family before they go to the cemetery. But, better yet, why not have the viewing before the funeral? Could it not be held the evening before, and a half hour or more before the funeral? Then close the casket, go into the funeral, and worship God, knowing that he or she is alive; above and beyond us with our Lord Jesus Christ! The burial then is not the sad closing of a casket but the planting of a seed to be raised triumphant in that Great Day!

Temptation

It is so easy to think our weaknesses have been inherited and that our virtues are original.

—The Chaplain

October, 1956

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Sermon Subjects for October

From the Editor
1 Corinthians 11:23-29

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<td>3. THE BROKEN BREAD</td>
<td>3. v. 24, he brake it.</td>
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<td>4. PANTAKING OF THE BREAD OF LIFE</td>
<td>4. v. 24, Take, eat: this is my body, which is broken for you.</td>
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<td>5. NEW TESTAMENT ATONEMENT</td>
<td>5. v. 25, This cup is the new testament in my blood.</td>
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<td>6. THE FEAST OF REMEMBRANCE</td>
<td>6. v. 25, this do ye, as oft as ye drink it, in remembrance of me.</td>
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<td>7. THE PROJECTION OF CALVARY</td>
<td>7. v. 26, For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.</td>
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<td>8. GUILTY OF THE CRUCIFICATION!</td>
<td>8. v. 27, whosoever shall eat and drink... unworthily, shall be guilty of the body and the blood of the Lord.</td>
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<td>9. EXAMINATION TIME FOR THE SOUL</td>
<td>9. v. 28, But let a man examine himself.</td>
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The Works of Charles Simeon

To Charles Simeon—more than to any other man—must go the tribute for having given permanence to the Evangelical Revival within the communion of the Church of England. The results of his work are apparent to this day. No one could overestimate the vital contribution that the evangelicals have made, and are still making, in the life of that church.

It would be a simple matter to trace the direct line of descent from Charles Simeon to Hugh Gough, present bishop of Barker, and staunch supporter of Billy Graham. In fact it is open to conjecture whether the Harringway Crusade would have even materialized, far less prove the success it did, apart from the selfless, tireless efforts of this man of God more than a century earlier. It only remains to be said that the name of Charles Simeon is synonymous with all that is finest and best in the British preaching tradition. No preacher's library can be considered adequate until it includes Simeon's Expository Outlines on the Whole Bible.

—John Logan
Food for Mind and Heart*  

CHRISTIANITY  

A Roman magistrate greeted a Christian prisoner: “I sentence you to death as a follower of the Nazarene.” But the prisoner, unflinching, replies, “Sir, death is dead. It no longer has power to make me afraid. Our divine Master has conquered death and the grave. He said to us, ‘Be not afraid of them that kill the body, and after that have no more that they can do.’” 

So Rome lost the one instrument by which it had hoped to put fear into the hearts of these Christians. Little wonder that within 300 years the cross of the despised Galilean took precedence over the Roman eagle—John Sutlfield Bonnell, Heaven and Hell (Abingdon).  

PRAYER  

Walking down a country lane, a man heard his little granddaughter from the other side of a large bush. She was repeating the alphabet—A, B, C, D, E, but, in an oddly reverent sort of way. He waited until she was through and then walked around to find her. 

“What were you doing?” he asked. 

“I was praying,” she answered. “I couldn’t think of the right words, so I just said the letters, and God will put them together into the words, because He knows what I was thinking.”—Robert E. Goodrich, Jr., What’s It All About? (Fleming Revell).  

CHALLENGE  

Sir Wilfred Grenfell, the great English missionary physician, who devoted his life to improving the living conditions of the inhabitants of Labrador and Newfoundland, often went to college student bodies for recruits. “We have to determine,” he said to the students, “whether this world is an arena where we fight to get what we can for ourselves, or a field of honor where we give all we can for our fellow men.” It is said that following his appeal the young men would spring to their feet by scores, and he could not take back to Labrador all who would go with him to wrestle with cold and ignorance and disease.—William R. McFarland, “Lamp Lighters,” Alpha Xi Delta, 2-56.  

