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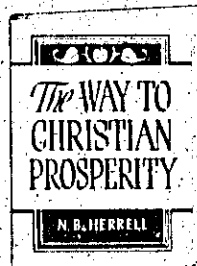
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LAURISTON J. DU BOIS, Editor

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FROM THE EDITOR

Truth and Feeling

TRUTH is never fully dispensed through the intellect alone. Ever and again feeling is the vehicle by which it rides into the human mind. Two of the greatest revelations of all time, the birth and resurrection of Jesus Christ, were made through an appeal to human emotions. The birth of Jesus at Bethlehem was heralded by a chorus of angels, outstriking the most talented and inspired choir that ever rendered Handel's "Hallelujah Chorus." The resurrection of Jesus was finally made truth to two disciples' hearts when they admitted, "Did not our heart burn within us, while he talked with us by the way?"

Now truth is powerful. The truth of the gospel is the power of God unto salvation. It is the truth which can make men free. But as preachers of that gospel, we must never forget that truth must always be accompanied by an appeal to human emotions as well as to human intellect if it is ever to reach men's hearts. In the over-all program of the church and in the worship or evangelistic services, we must not neglect those methods which tell the story of Jesus to the heart as well as to the head.

A WARM ATMOSPHERE

Our worship services must glow with warmth and light. The two go together. We must not be coldly intellectual, even though we are ever so orthodox. Light and heat are of the same source. Let us have both. Our services must contain that element which can be felt; the worship service

must be an experience to the worshippers, not merely a lecture. The concept of worship is senseless unless it moves the hearts of those who participate. Our evangelistic services must have an atmosphere in which sinners will be convicted of their sins.

In fact, visitors are frequently first attracted to our services by the warmth of our services, not because of the accuracy of our exposition or the mastery of our logic. Oftentimes we can get through to that one who is seemingly indifferent if we can but get him in an atmosphere where he can feel God's presence. I recall a man in one of my pastorates. He had been raised an "old-country" Anglican. He was very cool to the religion and church of his Nazarene wife. But we tried to stay close to him and finally got him to attend a Christmas program put on by our Sunday school and choir. Something—we will never know just what it was—attracted him during that program. Was it a song? a bit of the pageantry? a bit of childish Christmas doggerel? We never found out. But when he left the service, his heart was warm and his face was all smiles. He began from that time to attend Sunday school and church. A few weeks later he prayed through at our evening altar. He never stopped coming from that time on, even though he was in his seventies when he was converted. He was sanctified, joined the church, made it to heaven. What did it? great sermons? flawless presentation of truth? appeal to his intellect? argument and persuasion?

No, none of these. We simply had built into our year's program the type of service which God's Spirit could use to break up his heart from within. The truth of his own need, the truth of the message of his wife's religion, the truth that he could be saved—all rode into his life because we found a way to move his heart.

THE BLESSING OF GOD

Likewise in our regular services, there must be that element of feeling or our people will go away cold-hearted. Of course, music is important at this point. Many of us can give our music program another good look. It is not unimportant. It should not come in for our marginal planning. We should not be so experimental with it. We should give it our diligent planning and our earnest prayers. Music is frequently used of the Spirit to move the hearts of the hearers. We must have Spirit-filled music to support our messages and give God something with which He can melt men's hearts.

But it goes farther than this. Music alone cannot do what must be done. The pastor's general approach to his service, the mood he sets in the preliminaries, the manner in which he ties the whole service together, the fervency and appropriateness of the pastoral prayer, the sense of divine blessing which radiates from the pastor's personality, the sense of personal grip he has of the truth he preaches, and the divine unction which possesses him—all of these are important in making the service what it should be.

Our services must be blessed services. This in part is what Dr. Bresee meant when he exhorted preachers to "keep the glory down." We cannot hope to survive long if this sense of God's presence is not regularly with us. We cannot hope that the truth we preach will bear the fruit it should

unless it has that fire which burns its way through to the inner consciousness of the hearers. And this is not just a "stirred up," "emotional binge" which is artificially slapped on the congregation. We can have emotion without its being of God. One of our good friends of our church commented in his testimony in prayer meeting in my local church recently that he enjoyed coming to our church because he was always blessed. And, he went on to say, it was a blessing which came from God and not one which was created by a rhythmic clapping of the hands or by an endless repetition of choruses. Not but what there is a place for such acts of demonstration if they are an expression of God's blessing—but as a method to stir the emotions, they are of man and not of God.

FEELING IN PREACHING

But it is more than an atmosphere in the services. There is a great sense in which the preacher must "feel" the truth he preaches. It is possible to preach holiness and be true to every letter of the doctrine and the message still fail. It is possible to preach Biblical messages consistently and still fail to have a productive ministry. A friend of mine is out of the ministry today largely because he failed at this point. He was a good preacher, a scriptural and homiletical preacher. He prayed as much as any man I have ever known. His life was beyond reproach. He was a good organizer and at least average in his ability to get along with people. But his ministry was not effective because it was cold.

It is vitally necessary that we feel our message as well as preach it. Truth is forceful when it is given out with feeling. Truth is received when it carries with it the evidences of warmth and reality.

How Do We FIND It?

How does one find feeling in his ministry? It is not secret. Perhaps reviewing the commonly known principles will remind us:

1. *Prayer.* Those who have been with Jesus radiate His presence as they move among men.

2. *Preparation.* Men who preach out of the overflow, knowing where they are going and why, have freedom and liberty.

3. *Personal Interest.* Men who preach to meet the needs of their people and who carry the burdens of their people will preach with feeling.

4. *Purpose.* Men who, in every service with God's help, set a goal of getting as many as possible of the people to worship will find ways and means of creating that rapport which brings it about.

5. *Practicality.* Men who "keep both feet on the ground" and who keep close to the common interests of the average person in the congregation will genuinely and permanently touch the human heartstrings more than those who "dust the stars."

6. *Response.* Men who, through precept and example, encourage a response on the part of their people, and who give a place for the genuine moving of the Spirit in the hearts of the worshipers will reap a harvest of blessed people.

7. *Sensitivity.* Men who are alive to the moving of God's Spirit will make use of every part of the service or sermon that will aid him in reaching his desired goal of true worship.

8. *Spiritually minded men.* Men who are leaders of worship will need to be awake to the fact that those who would truly worship God must do so in "spirit and in truth."

9. *Spirituality.* Men who are basically good and who are led of God's Spirit will reflect that goodness in their spirit and bearing.

10. *Sincerity.* Men who are genuinely sincere, with no evidence of show, pretense, or professionalism, will generate love and confidence and will find the hearts of the people to whom they minister.

Let all of us covenant with ourselves and with God that we shall find a way to make our sermons powerful through truth that is aflame with feeling.

THE EASTER SEASON

Perhaps no season of the year lends itself better to the work of the church and the preaching of the gospel of Jesus Christ than does the Easter season. The April issue will contain more detailed helps for Easter proper, but the wise pastor will begin planning sooner than April 1. Hence, we are giving some suggestions elsewhere in this issue. The Lenten season has not been emphasized by some of us as much as by others. However, we miss a wonderful opportunity at a time when people's hearts are moved as at no other time, if we fail to give this season our very best planning and our very best preaching. Begin early in Lent¹ and continue through Pentecost.² This is a choice season of the church year.

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¹Lent: The period six and one-half weeks prior to Easter, beginning with Ash Wednesday.
²Pentecost: The seventh Sunday after Easter.

The Preaching of Aurelius Augustine

By James McGraw*

CHARLES HADDON SPURGEON once said that the writings of Aurelius Augustine were "the quarry from which nearly every preacher of note has dug." Dargon said of him that he represents the "culmination of early Latin preaching," and the old Spanish proverb said, "A sermon without Augustine is like a stew without bacon."

The son of a pagan libertine father and a devout Christian mother, Augustine was brought up under the greatest possible Christian influence that his devoted mother, Monica, could provide for him. Well trained and carefully prepared for the work of rhetorician, he moved to Rome in A.D. 383, where he was tremendously influenced by the powerful preaching and personal attractiveness of Bishop Ambrose. He listened to the saintly pulpiteer at first merely to judge his eloquence, but was convicted of sin and converted to Christ in 387. After his baptism, he quit his teaching and devoted himself to study, reflection, and writing. In 395 he was made bishop of Hippo, and for thirty-five years he exercised that office.

Some four hundred of Augustine's sermons have been preserved; and his autobiography, entitled his *Confessions*, also provides us with much information upon the subject of his ministry. One of the best sources of material, however, to help us discover the secret of his preaching success is his treatise on sacred rhetoric or homiletics, *De Doctrina Christiana*.