SUCCESS  

If you want to be not only successful, but personally happily and permanently successful—then do your job in a way that puts light in people’s faces. Do that job in such a way that even when you are out of sight, folks will always know, way you went by the lamps you left lighted.—Dr. R. H. Glasow.  

SERVICE—TO OTHERS  

You have not lived a perfect day, even though you have earned money, unless you have done something for someone who will never be able to repay you.—Ruth Smeltzer, Think.  

PREACHERS—PREACHING  

Thomas Carlyle, the “Great Impatient” of the Victorian age, was inveighing against the preachers of his day: “If I had to preach,” he concluded, “I would go into the pulpit and say no more than this: ‘All you people’ know what you ought to do; well, go and do it.” His mother, knitting by the fireside, meditated for a time in silence, and then said, “Aye, Thomas; and will ye tell them how?”—John S. Whale, Protestant Tradition (Cambridge University Press).  

October 7, 1956  

Morning Subject: DRINKING WITH A MAN OF DISTINCTION  

(United Kingdom Communion Sunday)  


INTRODUCTION:  
A. Origin of Da Vinci’s painting “The Last Supper.”  
B. “Christ should be the host at every communion table.”  
C. Why did Christ desire to eat with His disciples?  
I. BECAUSE HE DESIRED THEIR COMPANIONSHIP  
A. Eating together among Orientals implied—  
(1) Sanctuary, more than sociability. (2) Loyalty, more than leisure. (3) Fraternity, more than fellowship.  
B. Judas and Peter went through the forms but went from the table to deny and betray.  
II. BECAUSE HE DESIRED TO COMMUNE WITH THEM  
A. He told them the principles of the New Covenant.  
1. First covenant ratified by animal blood (Exodus 19).  
2. Second covenant ratified by His blood.  
III. BECAUSE HE HAD COMPASSION UPON THEM  
A. Their sorrow elicited from Him in the promise (John 14):  
1. Of a Comforter for all their cares.  
2. Of a peace amidst all perplexities.  
3. Of a heavenly happiness for human heaviness.  
—E. S. PHILLIPS  

Evening Subject: BUSINESS FIRST  

TEXT: Luke 2:49  

INTRODUCTION:  
A. The Temple was important in life of Jewish youth.  
B. Many statements of Jesus associated with Temple.  
C. In the statement of the text He emphasizes:  
I. THE PHRIMACY OF RELIGIOUS INTEREST  
A. Religion must take precedence over family affairs.  
1. Such may bring misunderstanding in family.  
2. It may cost severance of family ties.  
3. It may cause disappointment to loved ones.  
B. Religion must take precedence over social affairs.  
C. Religion must take precedence over business affairs.  
II. THE URGENCY OF RELIGIOUS SERVICE (“I must!”)  
A. Spiritual freedom places us under divine compulsion.  
B. Christ urged a life investment in Father’s business.  
1. God’s business is most beneficial to humanity.  
2. Unlimited capital for eternal business.  
—E. S. PHILLIPS  

The Preacher’s Magazine  

October 1956  

(467) 35
October 14, 1956

Morning Subject: SUPERNATURAL ASSISTANCE

TEXT: John 15:5, Without me ye cannot do nothing.

INTRODUCTION:

A. Conquests of the Church affected by Christ's help.
B. Without the spirit of Christ we will not:

I. USE PROPER METHODS TO EFFECT SALVATION

A. Spiritual ends can be achieved only by spiritual means.
B. The gospel is the power of God unto salvation.

1. The "good news" of His incarnation-crucifixion-resurrection.

2. Proclamation should be positive, not apologetic.

II. PURSUE OUR WORK WITH PROPER ZEAL

A. All disciples are commissioned agents of the Lord.
   We are required to give personal witness.
B. Imbued by His Spirit, we become partakers of His passion.
   Only a life on fire kindles a fire in the life of another.

III. PERCEIVE TRUE SUCCESS CROWNING OUR EFFORTS

A. Religious activity not necessarily spiritual accomplishment.
B. Spiritual success evaluated in terms of "altered" lives.
C. History of spiritual acts is the history of supernatural aid.