*Professor, Nazarene Theological Seminary.

HIS THREE PROPOSITIONS

Augustine summarized his position regarding the art of preaching with three propositions, which seem to be the major emphasis of his writings on the subject. He said first of all, "It is essential for the preacher to have a right character and a proper conception of his task." His second proposition was that "it is necessary that Scripture be correctly interpreted and used as the authoritative material in preaching." His third and final proposition was that "there should be a sane and skilful employment of rhetorical principles insofar as they are of service to the interests and aims of the preacher."

It is most interesting to observe how he carefully practiced these fundamental principles in his own preaching, as he urged others to do.

BIBLICAL CONTENT

Russell Carlson, in a research project in Nazarene Theological Seminary, has pointed out that Augustine's sermons were characterized by a tremendous amount of Bible in their content. Augustine did not merely fill his sermons with the background of scripture and employ in his messages the support of the Bible, but his preaching was, as Pope put it, "the Bible all the time."

From all indications, Augustine preached extemporaneously. James M. Hoppin tells us, "Augustine preached mostly in an extemporaneous

manner, and with but slight immediate preparation; for his sermons appear to have been always freely delivered . . . He followed the ancient method of commenting upon the lesson of Scripture which had been read . . . in the public service. His manner of preaching is chiefly expository."

THEOLOGICAL CONTENT

Although Augustine knew no Hebrew and very little Greek, and would not be called a scholar, he was nevertheless a thinker. He knew where to go for information. He was noted for his courage in opposing the views of those he believed to be wrong, even though they might be his superiors. He was the first to transform the authority of the Church into a factor in religion. His doctrines were those of St. Paul interpreted as he saw them, and developed along lines which were applicable to Christianity. He changed the current conception of piety into a deep and firm trust in God by faith in His grace. No writer ever more absolutely asserted the entire dependence of man upon God. He emphasized the practical side of religion, such as almsgiving.

Arminian theologians, of course, disagree with the tenets attributed to Augustine regarding such doctrines as predestination and perseverance of the saints; but it must be observed that some of his interpreters and followers, such as John Calvin, may have gone farther in their emphasis upon the sovereignty of God—leading to the belief in predestination and election as understood by Calvinists today—than Aurelius Augustine himself ever intended to go. Be that as it may, and the reader is welcome to his own opinion in this matter, we must nevertheless say of Augustine that he was a theological, a doctrinal, an expositional preacher.

LENGTH AND STYLE

As a general rule, Augustine was a preacher of comparatively short sermons. Like Luther, he saw no value in continuing the discourse merely to use the time. He preached until he had finished, and then he knew how to quit. Hoppin said of him that his sermons were often no more than a quarter of an hour in length.

In the pulpit he had a distinctive, commanding manner. He was passionately eloquent, powerful in personality, and striking in appearance. He preached in a pungent, animated manner, with an affectionate ardor. His sermons abounded in interrogation and appeal.

Broadus has observed that Augustine's sermons were always full of power, and he always seemed to have a great sense of freedom in the pulpit. This might have been due to his unique method of preparation, for his actual preparation for a specific sermon never seemed to require very much of his time. He is said to have come into the pulpit on many occasions without having carefully thought out beforehand what he would say, and he actually was known to have been directed to the choice of a sermon subject by thoughts that sprang up during the course of the worship service in which he was to preach.

Although the sermon was not considered as being of the central importance in a service in his time, as it is today, Bishop Augustine was in great demand for his preaching. It was not uncommon for him to preach on successive days, and he often delivered two or three sermons in a single day.

Thomas C. Lawlor, in his book on the life and ministry of Augustine, declares of his style that "he was a master of every oratorical device." He had a definite objective for each sermon, and when he preached to the

The Immortal Woman

By G. H. Boffey*

She hath done what she could: she is come aforehand to anoint my body for the burying.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her (Mark 15:8-9).

Mary of Bethany was not an outstanding personality. Martha, her sister, far outshone her, for she possessed a force of character which made her a natural leader both in the home and in society. Yet it is remarkable to note that splendid Martha is known to us only because of her relationship to Mary.

Christ immortalized Mary of Bethany. We might have expected the Lord Jesus to pay a great tribute to the Virgin Mary. But He did no such thing. Instead, His great tribute to a woman was paid to Mary of Bethany.

From the obscurity of her Eastern home, the character of this demure woman has shone to the ends of the earth. We do well to mark her sweet character, but we do better if we grasp the significance of her spiritual understanding.

THE INTRODUCTION

On three occasions Mary came to the feet of Jesus. In each instance it was Martha who brought her there.

*Northfleet, Kent, England.

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less learned audiences he practiced his own admonitions to others by "adapting instruction to the interests and capacities of the instructed." He knew how to speak clearly and simply, and he shunned excessive and unnecessary embellishments.

Augustine himself writes of his intent in preaching in his *Works*, and from testimonies of those who heard him he achieved fair success in following his ideal. He wrote: "Men of quick intellect and glowing temperament find it easier to become eloquent by reading and listening to eloquent speakers than by following rules for eloquence." He went on to observe that no one could possibly do both things—that is, speak well and, in order to do this, think of the rules for good speaking while doing so. "We must be careful that what we have got to say," he insisted, "does not escape us whilst we are thinking about saying it according to the rules of art!"

OUTLINES AND ILLUSTRATIONS

Hoppin's analysis of Augustine's sermons was that he followed no rigidly logical plan of outline. There was unity of aim, but not always strictly logical unity. His sermons were always drawn from some portion of the Word of God, and contained an abundance of scripture; yet they did not often contain one particular text upon which they were necessarily built.

His introductions were simple but attractive. He was not guilty of incoherence nor of complexity in his introductions, but knew the value of simplicity and clarity and brevity in presenting his theme and proposition.

His sermons contained very few illustrations, but such illustrations as he did use were apt and effective.

Augustine was advised that "as soon as the speaker has ascertained that what he says is understood, he ought to bring his address to a close." He

did just that. His conclusions were often rather abrupt and usually brief, and he generally closed with the doxology or with a short prayer.

We may take some small comfort, in our consciousness of our own many weaknesses in the pulpit work of our ministry, in the candid observation of John A. Broadus in his book *Lectures on the History of Preaching*, that Augustine was not by any means a perfect or faultless preacher. Broadus wrote: "Many of his sermons . . . are barren; and one may sometimes search in them in vain for the barest scriptural or even moral truth . . . But these faults [in lack of systematic arrangement] belong to the age; and he was too earnest a preacher, too strongly bent on winning men to Christ and doing God's work, to err greatly in this direction or any other."

Perhaps the most revealing statement to be found anywhere in our attempt to analyze and evaluate Augustine's preaching is a paragraph in his *De Doctrina Christiana*, in which he describes his experience in Mauretania during the civil war of Caterva. "I strove with all the vehemence of speech that I could command," he relates, "to root out and drive from their hearts and lives an evil so cruel and inveterate; it was not, however, when I heard their applause, but when I saw their tears, that I thought I had produced an effect. For their applause showed that they were instructed and delighted, but their tears that they were subdued."

The preaching of Aurelius Augustine, put to the practical test, proved enough to be more than a match for the hate and greed that had caused the outbreak of that war, proving to us that men show the effect made upon them by the powerful eloquence of a wise man, not by clamorous applause, but rather by groans and tears, and finally by a change in their lives.

Martha was the warmhearted woman who first invited Christ and His disciples to enjoy the hospitality of their home. She evidently made a success of entertaining them, for the Scriptures mention her zeal in serving. But the big thing is that Christ made her home His home on future occasions and whenever He passed that way. Martha deserves every credit as a hostess.

The outstanding incident of Christ's first visit to the home of Bethany was that Mary sat at His feet. Evidently Mary found in Christ the One who satisfied her soul's deepest longings—that great spiritual yearning which finds no satisfaction in purely physical or mental pursuits, that passionate longing and hunger of heart which no one knows we possess but we ourselves.

She found in Him the hidden stream of life, the heavenly manna in a desert world, the shelter of a great rock in a weary land. As a tired sheep, she entered into a twenty-third psalm experience; while her frail body reclined at the feet of the Great Shepherd, her inner being wandered through green pastures and beside the still waters of His inspired words.

After that meeting, life for Mary was wrapped up in the person of Jesus. He had become the center of her world and the answer to her problems. He

was both her sunrise and her sunset, and beside Him there was no other.

The second occasion upon which Mary came to the feet of Jesus was vastly different. Again it was Martha who brought her there.

THE TESTING

Shattering tragedy struck at the heart of the happy home. It came like an evil storm. They felt its hot breath and saw the thunder-laden clouds before ever the storm broke. Lazarus, their brother, was ill and growing worse rapidly. It was a matter of life or death. They believed that Christ would come at their urgent request and heal him. They believed that the Christ who had stilled the turbulent waves of Galilee would still this storm. They dared believe that the storm would not really break upon them. But it did. Lazarus, the bread winner, their brother, was dead.

When Mary eventually lifted up her head and slowly rose from beside the still form of her brother, there was an agony in her heart and a pathos in her eyes no tears could fully express.

Lazarus, her only brother, was dead. That was grievous. But it was not the death of her beloved brother which was the deepest wound. It was that Christ had seemingly failed her. Her world had gone to pieces because it had suddenly lost its center. She was now a weak and lonely soul with a cruel world without and an empty world within.

This bitter hopelessness prevailed when Christ eventually arrived, and it had only intensified with reflection.

Martha went to meet the Master. She felt it her duty to do so. She stifled her sorrow and rose to the occasion.

Mary sat still in the house. She did not go to meet the Master because she could not. She had visualized Him arriving in time to restore their brother. But Lazarus had died and

still He had not come. To her, Jesus had failed, and failed when He had been most needed. He was no longer the center of her life. She was blank and gray of heart with the mystery of desolation. The impact of events had turned the garden of her heart into a wilderness scorched by fiery winds, and without a single flower to cheer; there was only mirage, mirage, mirage. She had spent hours mentally stumbling through those desert wastes, beyond strength, beyond tears, and beyond hope.

Martha returned to the house to say that Jesus had asked for Mary. That news brought life to her feet. She arose and went. It was as automatic as a weary child gravitates to its mother's arm. She may have lost faith in Him, but strangely, very strangely, He had not lost faith in her.

Christ seemed to take her by the hand and conduct her step by step out of the valley of the shadow, until she stood upon a plain of faith she had never known before. Her soul knew the exaltation akin to standing on some lofty mountain where one catches one's breath at the sight below and the sense of the rarefied atmosphere around.

She now recognized that the death of her brother had precipitated a spiritual conflict, because it involved the honor of the Master.

It dawned upon her slowly that she was supremely the subject of the test, and that it was an honor to have been trusted to face such a fiery trial. The pain of it all still remained like wreckage after a stormy night, but a new light was dawning.

Christ came to the tomb of Lazarus. He stood alone amidst an atmosphere of unbelief; for, after all, who had ever raised the dead? But if there was a kindred soul who dared believe, it was the woman whose faith had been shattered and restored.

The Lord was moving into the deeper shadows of Calvary when He called at their home for the last time.

THE ANOINTING

That supper which Martha prepared must have been one of the happiest occasions of their lives. There would be the disciples present and they were good company. The home circle was complete, for Lazarus, who had been dead, was sitting at the table with them—what a thrill! And then there was the Master himself.

It was a custom of Eastern hospitality to anoint the head and feet of guests. We can believe that this courtesy would not have been overlooked. But during the course of the evening Mary went further; she came and anointed Jesus with a box of costly ointment. It was ointment she may well have been keeping in anticipation of her wedding day. This she poured upon her Lord.

Jesus accepted this loving act, but He also perceived the motive which inspired it, and said, "She hath anointed my body for the burial." He went further and said that because of this act Mary's name should be mentioned wherever the gospel should be preached. Why was it that Christ immortalized Mary? Was it that He gave preference to a reticent, devotional character in contrast to the practical, strong personality of Martha? No such contrast exists. Was it that He was moved over a generous act? No. Then what was it that Christ had to recognize and honor?

When Mary, in her deep sorrow, had learned that Jesus still loved her despite her bitterness, her love for the Master had been born afresh, and with that love had come faith.

When the corrupt body of her brother Lazarus had come forth from

the tomb, animated with new life and inspired by the words of Jesus, her faith had been forever established.

When Jesus spoke of coming events, the Cross and His death, she was inspired to believe that He would rise again as her brother had done. She saw His greatest triumph coming out of His seemingly greatest defeat. The tremendous experience through which she had just passed had performed a quickening and an illuminating work of grace in her own soul. She was now able to sense the nature of coming events, the isolation, the suffering, and the ultimate triumph which the Lord was about to experience. It was her desire to convey to her Lord and Master that she had begun to understand what He was about to experience, and she did so by anointing His body beforehand for the burial. She believed that when He died He would not require to be anointed and embalmed because He would rise again.

When Christ was placed in the tomb a few short days hence, loving friends came to embalm Him and they came early to the sepulcher. There were Mary Magdalene, Mary the mother of James, and Salome, but not Mary of Bethany. She had already anointed her Lord.

Christ valued the spiritual insight and faith He found in Mary of Bethany above all else. She had clearly grasped the truth that He was immortal, living in the power of an endless life, and that that was why He had been able to impart life to her brother.

Because the revelation of Christ's immortality was understood by this frail woman she became immortal. It was this message that all men needed to know. It was an essential part of the gospel; in the telling of it her name would ever be mentioned, and so Mary became immortal too.

Prayer Meeting Talks from The Epistle of James

By John W. Cochran*

THE MATERIAL presented herein represents the basis for discussions in the prayer meeting. After a brief introductory talk, the writer asked leading questions designed to provoke thought and discussion. For example, after the exposition of verse six on "The Waverer," the following questions were used: "What is the difficulty of wavering?" "Who is the double-minded man?" and "What is the advantage of an unwavering mind?"

I. THE WAVERING MAN (Jas. 1:5-8)

In the verses we have before us James sets forth the "wavering man" and his difficulty. All men are driven sooner or later to recognize their lack of wisdom. We are here admonished not only to ask, but to ask without wavering. Let a man ask without wavering in his faith that God will hear him; let him ask with such a singular intensity of purpose that God doesn't wonder whether he wants what he is asking for; and let him ask according to God's will, so that God can answer him.

The old adage, "He who hesitates is lost," has its scriptural parallel in verse six where James says, "For he that wavereth is like a wave of the sea, driven with the wind and tossed." The soul is like a sea, calm, un-

troubled, at rest, until the winds of doubt begin to blow. Then the soul begins to be tossed. Now it rises up in hope, again it sinks down in despair, driven and agitated by doubt. Sometimes it is partially paralyzed, sometimes wholly, but always restless. It is the soul's inclination to doubt that develops this wavering. Who has not in a moment of "indecision" stepped first to one side of the walk and then to the other, endeavoring to dodge another whom he was meeting? And after several attempts, finally collided!

It is just here that James insists that the double-minded man (v. 8) lacks stability. That instability is the result of his uncertainty as to which way he wants to go. He has two minds that are in conflict, a mind to serve God and a mind to serve self. There are two directions for his energy and enthusiasm. Having been born again, he wants to serve God; but not having been cleansed from carnality, he wants to serve self. This conflict, developed as a result of a division of his love and loyalty, causes the agitation of soul which James pictures here.

The effects of wavering are obvious. It hinders our prayer life, as seen in verse seven. It is a bad influence on our influence. The unstable man is hard to locate. Today he is "for it," while tomorrow he may be "agin it." He is too easily influenced by outside circumstances because of an inward

instability. Moreover, the waverer is a source of division for the simple reason that he cannot make up his mind, or having made it up, cannot keep it that way. When the gales of doubt begin to blow upon his soul, the disturbance is not only inward, but often outward. Here, in the wave driven with the wind we find an internal restlessness, a moiling and boiling along. Now the wave is not only disturbed inwardly, but when driven against the wharves and cottages along the shore, becomes outwardly a disturber. So with the double-minded man; he is disturbed, and therefore a disturber.

It only remains to suggest that the cure for this double-mindedness is to be found in the cleansing, purging, fiery baptism of the Holy Spirit. Man's will is conformed to the will of God and his long-divided heart is fixed on Christ. He has less trouble, and therefore is less trouble. Knowing that it is smart to be peaceable, he has asked of God and found a satisfying relationship wherein it is possible to be peaceable.