—E. S. PHILLIPS

Evening Subject: CLAIM YOUR INHERITANCE

TEXT: 1 Thess. 4:3, ... the will of God, ... your sanctification.

INTRODUCTION:

A. Paul approached experience of sanctification in practical manner.
B. A trick of Satan is to complicate every phase of the plan of redemption, thus creating confusion.
C. Paul sets forth:

I. THE CHRISTIAN'S NEED OF SANCTIFICATION

   We need this experience to enable us:
   A. To be holy in all of life's relationships to God—to fellow man...
      —to things.
   B. To maintain mastery of self in all circumstances.
   C. To live above our existing environment.

II. God's ATTITUDE TOWARD US IN SANCTIFICATION

   A. He wills that we should have it.
   B. He has called us to it.
   C. He exhorts us to obtain it.

III. WHAT SHOULD BE OUR ATTITUDE TOWARD SANCTIFICATION?

   A. We should earnestly seek after it.
   B. We should meet conditions to obtain it.
   C. We should appropriate the faith to receive it.

—E. S. PHILLIPS

October 21, 1956

Morning Subject: KEEPERS OF THE FAITH

TEXT: 2 Tim. 4:7, ... I have kept the faith.

INTRODUCTION:

A. Compare: Paul's possibilities by career—his circumstances by choice.
B. Paul examined his whole life and tested his ground by:

I. LOOKING AT THE PRESENT ("I am now ready")

   A. He thought of his life now as a drink offering (poured).
   B. It is easy to be consecrated to suffering when it is future.
   C. How do we react when suffering becomes present?

II. LOOKING AT THE PAST

   A. The past as a battle ("I have fought").
   B. The past as a race ("I have finished my course").
   C. The past as a trust ("I have kept the faith").

   Faith, not only doctrine, but soul relationship.

III. LOOKING AT THE FUTURE

   A. Some things in life of which Paul wasn't certain.
   B. Facing death, he knew crown awaits all the faithful.

—E. S. PHILLIPS

Evening Subject: IS IT WORTH THE EFFORT?

TEXT: Matt. 13:44-46

INTRODUCTION:

A. Jesus captured attention by using subjects of interest.
B. He appealed to man's basic desires.
C. In these two parables He taught that:

I. MAN NEEDS TO GIVE ATTENTION TO COMPARATIVE VALUES

   A. There is a summum bonum in life.
   B. In the philosophy of men it is variable.
   C. In the philosophy of Christ it is constant.

II. CHRIST SHOWS NO PARTIALITY IN DISPENSING HIS GRACE

   "A. It may be found by all who earnestly seek.
   1. Pearl merchant representative of higher strata.
   2. Plowman representative of working classes.
   B. God places the treasure in the path of all.

III. God's grace is adequate to meet our life's needs.

   A. The merchant and the plowman found something which immediately affected their way of living.
   B. Salvation is not only for the hereafter, but makes God's grace available, negotiable for present needs.
THE WORLD'S GREATEST INVITATION, "COME UNTO ME"

Text: Matt. 11:28

Introduction:
A. The word "come" characterizes New Testament.
B. The words "draw not nigh" characterize Old Testament.
C. Consider three phases of this invitation:

I. The Character of the Caller
A. Only Christ is qualified to give such an invitation.
B. Only Christ is qualified to make such a promise.
C. His qualifications are based on His deity.

II. The Condition of the Called
A. They were an oppressed people (personally, politically).
B. They were a weary, sadhearted people.
C. They were sin-laden people.

III. The Compensation of Him Who Comes
A. They were given true rest.
   Rest, not a prize for endeavor, but a gift from Christ.
B. They were given Christ's rest:
   1. Man cannot transfer personal qualities as gifts.
   2. Because of His deity Christ gives His joy, His peace, His rest.