II. THE UNWAVERING MAN (Jas. 1:9-12)

Having considered the wavering man and the cure for his difficulty, James proceeds to give us a contrast to the waverer when he says, "Let the brother of low degree rejoice in that he is exalted." For practical purposes we may consider this "brother of low degree" a man who, if not actually destitute, is at least a man of modest means. He may be a street sweeper, a ditch digger, or even the dog catcher, and yet have a heavenly dignity born of the conscious knowledge that he is a child of God. Knowing that he has been digged out of the miry clay, that he has been redeemed, and his sin-stained soul has been cleansed, James says, "Let him rejoice." His "exalta-

tion" is more inward than outward for now. However, there is often an outward "lifting up" to be seen when the soul who has wallowed in the filth and mire of sin cleans up, straightens up, and by the grace of God brightens up. His inward exaltation, no small thing in itself, will be revealed outwardly in that day when he shall stand before the King, and then it will know no bounds.

But by way of further illustration, James turns to the rich man with the suggestion that he rejoice "in that he is made low" (v. 10). Not that he has become poor, as we normally understand the term, but that his exalted opinion of himself has been readjusted, and his fierce pride in his riches has undergone a radical change. Now he recognizes all men as brethren, and his wealth is held as a trust from the Lord. Let him rejoice in his new-found peace and purpose.

Then in verse twelve we read, "Blessed is the man that endureth temptation." Here James seems to suggest that the "poor man" of verse nine was subjected to temptation. While we are not told the details of the trials, we may safely assume that they were like those which a man in similar circumstances today must meet. Since a man of limited means is not able to give "substantial" offerings, he is tempted to give none. Or, he may be tempted to believe that his efforts do not count, that he is really not needed much anyhow. Of course, the suggestion of the evil one is not that he should cease all his effort and activity at once, but that his consistent loyalty is not necessary. But this "brother of low degree" resists the temptation to waver, even as does the "rich man" of verse ten.

To the rich man the temptation to waver comes just as strong, but from another quarter. He intends to trust God, to be faithful, to be Christlike,

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and to maintain the terms of his consecration. But being so comfortably situated, he is strongly tempted to take it easy, to be self-sufficient, to let others carry the principal burdens. Oh, sure, he'll always be ready to "advise" others about how to do the Lord's work in a "businesslike" manner, but his time is limited, so that "advice" would be about the extent of his service. No, not this rich man, for he is not the "waverer" of verse six. Whether the waverer was rich or poor we are not told. It really does not matter, for under either circumstance he couldn't take it. The pressure was too great. But these men of verses nine and ten could and would endure. Nor was theirs an attitude of "groan and bear it." But rather, their endurance had the New Testament quality of rejoicing 'mid storms and clouds and trials.

And finally, James says, "For when he is tried, he shall receive the crown of life which the Lord hath promised to them that fear him." Here it is plainly suggested that in the proving process this man is approved. He stood the test. He is what he seems. He has demonstrated that he will carry through the implications of his consecration.

III. THE WONDERING MAN (Jas. 1:13-17)

The man who endures demonstrates by his life that he will not waver. But now in verse thirteen, Satan shifts his attack from an effort to make men waver to a subtle effort to make them wonder and, from the questionings that arise in their hearts, to accuse God falsely. James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Since temptation is "a solicitation to evil," it is obvious that God would not tempt any man. There is a fundamental difference between

tempting and testing. Temptation is offered with the evil hope that the tempted one will enter into the snare. On the other hand, testing is a process designed to prove one's quality, offered with the hope that the tested one will be approved.

Abraham's trial of obedience and faith is an example of testing. It appears that God would test Abraham's obedience and faith in the face of seeming contradictions. Of God's promise to bless him through Isaac, Abraham was sure. That God was now requiring the sacrifice of this child of promise was equally certain. Could Abraham obey now and still retain an unwavering faith in the promises of God? That was a test for all heaven to stand to witness. The adversary of Abraham's soul was there to raise questions in his mind and heart. How could God get His business that mixed up? He would tempt Abraham to disbelieve or disobey and blame the result on God. James recognized this kind of difficulty, and says, "Let no man say when he is tempted, I am tempted of God . . . but every man is tempted when he is drawn away of his own lust, and enticed." This drawing away process, of which James speaks is closely akin to the catching of fish with lures. The attention of the fish is captured before he is finally caught. The tempted man's attention is captured through his desires. His thought is turned and, having turned his attention, he is enticed, or drawn along further by the alluring prospect of self-gratification. He is drawn out of his normal self-control. "Then when lust hath conceived, it bringeth forth sin" (v. 15). The force of *then* here is not to be overlooked. It implies that the attention of the tempted one was more than momentary. Over a period of time the flirtation went on, arousing desire, breaking down self-control, enlisting

the will, until surrender became a logical certainty. His will is caught, and he is drawn by his own volition into the immoral connection. Being thus entangled in sin, do not let him ask, "Why did God allow this to happen to me?" No man has to listen to the siren's song. Nor is the siren's song more beautiful than the heavenly strain from glory-land over the sea.

Therefore we read, "Do not err, my beloved brethren" (v. 16). Don't kid yourselves. The enticements and allurements to sin did not come from God. But "every good gift and every

perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (v. 17). The solicitations to evil are not from God. James would have us recognize that that which is worth having comes from God, and only that which is from above is worth having; and all that comes from the Father of lights is worth having. So that to the man whose heart is conditioned to hear the heavenly strain, the siren's call of the world is not only unworthy but unwelcome.

He Denied the Virgin Birth

By J. Kenneth Grider*

IT WAS TIME for New Testament Theology, in the divinity school of a large university. About forty of us filed into the classroom and awaited the regularly dramatic entrance of the professor, a portrayal of dignity in his flowing black robe. The custodian, himself always robed also, eying his watch, rang his bell at the appropriate time. And the professor confidently entered the classroom from his adjoining office.

Young and aggressive, and extremely liberal, but one of the most scholarly of all the lecturers in the school, the professor made a point-by-point attack upon the doctrine that Jesus Christ was born of a virgin. Liberal teachers generally undercut time-honored beliefs more by implication than by direct refutation. But this instructor made a brazen, frontal attack, a head-on rejection. He gave five arguments

against the Virgin Birth. They are mentioned here for two related reasons: first, to show their unsubstantial character; and second, as an example of the fact that the Christian need never think that modernistic denials have all but undermined orthodox faith.

THE ARGUMENT OF SILENCE

The professor's first argument against the Virgin Birth was based on the silence of some New Testament writers. Until recently it was popular, in the field of New Testament theology, to go along with E. F. Scott and others, who were teaching the liberal view that there are some seven religions in the New Testament, each at least somewhat opposed to the others. Now, however, liberal New Testament scholarship is moving away from that position, so that in vogue today is the view that the New Testam-

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ment—even the entire Bible—is a unity. On the basis of that earlier theory of many liberals, the fact that only Matthew and Luke explicitly teach the Virgin Birth is not sufficient New Testament support for it. At the present time, however, when even liberal scholarship is supporting the view that the New Testament is a unity, this argument from the silence of most New Testament writers is not so strong as it previously was; for even liberals do not now generally understand that it is needful, in support of a doctrine, for all or even a majority of the writers to teach it by explicit statement. Since conservatives have always believed that the same Holy Spirit inspired the inerrant New Testament originals, we have never understood that there is any essential disagreement among the writers. We have always taught, therefore, what is the present trend even among the liberals: that it is sufficient if only one New Testament writer affirms a truth.

But not only do Matthew (1:18-25) and Luke (1:26-35) affirm the doctrine; other writers, as John, Paul, and the author of Hebrews, in teaching the full deity of Christ, teach what is incongruous with the theory of a normal birth. And Paul teaches the Virgin Birth by implication, referring only to the mother and not to Joseph, when he says, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law . . ." (Gal. 4:4).

THE ARGUMENT OF LINEAGE

The professor's second argument was that Matthew must have thought Joseph the actual father since that writer traces the lineage to Joseph. One must admit that there is, here, at least an indication that Joseph was significant in the birth of Christ; but Matthew could not have meant to

teach that Joseph was the real father since, immediately after he had finished the genealogy, he makes it amply plain that Joseph was not the father. He says, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. 1:18). He also asserts, quoting Isa. 7:14, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22-23). And he adds, "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not until she had brought forth her firstborn son: and he called his name Jesus" (Matt. 1:24-25).

THE ARGUMENT OF REFERENCE

The lecturer's third argument was based on Mary's reference to Joseph as Jesus' father. Having come back to Jerusalem, and having found Jesus in the Temple, she said to Him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing" (Luke 2:48). For two or three reasons, this seems to be an accommodated use of the term father. First, because that would be the likely term by which she would designate Joseph. How else would she refer to him? Surely she would not say, "Thy foster father . . ." or, "Thy step-father . . ." We today certainly would not, in a similar circumstance. Nor would she have referred to Joseph as her husband, or as the carpenter with whom they lived. Second, it appears that Jesus knew Joseph was not His actual father, yet noticed that he had been so designated; for Jesus im-

mediately switches the object of reference and, in the next verse of the account, calls God His Father. He says, ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.) Third, if Joseph was the actual father, why is he not given a significant place in the records of Christ's life since the father, and not the mother, was the important person in the Jewish mind? If Joseph was living during Jesus' public ministry, no writer was inspired to give him any mention whatever. If Joseph died during Jesus' life, the event was not of sufficient importance to be recorded. Yet much is said about Mary during the Lord's public ministry and at His death.

THE ARGUMENT OF KINSHIP

The professor's fourth argument was based upon the assumption that Mary did not try to stop Jesus' brothers from trying to dissuade Him from continuing with His ministry as He thought best. The "feast of tabernacles was at hand" (John 7:2), and Jesus' brothers, who actually did not believe in Him, (John 7:5), wanted Him to go from Galilee into Judea, and there perform miracles openly, so He could show himself to the world (John 7:4). Jesus refused to comply with their wishes, saying, "My time is not yet come . . ." (John 7:6). The account does not say that Mary was present during the discussion between Jesus and His brethren, and the incident seems only to be mentioned by John. But the professor assumes that Mary was present, and that if she had known Him to be of miraculous birth she would have been sure that He knew best, and would have dissuaded her other sons from trying to influence His ministry. One thinks that if Mary was present at this time, she did not try to keep His brethren from influencing Him for the very reason that

she knew He was of miraculous birth and that they therefore could not deter Him from fulfilling His mission.

THE ARGUMENT OF WORD MEANING

The professor's fifth argument against the doctrine of the Virgin Birth of Christ was based on his view that the Hebrew and Greek words, in Isa. 7:14 and Matt. 1:23 and Luke 1:27, translated "virgin" in almost all English versions and translations, should be rendered as "young woman." He would therefore translate the controversial word in Isa. 7:14 as does the R.S.V. and not as do the English versions in general, and he would render Matt. 1:23 and Luke 1:27 as "young woman," whereas even the R.S.V. translates these passages by the use of "virgin."

Since the R.S.V. translators have rendered the Hebrew 'almah, in Isa. 7:14, as "young woman," causing so much adverse reaction, it might be fitting to study this fifth argument of the professor in some detail.

The common Hebrew word for virgin is *bethulah*. But *'almah*, occurring seven times in the Hebrew Old Testament,¹ is the word found in Isa. 7:14. That verse, in the Authorized Version, reads: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The Authorized Version, the Revised Version, the American Standard Version, and many other translations in English as well as in other languages, render the *'almah* of this verse as "virgin."

There are six other appearances of *'almah* in the Old Testament. The R.S.V. translators render four of them as "maiden," one as "girl," and one as

¹Gen. 24:43; Exod. 2:0; Ps. 68:25; Prov. 30:19; Song of Sol. 1:3 and 6:8.

"young woman." Since in these passages *'almah* is translated as "maiden" and "girl," both of which words are more nearly synonymous with "virgin," why could not *'almah* in Isa. 7:14 have been translated with the use of "virgin," or with a synonym of this word?

But the Greek word *parthenos*, in Matt. 1:23 and Luke 1:27, they are forced to translate as "virgin" because of the clear meaning of *parthenos* and because of the contexts of these two verses—which contexts certainly teach the virginity of Mary. The question remains, then, that if the R.S.V. translators were forced to render the New Testament *parthenos* as "virgin," and if they could have rendered *'almah* as either "maiden" or "young woman," why were they not swayed by the New Testament evidence when they selected a rendering for Isa. 7:14?

The answer of course is that *'almah*, in Isa. 7:14, apparently refers to Isaiah's wife, who was to bear him a son. From the larger setting, in which this verse figures, there are some statements which, it must be admitted, make it appear that the son was soon to be born, and there are some statements which, taken by themselves, make it seem that that *'almah* might be Isaiah's wife. But the prophets were frequently caught up by the Holy Spirit, making predictive statements about the distant future. Sometimes they perhaps did not have a full understanding of the meaning of these predictions and sometimes they occurred as a part of temporal declarations which were not predictive. Added to this is the fact that, according to Isa. 7:14, the son was to be called "Immanuel," which means "God with us"—a rather high-classed name for a prophet's son. More than this, the birth was to be a miracle. The first part of Isa. 7:14 reads, "Therefore the

Lord himself shall give you a sign; Behold, a virgin shall conceive . . ." The word translated "sign" may be rendered "miracle"—yet the birth of a son to a prophet's wife would not have been so extraordinary. Further, a definite article precedes *'almah* in Isa. 7:14, so that a certain *'almah*, a unique one, is implied—the *'almah*.

For these reasons, at least, this writer feels we are justified in disagreeing with the interpretation that the professor offered. Word meaning certainly does not wholly support the liberal theologians at this point.

WHAT IT MEANS TO US

Perhaps we should have accepted this refutation. To us our Lord would then have been only fully human, but not Deity. And although we could have thought of Him as having received His peculiar authority and His power to work miracles because of an anointing of the Father, and an adoption as God's Son, at His baptism, we could not still believe in His sinlessness; first, because He would have been affected by original sin through being born the normal way; and second, because, as only human, He would have committed overt acts of sin, as all ordinary men have done—if not after His adoption at baptism, then surely before that experience—for He was thirty at the time. Moreover, He could not have died in order to provide for our redemption; for, as sinful, He would have deserved death, and as a mere man there would not have inhered in Him any merit whereby He could die on our behalf. At least, if we young preachers should have accepted the professor's denial—and some did—we could still have called ourselves Christians, although we would have been anti-Christian naturalists, because those who deny the Virgin Birth of Christ nevertheless maintain that cherished name.

III. Pastor's Influence in Molding Church Personality

By Leo D. Steininger*

As we have seen in the two previous articles, the local church does have a personality. There are reasons for this. But certainly no factor of the past or present has more bearing upon the personality of the local church than does the present pastoral leadership. Under normal circumstances the church will follow the views and the methods of their leader. The pastor cannot deny responsibility toward the actions and reactions of the church which he serves. The pastor leads his church socially, emotionally, and spiritually. While the church may not follow all of his admonitions and examples, they will reflect his leadership.

PEOPLE ARE HUMAN!

The pastor must be sensitive to the presence of visitors in the congregation and alert his people to the need of social grace. If the people are not readily cordial to visitors, then the pastor should suggest they do so and delegate some with special responsibility. The special courtesies of successful enterprises such as large clothing stores and modern airlines indicate the value of friendliness in dealing with people. None can imagine an aggressive automobile salesman saying, "Well, if a man wants to buy a car badly enough he will wait until I am ready to talk to him. He will come again if he is not kindly received today." The commodity in which the church deals is of great

value. Hence, it should make a difference how the church people approach the visitor or how they speak to or deal with one another.

The pastor, in the midst of his business and promotional responsibilities, must always remember that his people look at themselves as a part of the social group rather than as part of a business concern. Based upon Christian love, the social atmosphere of the church must be kept congenial. Where this is missing, even stable Christians find reasons for becoming restless and dissatisfied. There is no closer fellowship than that found in an old-fashioned prayer meeting where Christian experiences are shared and hearts are melted together in times of prayer. And this kind of fellowship cannot be dispensed with or replaced by any other type of fellowship. This warm spirit will be attractive to the outsider who is accustomed to the coldness of the world. But on the other hand, some men and women in the world will be attracted first by a warmth of friendliness in everyday contacts. Here in the congenial atmosphere of a home, not so foreign to what he knows, the stranger is won to the church people, a necessary step usually to being won to the Lord. The pastor is the key! He is responsible for the social nature of the church.

CHANGES CAN BE MADE

Time and patience are required to change the emotional responses of a church, yet the pastor should not de-

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spair if changes do not come readily. If a church is to be effective, it must first be responsive to the Christian message. It is true that the general spiritual tone of the church may be reflected in the degree of responsiveness reflected, but not necessarily so. It is necessary for pastors in some places to encourage a responsiveness. And, of course, if there is a tendency to extremes, the pastor should discourage. He is the key.