E. S. Phillips

Evening Subject: DESTINATION, PLEASE

Text: Proverbs 4:18

Introduction:
A. Jesus taught the truth of two ways and two destinies.
B. Therefore compare both ways:

I. Compare Them at Their Beginning.
A. The way of sin at its beginning.
   It appears attractive—in reality, it is delusive.
B. The way of righteousness at its beginning.
   It appears a way of desolation—in reality, it is a way of transformation.

II. Compare Them as They Progress.
A. The way of sin always leads from bad to worse.
   Mind and body become vassals of selfish passions.
B. The way of righteousness leads from good to better.
   From Calvary's cross to Pentecost's Upper Room.

III. Compare Them as They End.
A. The way of sin ends in eternal sorrow (Revelation 20).
B. The way of righteousness ends in eternal happiness (Revelation 21).

E. S. Phillips

COMMUNION

LEST WE FORGET!

Scripture: Luke 22:7-20

Text: And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me (Luke 22:19).
Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you (Luke 22:20).

Introduction: Kipling's "Lest We Forget," Why written. Unappreciated at first by British government. Later saw the danger of forgetting, and with it, its appropriateness. It commemorated a great victory. It is immortal today. We, too, are in danger of forgetting the price paid for our redemption.

I. Men Do Forget.
A. The average Christian needs to be reminded of the things he already knows. "Lest we forget!"
   1. The chief butler forgot Joseph. Unthinkable, yet true!
   2. Jewish symbolism necessary to refresh memory.
B. Jesus well knew that men would be in danger of forgetting Him.
   1. This seems strange and almost unbelievable at first thought.
   2. Nations forget God: Israel, Spain, Japan, the U.S. government sent them millions of tons of scrap iron. Answer: Pearl Harbor.
   3. Individuals forget. Not merely a mental lapse, but deliberately, intentionally. A German psychologist says: "We forget 90 per cent of what we learn in twenty-four hours."

II. We Must Not Forget.
This holy sacrament is one of the reminders Christ has given His followers.
A. Because these symbols—bread and wine—point to the heart of Jesus' redemptive purpose.
   1. Broken bread—typical of His broken body, torn flesh, and suffering for us.
   2. Blood of the vine—typical of His shed blood, the pouring out of His life for us.
B. Reminded furthermore that we must definitely appropriate Christ if we would be saved by Him. "Take, eat." "Except ye eat... drink." Israelites ate the paschal lamb.
C. We need to be reminded that the shed Blood alone, though all-atoning, cannot of itself save us.
   1. Israel was saved by shed and applied blood.
   2. Priests sprinkled the shed blood on the congregation.
III. Let Us Come.
In this spirit of deep and reverent recollection let us approach the sacramental table today.
A. It must mean more to us than a mere ordinance.
B. "Lead me to Calvary."
C. Kipling was commissioned to write a poem in recognition of the Golden Jubilee of Queen Victoria. He responded with the stately lines of this "Recessional." Today words fitly spoken.

Our Ruler, Saviour, Lord, King of Kings and Lord of Lords, is worthy of our deepest devotion and ardent love.

—E. E. Worsworth, Pastor.
Goldendale, Washington.

THE POWER OF COMMUNION

Scripture: I Cor. 11:23-27
Text: vv. 24-25, "This do in remembrance of me."

Introduction: There is spiritual power found in the "doing" of Christ's command to observe the Lord's Supper, in the "remembering" of our provision for salvation, and in reminding us of Christ's being. "It is when we forget ourselves that we do things that are remembered."

I. DOING BRINGS STRENGTH IN UNITY. "This do..."
A. Communion or Lord's Supper is universal in practice.
B. Unites people in expression of love for Christ.
C. United prayer of forgiveness brings Pentecostal power.

II. REMEMBERING RECALLS THE PROVISION OF OUR SALVATION. "... in remembrance..."
A. We need to be reminded; we forget too easily. Many carry about burdens of guilt unnecessarily.
B. Remember, His death is more than a historical fact but is God's concern to redeem us from sin.
C. Remember that we need His atoning sacrifice for sin.