General participation in a service develops responsiveness. Singing together, standing together, bowing together in prayer, giving publicly, and even quiet times of meditation are acts of participation which aid general responsiveness in a congregation. In fact, worship is the center of the church. No better method can be used to bring about emotional responses than to bring about effective worship. The Church of the Nazarene is generally characterized by its informal mode of worship. This does not mean that the services of the church are carelessly planned. It means that the moving of the Spirit of God upon the hearts of worshipers has precedence over form. This is brought about by giving direct attention to the object of worship rather than to the manner of worship. Through praise and adoration to God and by encouragement and comfort, a positive attitude of obedience to God is created in the minds of the worshipers.

Certain other aids are effective in developing a spiritual alertness in a service. Audible response by at least a few in a service tends to keep the attention of the congregation centered upon the purpose of the worship service. It may be a representative expression of the feeling of the whole group and as such contribute to the worship of the group. Occasionally there have been audible responses in

a service that have been distracting rather than contributive, but these exceptions should not govern the rule. The pastor could well encourage those whose audible responses are a blessing and not give this phase of worship over to those who create a negative reaction. We must not cease to encourage this phase of worship because of a few who might mistreat the privilege.

THE SPIRITUAL LEADER

It seems trite to repeat that the pastor is the spiritual leader of the church. Yet this important fact should not be overlooked. The spiritual awareness of the pastor is met by response in the hearts of the spiritually discerning. In time the spiritually blind are made to see light and the spiritually rebellious are humbled to receptivity. Here, again, time is an important factor and patience is required.

No pastor should complain about the low spiritual level of the church he is called to serve, for that is the purpose for his being there—to lead the church higher spiritually. In some circumstances he needs to be reminded that the darker the darkness, the easier the light will be distinguished. "It is better to light a light than to curse the darkness."

Spirituality is manifest in humility and sincerity. Simplicity of dress and absence of make-up and jewelry exemplify the virtues of the "meek and quiet spirit, which is in the sight of God of great price." While outward appearance and inward spirit are not identical they are compatible. Conversely, outward adorning is inconsistent with the "ornament of a meek and quiet spirit" and thus should be shunned. Again, the church is known by its standards and by its people, and the "personality of the church"

preaches more loudly than the minister in the pulpit.

Spirituality should be a qualification for all laymen whose leadership in the church influences the standards of spirituality in the church. The board members represent the vision of the church. The ushers represent the hospitality of the church. The choir, the music director, and the pianist represent the devotion of the church. The janitor represents the Christian pride of the church. The

Sunday-school superintendent represents the organizational leadership of the church. The youth leader represents the pattern for the future. The missionary society president represents the concern of the church for others. While we should not set standards for the visitors who attend our services and thus drive them away, it is all-important that leaders exemplify qualities pertaining to their office. The pastor has a responsibility to the lay leadership of his church. Here is a place his strength is tested.

The Trials of Brother Mud

May His Tribe Diminish

By Paul Martin*

BROTHER MUD is a well-trained minister. Often through the years of his preparation he heard it said, "If you do this or that, your name will be Mud." He did it—and his name is Mud. I never have doubted his personal experience. He is a man of prayer, devotion, and study. But some say he lacks the sense of the fitness of things. Others have been heard to remark, "He belongs to the Foot-in-Mouth Society." But really, his mistakes of head, his foolish blundering, his careless preparation, and his forgetfulness are things he can do something about. It is to discourage his tribe and cut off his descendants that I break the silence of years to tell you about him.

Brother Mud's trials of affliction are not trails of accomplishment, be-

cause his "I" is in the wrong place. He is not carnally egotistical . . . he is just a little arrogant and ignorant. If he really knew it, he would be the first to don sackcloth and sit in ashes. But whether or not he would apologize is another question—unanswered.

Rev. O. O. Mud is an expert on church building, even though he drives the drill clear through the door and splits the opposite panel. He is a real estate authority; he does not need the advice of the realtor on the board. He is a finance genius and can see that an offering just before the college service will keep "our money at home." He loves people . . . and calls Brother Kettle, "Brother Pot" every time he mentions him. He is a specialist in church air conditioning and embarrasses the ushers with platform suggestions. This is the sad story of Brother Mud.

*Evangelist.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

It's New

A *Portrait of a Soul*, No. 1053, is the new salvation leaflet prepared by the Crusade for Souls Commission for use in literature distribution and visitation evangelism. It is an attractive four-page, two-color tract with a gripping message. It will succeed the leaflet *What About My Life?* in all visitation evangelism kits for community enrollment. Order an ample supply now for your tract box—45c for 100, \$3.50 for 1,000—from the Nazarene Publishing House.

CRUSADE ECHOES

Visitation Wins a Young Man!

By Oscar F. Reed

GEORGE was far from God the Saturday afternoon my young people were visiting the housing project. He had not darkened the door of a church for months, was experiencing difficult days with his family and job. Everything seemed to be going against him.

When Bill invited him to church there was a halfhearted promise, but that promise was supported the next Sunday morning by the interest of Ray, who picked them up in the church bus.

It seemed as though the church would never touch George for God. Several revivals passed, but he would

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not confess Christ at an altar of prayer.

I called George by telephone one Sunday afternoon and invited him to the study. It wasn't five minutes before pastor and repentant sinner were on their knees asking for God's mercy, and weeping through to victory.

The next week Mrs. Reed and I knelt by the sofa of his home, and God gloriously converted his wife. Why? "My husband has been different since the day he was saved," she said! Salvation makes that difference.

The family united with the church not many weeks later, and became an integral part of the Christian fellowship. Who won them? Yes, it was a young man who took time to call on Saturday afternoon!

The Crusade pays big dividends!

HOW WE DID IT

A Saturday School

A Presbyterian church in Iowa faced the need for additional time for religious instruction beyond the one hour per week spent in Sunday school and the two weeks of vacation Bible school during the summer. Someone suggested trying a Saturday school. Without any precedents to guide them, a Saturday school for ten consecutive Saturdays during the fall was held, with sessions from 9:00 to 11:45 a.m. Children from the first through the

eighth grades attended. The majority of the teaching staff was recruited from the parents and was an entirely different group from the regular Sunday-school teachers. A closing program similar to that used in vacation Bible schools was a huge success.

In the course of this experiment many problems were encountered, but the venture was so successful that plans were made for another one the following fall. The school was financed with voluntary contributions, but its success has convinced the church board that funds should be provided in the regular church budget if necessary. The Sunday school traces a substantial increase in attendance directly to the Saturday school.

A PASTOR ASKS

QUESTION: How do you use visitation evangelism in a rural community where everyone knows everybody else?

ANSWER: This question is often asked. Some say the books are just written for a city church; and then someone else says that rural people are no different from city people, so why do they need different techniques? Perhaps these suggestions for adaptation will help:

1. *Map the area.* Secure or make a map of your area—usually five miles in all directions. Mark off into smaller areas by sections, roads, postal routes, valleys, or hills. It may be possible to locate each house within each area.

2. *Enroll the area.* If you and some of your laymen know everyone in the community, you can do this in your office, lining up every unchurched home. However, you will probably

find more homes you don't know about than you thought, requiring an actual enrollment. Remember that there are two principal purposes in a community enrollment. One is to find the unchurched, and the other is to make friends for your church. Both of these are important. Adapt the conversation to your situation. For example, the opening question may be worded something like this: "Good afternoon, Mrs. Green. I am out today in the interest of our Sunday school. Do you know of a boy or a girl in this neighborhood who does not attend Sunday school?"

3. *Follow up.* One pastor of a small (850 pop.) community said that knowing everyone was an advantage because the members already knew the prospects. The calling on prospects by laymen they knew was much more effective than the calling of the pastor, whom they took for granted. Yet the laymen in his church had never really invited these "outsiders" because they didn't realize they would be interested in coming. Unless we do actively follow up we fail to realize on our potentialities.

The Morning Watch

He that wishes to enjoy religion will seek a place of secret prayer in the morning. If that is omitted, all will go wrong—our piety will wither, the world will fill our thoughts, temptations will be strong, and through the day we shall find it impossible to raise our feelings to a proper state of devotion. The religious enjoyment through the day will be according to the state of heart in the morning, and can, therefore, be measured by our faithfulness in early secret prayer.—Albert Barnes.

March, 1955

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Gleanings from the Greek New Testament

By Ralph Earle*

Galatians 5:13-26

LIBERTY OR LICENSE?

THIS IS a day when we hear much talk about "freedom." It is one of the most precious possessions of mankind. But many people think that liberty means license to do as they please. A man may say, "I have an operator's license; therefore I can drive my car any way I want to." But he will soon find that his "liberty" is definitely circumscribed by two things: traffic regulations and traffic conditions. All of life has its laws. If we disobey them, we pay the penalty.

The Greek word for "liberty" (v. 13) is *eleutheria*. It is used especially in the New Testament times of the freeing of slaves. Paul says that the Christian is not to use his new freedom "for an occasion to the flesh," or, "as an opportunity for the flesh"—"but by love serve one another."

True liberty is governed by love. But too often license is dominated by lust instead of taking our freedom as an opportunity for loving service to others. It is freedom to do right, which the Christian enjoys and which the one who is shackled by sin does not have.

"FLESH"—PHYSICAL OR MORAL?

The term "flesh" (*sarks*) has been used in a physical sense thus far in this Epistle. But in the fifth chapter it is employed with an ethical mean-

ing, indicating that it is the part of man's nature which seduces to sin, which is often called the carnal nature. Paul uses the term in both senses frequently. One of the important problems in the exegesis of his Epistles is that of deciding which meaning the word *sarks* has in any particular passage. In this chapter it appears to have primary reference to the carnal self, or the sinful nature within. It is noticeable that in the "works of the flesh" enumerated in verses 19-21 we find not only sins related to the physical body but also wrong attitudes of the spirit. In fact, all nine mentioned in verse 20 are of the latter type. So it is obvious that "flesh" is not synonymous with "physical body," as many have contended.

HOLY SPIRIT OR HUMAN SPIRIT?

In verses 16-18, we run into one of the problems of translation that are inevitable in handling the Greek text. Sometimes when a dispute arises about the meaning of a passage we are asked, "What does the Greek say?" Unfortunately, the difficulty cannot always be resolved that easily, though many times it can. The facts are that in some cases the Greek may with equal accuracy be translated two or more different ways, resulting in different meanings for the passage. Sometimes, however, the essential meaning is not basically affected by the alternative translations.

The problem in this passage relates

to the word spirit. In verses 16 and 18 the Greek word *pneuma* occurs twice without the article. In verse 17 it is found twice with the article. The question is: Are we going to spell it with a capital S and thus refer it to the Holy Spirit, or are we going to spell it with a small s and refer it to the human spirit? Such distinctions are not indicated in ancient Greek. So the problem becomes one of interpretation. We have to decide how we are going to interpret *pneuma* before we can write our translation in English! Incidentally, this ought to give pause to those who sharply criticize all "interpretative translations." A certain amount of interpretation is inevitable in translating the Greek New Testament into English.

Since the article occurs in verse 17, it is rather clear that the translation here is "the Spirit." But in verses 16 and 18, where *pneuma* is found without the definite article, (there is no indefinite article in Greek corresponding to our "a" or "an"), the matter is more difficult.

The division of opinion is not along theological lines. One of the most conservative commentators of our generation, Lenski, argues strongly that *pneuma* here refers to the human spirit. On the other hand, Burton, who is rather liberal, is equally emphatic in insisting that the reference is to the Holy Spirit. How are we to decide? Perhaps the answer lies partly in the fact that the human spirit is in a sense dead apart from the Holy Spirit. Hence, a spiritual life and a Spirit-led life mean the same thing. So, although the difficulty of translation here is an insoluble problem, the essential interpretation of the passage is the same whichever way we translate it. The only way to avoid fulfilling fleshly desire is to keep walking in the Spirit, or in the

realm of spirit rather than in that of flesh.

The Holy Spirit comes in His fullness to cleanse our hearts from all sin, the carnal nature. But the only way we can keep clean is to keep filled with the Spirit. The only way we can keep sanctified is to let the Holy Spirit dwell in our hearts unhindered.

DESIRE OR LUST?

The word "lust" is found many times in the King James Version. In most of the recent translations this is changed to "desire." Why?

The facts of the case are that "lust" is too strong a rendering for the noun *epithumia* and the verb *epithumeo*. These words properly refer to desire of any kind, whether good or bad. That is the usage of classical Greek writers and even of the Septuagint translation of the Old Testament (made about 200 B.C.). Not only so, but we find the same spread of meaning in the New Testament, where only the context can indicate whether the desire is good or evil.

Of its use in verses 16 and 17 Burton (ICC) has this to say: "It is clearly without moral colour in the present passage." The best English translation is "desire."

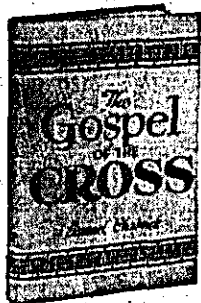
This ought to be obvious to even the casual reader. For according to the King James Version the Holy Spirit "lusteth" (v. 17). No one with an ounce of reverence in his being would accuse the Holy Spirit of lusting, in the modern sense of that word. It is clear that the term "lust" is not a correct translation for us today, however satisfactory it may have been three hundred years ago. It would be sheer slander to accuse a good person of "lusting"; why then should we use such language about the Holy Spirit? The Spirit of God is unalterably opposed to the carnal mind with strong desire, and that is what this passage states.

March, 1955

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*Professor, Nazarene Theological Seminary.

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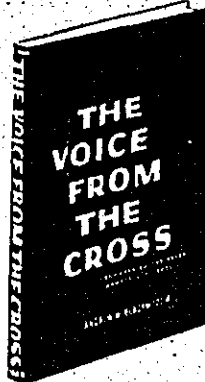
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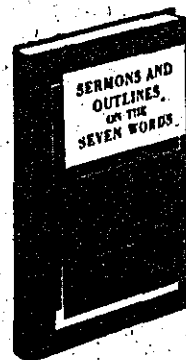
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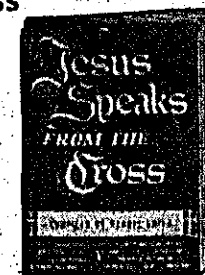


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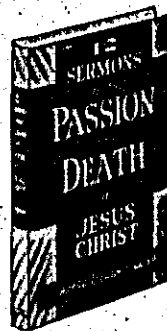
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The Preacher's Magazine

March, 1955

(121) 25

"QUEEN OF THE PARSONAGE"

Your Best Foot

By Mrs. John Riley*

A TAPE MEASURE and a tape recorder do not reveal everything. What is noticed first about the minister's lady? Is it her clothes or her carriage or her smile? A big hat does not make a lasting impression unless there is something special under the hat. Animation depends upon heart and interest, and animation makes the appearance interesting.

Good health is a basis for good looks and good spirits. Eating, sleeping, and working with moderation will help one keep physically fit. There is no sparkle in a tired-out, washed-out person. A minister's wife needs to keep at her best to withstand the nervous strain of parsonage life. Few are able to play the role of Elizabeth Barrett Browning. Even moderate poor health is a drag on the spirits. Everyone should have a visit periodically to a good doctor. The best doctor in town is usually the cheapest in the long run. Little troubles are less expensive than big troubles, and neglected trouble grows. Tumors take about eight months to develop. I heard of a recent graduate, an earnest young wife, who has had a nervous breakdown. She loved souls and loved her husband's work, but somewhere along the way tensions have piled up to overwhelm her. Overwork and worry are a deadly combination. Too many jobs can be pushed on the lady in the parsonage.

*Nampa, Idaho.

Anyone may get sick or need to take a day off her feet. If she does not talk about it she will not be the subject of solicitation of the whole church. Today there are liver and iron for listlessness, calcium for twitching nerves, vitamins for pep, diet for overweight that affects the heart and feet, etc. A minister's wife needs to keep at her best for her husband's sake. He cannot be pastor and housekeeper and nurse. And the church folk want to tell their ills and ailments rather than listen to symptoms.

There are exceptions. I remember one young wife in a wheel chair who was a blessing to the whole church, and another young woman who had to spend long months in bed but whose cheerfulness inspired her husband and her family and all who came into her room.

Good health plus good grooming make an attractive appearance. Good grooming means to keep hair, hands, and clothes at their best, ready for any sudden invitation. A minister's wife with whom I was associated several days at a convention, and a woman who could afford good clothes, spoiled an expensive suit by the glint of a pin at the hem line. It is easy for heels and hems to tangle when kneeling, but a pin-up girl is not well-groomed. A fresh-scrubbed look, shining hair, and hands that would be at home playing the piano as well as in bleaching the clothes need to be

regular habits. The body should be kept beautiful, for it is the Lord's temple.