III. CHRIST'S BEING CHANGES AND TRANSFORMS OUR LIVES. "This do in remembrance of me."
A. His birth, teachings, and life have revolutionized the world and changed the calendar.
B. Most of all, in His death is His personal promise to offer hope instead of despair, salvation from sin, and life after death.
C. In the personal assurance of His abiding presence we receive power to do His will.

Conclusion: With the personal experience of His being in our lives, there is "gladness and singleness of heart" in our breaking of bread that unites our hearts in one accord. Remembering Christ, who died, brings us ever "the power of God unto salvation to every one that believeth."

—Claude E. Pittenger, Pastor
Fairbury, Nebraska

The Baptism with the Holy Spirit

(Prayer Meeting Studies)

I. BAPTISM WITH THE SPIRIT A RESULT OF OBEDIENCE

Text: Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen (Acts 1:2).

Introduction: Obedience means submission to authority, to comply with orders or instructions.

I. CHRIST THROUGH THE HOLY GHOST GAVE COMMANDMENTS TO HIS APOSTLES.
A. Note the words of our text.
B. To remain Christian one must obey Christ always.
C. Disobedience is sin and causes backsliding.
D. Christ still gives commandments today.

II. WHAT WAS THIS GREAT COMMANDMENT GIVEN?
A. "Not depart... but wait..." (v. 4).
B. What is the promise of the Father? (v. 5).
C. To receive the Holy Spirit of God in His fullness and power.

III. THE RESULTS OF OBEDIENCE TO CHRIST'S COMMANDMENTS.
A. Remember, there are always results.
B. Satan is a liar. It is better to obey God than man or devil.
C. The apostles were filled with the Holy Ghost.
D. They were cleansed from all sin.
E. They were empowered for Christian service.

—Ira E. Fowler, Pastor
Parkersburg, West Virginia

II. BAPTIZED WITH THE HOLY SPIRIT

Text: For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence (Acts 1:5).

Introduction: How blessed the thought that finite man can be filled with the Holy Spirit of Almighty God!

I. JOHN BAPTIZED WITH WATER UNTO REPENTANCE.
A. How necessary this experience is!
B. Every sin must be confessed and forsaken.
C. A complete change is wrought by repentance and the new birth.
D. Christ preached this message of repentance.

II. THERE IS A NEEDED WORK OF GRACE AFTER CONVERSION.
A. The Bible clearly teaches this truth.
B. Experience clearly teaches this also.
IV. BAPTIZED FOR A PURPOSE

TEXT: And ye shall be witnesses unto me (Acts 1:8).

INTRODUCTION: God has never commanded, moved, or acted without a definite purpose. The mighty baptism with the Holy Spirit is no exception to the rule. God has a definite purpose why He desires man to be Spirit-filled. Note now the following reasons:

I. THAT CHRISTIANS MAY LIVE VICTORIOUSLY OVER SIN, THE FLESH, AND THE DEVIL IN THIS PRESENT WORLD.
A. To say that God desires anything less for man is to tamper with the Holy Bible.
B. God wills that through the Holy Ghost “sin shall not have dominion over you.”
C. The Holy Spirit is the needed “equipment” necessary to victorious living.

II. THAT CHRISTIANS MAY BE LIVING WITNESSES AND SOUL WINNERS FOR CHRIST.
A. Note the text: “... ye shall be witnesses unto me.”
B. One-half the world sits in darkness today.
C. More than 800,000,000 are ruled by communism.
D. Yet souls are hungry; the harvest is ripe; workers are so few.

III. TO BE A SPIRIT-BAPTIZED WITNESS ONE MUST MEET GOD’S CONDITIONS.
A. A full consecration to God for time and eternity.
B. A burning desire for the baptism.
C. A strong faith in God’s promise.

—IRA E. FOWLER

THE COMING OF THE HOLY SPIRIT

SCRIPTURE: John 14:15-27

TEXT: Joel 2:28

INTRODUCTION:
We hear many sermons about God—the Father, also about the Son; today about the Holy Spirit. The Holy Spirit is real—a Person—the active One in the world today.

I. THE HOLY SPIRIT WAS PROMISED—
A. By God through His prophets
   1. Isa. 32:15
   2. Joel 2:28
   3. Matt. 3:11-12
B. By God through Jesus
   1. John 15:16, 26
      a. Spirit of Truth
      b. Another Comforter

—IRA E. FOWLER

—IRA E. FOWLER
c. Another Counselor
d. Another Advocate
e. Teacher of all things

2. Acts 1:5b, 8
   a. Power
   b. To witness
   C. Through Peter
      1. Acts 2:38

II. THE HOLY SPIRIT WAS GIVEN—
   A. To a few before Pentecost
      1. Num, 11:25—to the seventy elders
      2. Num. 24:2—upon Balaam
      3. Judg. 3:10—upon Othniel
      4. Judg. 6:34—upon Gideon
      5. Judg. 14:6—upon Samson
      6. I Sam. 10:10—upon Saul and he prophesied
      7. I Sam. 16:13—upon David
   B. On the Day of Pentecost (Acts 2:4a, 16-17)
      1. Actual fulfillment of the promise.
      2. One hundred twenty people witnessed to it.
   C. After Pentecost.
      1. Acts 8:17—The Samaritan Christians
      2. Acts 10:44—Cornelius and his company
      3. Acts 19:6—The Ephesian believers
   D. To Modern-day people
      1. I received Him.
      2. Thousands from around the world would take an oath to
         the reality of the experience.
      3. Several here today.
   E. How about you?
      1. Acts 2:39
      2. John 17:17, 20

III. THE HOLY SPIRIT ABIDES.
   A. John 14:16
      1. Jesus had to go away.
      2. He provided for His followers.
   B. Does He abide?
      1. Then we should have power to witness.
      2. Then we should have pure hearts.
      a. Pure motives
      b. Pure affections (1 John 2:15)
      3. Perfect love
      a. Any commandment is briefly comprehended in this say-
         ing, “Thou shalt love thy neighbour as thyself.”

CONCLUSION: Do you have the blessing?

D. W. ALGER, Pastor
Reseda, California

WHY CHRIST CAME.

SCRIPTURE: Matt. 1:21; I John 4:10; I John 3:8; Rom. 5:6-9

INTRODUCTION: Many folk seem to be in the dark as to why Christ
came into the world. Some even look upon Him as a historical
accident. If He came for a purpose, what was it—to be an
example? A miracle worker? A rabble rouser? If He had a
purpose, did He fulfill it?

The purpose of this message is to point out three basic things
He came to do.

I. CHRIST CAME TO SATISFY THE ARGUING INTELLECT.
   A. To answer life’s big questions.
      1. Why am I here?
      2. Is there something higher than the level of animal
         passions and materialistic ambitions?
   B. Is there no solution for the apparent tendency toward evil?
   C. What about the future? Is the universe moral? Will there
      be a day of reckoning?

II. CHRIST CAME TO SATISFY THE ACCUSING CONSCIENCE.
   A. Christ came to free the guilty from chains of condemnation.
   B. Forgiveness of sins centers in Christ’s atonement.
   C. Illus. A laundry advertised that they cleaned everything
      but a guilty conscience. God can do that!

III. CHRIST CAME TO SATISFY THE ACHING HEART.
   A. “Comfort ye, comfort ye,” said Isaiah.
   B. Heartache is the inevitable result of sin.
      1. Christ has the only solution to this problem.
   C. The balm of His love heals every heartache—the voice of
      His love quiets every restless wave—His blood goes deeper
      than the deepest stain.

CONCLUSION: His coming is in vain as far as you are concerned
unless you accept Him. “As many as received him, to them gave
he power to become the sons of God.” His offer is glorious but
the choice is yours.
   A. You can reject Him.
   B. You can postpone your answer—how risky!
   C. You can accept Him! He’ll satisfy your arguing intellect,
      set your mind at rest. He’ll satisfy your accusing conscience,
      calm your soul. He’ll satisfy your aching heart, still every
      tempest, heal every sin-bruise.

—C. W. ELLIS, Pastor
Mobile, Alabama

The Preacher’s Magazine
October, 1958

(476) 44

(477) 45
THE YEARNING HEART

INTRODUCTION: The hundreds of pictures of Jesus that we have today mostly revolve around incidents in His life: in Gethsemane, on the cross, the Resurrection, talking with Nicodemus, seeking the lost sheep, etc. But one scene that thrills me, and if I had the ability I would paint it, is the picture of Jesus with arms outstretched, looking yearningly over the city of Jerusalem. The cry of the Master reveals three scenes to us:

I. THE SCENE OF LIFE
A. They had killed the prophets and stoned others.
B. Divine truth has always aroused antagonism of world. Noah and Stephen are examples. Righteousness incites the world to anger.
C. This is based on the world's belief in their own sufficiency.
D. The characteristic of the world is blindness. To the ravages and results of sin.

II. THE SCENE OF LOVE
A. The words of Jesus declare, "How oft would I have gathered you!" The basic principle of Christianity is Christ's love.
B. It is persistent. He declares that He often desires to aid. His mercy is from everlasting to everlasting.
C. Reveals His purpose. To shelter as a hen does her brood. Here is a picture of redemption. Saved from the horrors of the future. Cared for.

III. THE SCENE OF LOSTNESS
A. No words more bleak than "But ye would not"—"Your house is left unto you desolate."
B. Places the responsibility of lostness. If we are lost we cannot blame Him. "Ye."
C. The desolation that befalls a person that rejects the Lord.

—BIL ABERGOLD, Pastor
Princeton, Florida

THE WAY TO THE MASTER


I. HE SAW HIS CONDITION.
"He came."

II. HE STARTED FOR THE SAVIOUR.
"He arose."

III. HE CONFESSIONED HIS SINS.
"I have sinned."

IV. HE RECEIVED FORGIVENESS.
"This my son . . . is found."

—L. J. Du Bois

BOOK BRIEFS

Book Club Selection for October

TITLES OF THE THRONE GOD
By Herbert F. Stevenson (Revell, $2.50)

In a ministerial analogy, this is vegetables in the bin, rather than stew in the pot; not sermons ready-made, but a vast store of Bible resource material that will add flavor and body to those sermons now simmering on the back of the mental stove.

Paul Rees in the Foreward writes, "How poor—how utterly, awesomely poor the world would be without that Name!" Stevenson gives us 198 pages of stimulating study and heart-warming reference to the great variety of Bible names for Deity.

I tell you, you will love Jesus more, you will worship the Father better, you will rely on the Holy Spirit more after having gone through this panorama of Bible names. All are maritaled, all are tied down with Bible references, all are explained—and this with a fine, conservative Bible-centeredness. Your sermons will be richer, your prayer life fuller. You will be a better man for giving ten hours of time to a pencil-marking study of this.

It will be a cherished favorite on your shelf—or I badly miss my guess.

THE CHURCH SECRETARY
By Virginia S. Ely. (Moody, $3.00)

Practical help both for churches employing a full-time secretary, and for those which have part-time help. And even for the pastor who is his own secretary, this will definitely assist in setting up the secretarial system. This is written from an evangelical point of view. Some sections would not apply to many local churches. But on the whole this fills a need that few if any books have been written to fill.

OUTLINE STUDIES IN ACTS
By W. H. Griffith-Thomas (Eerdmans, $4.50)

Not a reprint but a collection of unpublished expository sermon outlines on the Book of Acts. Splendidly evangelical and warm. The outlines are scripture-soaked and practical. For the minister who would like to journey at a relaxed pace through the Acts in an expositional series, here is the "find" of many years.

Thomas accepted the position that to the converted was given the Holy Spirit in fullness—no second crisis. Accepting his position will help you glean richly in handfuls.

THE CROSS IN THE OLD TESTAMENT
By H. Wheeler Robinson (Westminster, $3.00)

Here are three volumes in one, The Cross of Job, The Cross of the Servant, and The Cross of Jeremiah. A rare devotional book from the pen of an international scholar, preacher, writer, and educator.

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