How does a minister's wife dress? Proverbs recommends "strength and honour" for "her clothing." I know she avoids extreme, extravagant, or showy clothes. (They are the most likely to go out of style.) Some members want her dressy and some want her plain, but the safe rule is to please her husband. Appropriate clothes are always in good taste. Ministers' wives are so much in the public eye they need to dress becomingly. It takes a knack to do it economically. The minister's wife does not want to lead the

fashion anyway, so end-of-season sales are a special boon, when good clothes and hats are sold at budget prices. But just as a pleasing voice is more important than facial features, so carriage is more important than clothes. Standing tall will perk up any dress. Making do and making over are good old New England traits. A woman who feels suitably dressed has enough confidence to forget herself.

Good health plus good grooming plus becoming dress focus a picture of a lady, natural, attractive, and at her best. The most important man says, "This is my wife." The church folk say with pride, "This is our minister's wife."

My Prayer for You

By Mrs. R. T. Williams, Sr.*

Our Father, we thank Thee for Thy presence in our hearts. We thank Thee for Thy Holy Spirit, the Comforter, and for the promise that He will abide with us. We thank Thee for all the great joys and opportunities that Thou dost grant us. Help us to be humble in mind and in spirit, that we may be taught of Thee. Take from our hearts everything that is unlike Thee.

Help us not to be content to give only the service that is expected of us. By precept and example may we practice the sound philosophy of "doing more than we have to do." Help us, Lord, to bestow the small but delightful courtesies, to perform those little acts of thoughtfulness, and express solicitude for the welfare and happiness of one another—the thousand and one little things we can do to make life better for others, and in the doing make life better and richer for ourselves. Help us to see that the "second mile" is always the grace and blessing mile, and so far as we do more than we must do, we add just that much to the fullness of our own lives.

O God, we thank Thee that Thou hast given us a share in the building of Thy kingdom. Grant that our daily tasks, our plans and purposes may be pleasing to Thee and in accordance with Thy will for us. Give us wisdom to know the power of Thy love and to be thankful. In Jesus' name we ask it. Amen!

*Bethany, Oklahoma.

God Used His Rough Hands

By Edward L. Dowd*

I WAS staying at a farm home while in a revival in the Willamette Valley last spring. The farmer and his wife had been natives to the area much of their lives. One hundred and seven acres of land near the Santiam River, together with forty-two head of sheep, four cows, two calves, and Jack, the dog, comprised the farm.

One morning after breakfast the lady of the house told me a fascinating story about her husband. Now past sixty-five years of age, he farms the land on which he was born. He buried his mother when a lad of thirteen years, his wife continued, and trudged to school six miles each day after milking several cows in the mornings.

"He had such a hunger to read and study that he would walk all that way even though he had morning milking, chores, and evening milking and chores. His father wasn't well, and Robert had much of the responsibility of the place." The glow of admiration was evident as she said: "The folks around here thought Robert should be a preacher, but he didn't. He would say, 'The Lord didn't call me to preach. There's too many preachers in the work now that aren't called by the Lord. I'm not going to do that.'"

"Well," she went on, "we got married, and had one of our three girls. It was after his folks had passed on. One day he was out in the field, and the Lord called him to preach. Right

out there in the field! He said, 'Lord, I can't do it. I don't have any education.' He just finished the eleventh grade. But he said the call was so strong he simply couldn't get away from it. So we tried to go away to Bible school, and did for a time. But with the children and all, we just couldn't finish.

"We pastored a church up in Canada, and then another one, a small one, not too far from here. Then we came back to the farm, and Robert would go out and preach for the places closer to home. But you know, God had a work for him to do." Waving her arms toward the hills to the southwest, she said: "The Lord had Robert go out into the back woods—'way back into the woods. That's where he would go and preach. He would study and read. Oh, how he would spend time reading and trying all week long to get a sermon! Sometimes it came, and sometimes not. Not a sermon in the whole Bible! We'd go to the back-hill church. Robert had the leading of the singing, and he still didn't have a sermon. But then when he would stand up to preach, the truth would come. The words of the Bible would just flow, and God never let him down.

"So you see, the Lord had a work for him to do. He didn't have much education. But those men back there in the woods would say: 'Brother, we didn't have any use for the preachers. The white-collar preachers would come here and try, but they didn't talk our language. Their hands were

smooth and soft. But you came here from your farm to preach. When you preached to us, you'd lift up your hands. We saw the rough lines and callouses on your hands, and the stains of work. We knew you were like us.' And after Robert would have a meeting, and some of those loggers would become saved, then the white-collar preachers could follow him in there. The men had different attitudes by then, of course.

"But you see how God used his rough hands?" she asked me, moving about the kitchen duties. "He didn't think there was any place for him. But the Lord used him up in those back hills."

Robert and his wife have three daughters. Two of the girls are wives of holiness preachers. The third girl has sponsorship of a fine group of teen-age young people in her local church. Robert and his wife are

alone now, and she commented on the fact in closing the conversation.

"Well, we don't mind. The Lord can have our girls. They aren't home now, any of them. But the Lord can have them. They are serving Him. That's what counts. Robert and I don't see them much now, but they are happy and doing the Lord's will."

While I was a guest in the home, Robert was on page 300 in Josephus (of all books). "Reading it through," he said briefly, as he pointed out some interesting material in the book. He supplies for preachers in the area now and then. I happened to see one of his outlines for a sermon, scribbled in a strong hand on the back side of a marketing report for cattle, sheep, and hogs. Though his outline may have lacked certain homiletical arrangement, I did not look at it without thinking to myself, God used those rough hands.

Solid Shot for Preachers*

A good hunter never wastes his ammunition on invisible game.

Take aim on your knees and you will bring down the game.

Hides are too full of holes to warrant skinning.

Change the tone of your voice if you would not become monotonous.

Do not "holler" so loud that you cannot be understood.

Avoid the stage whisper; the man on the back seat desires to hear what you say.

Do not spend most of the preaching hour making announcements.

Too many stale jokes render the sermon ineffective.

*Reprinted from "Preacher's Magazine," December, 1930.

March, 1955

It's doubtful if you are called to preach if you cannot find a text in the Bible.

Put the "fodder" for the sheep low enough down so they can reach it.

Do not aim to be a polished preacher, but a polished shaft.

Back up the truth you preach with a prayerful, unsoiled life.

Have no "pets"; they absorb too much of your time.

Patience, long-suffering, and gentleness should characterize your everyday life.

Do not talk much about your courage; the people will soon find out if you have any.

*Pastor, Newport, Oregon.

ONE MAN'S METHOD

I Call on Thousands Daily

By Wendell Wellman*

I CAN'T report them as pastoral calls, but through the miracle of television I visit with literally thousands of folks daily, Monday through Friday.

As I sit in a typical living room chair talking informally, or stand and sing one of the familiar gospel songs, I have the heartening knowledge that I am speaking and singing to more different persons than would come into my church over a period of many months.

This is not wishful dreaming. Television stations make a business of finding out how many sets are tuned to their particular channels at all hours of the day and night.

But now the inevitable question, Is this good? Could the time and energy expended be put to better use? Let me answer by asking some questions in return.

1. How else can a pastor make as many friends for himself and his church? In the stores, in restaurants, on trains and buses, in union meetings, and just walking along the street, the story is the same—folks smile, shake your hand, introduce themselves, and say, "I feel like I know you; you seem like a part of our family. We watch you every day." If making friends is important in a pastor's work—and who would doubt

that it is?—a television ministry can be one of our greatest allies.

2. How else can a pastor as effectively overcome prejudice against his church? The pastor of one of our new churches here in Atlanta told me that when his people knock on doors in their community they are often asked this question: "Is your church the same Nazarene church as the minister's who is on television?" When the callers reply in the affirmative, their pastor declares that they are welcomed cordially into the homes. Television will not take the place of visitation, but it will open many doors that otherwise would remain closed.

3. How else can a pastor reach as many folks who really need help—folks who seldom go to church? Here are a few examples:

a. He is a retired naval officer. He hadn't attended church for twenty years. He is an alcoholic. In his phone call he said, "I've watched you for several days, and I believe you can help me find God. Could you possibly come to see me?"

b. She was from Montreal, Canada. She was a Catholic, alone and friendless. She came to Atlanta to be married, only to find that her fiancé had shamefully deceived her. Heartbroken, she came to the parsonage seeking guidance. She said, "I happened to see you on television this

morning, and felt that you could help me find the answer."

c. She is the wife of a prominent Atlanta businessman. They are members of one of Atlanta's leading churches. Their home life is in danger of going on the rocks. She said: "I don't feel that I can go to my pastor with our problem. I've been watching you on television for some time, and I believe you can help us."

If your congregations are like mine,

they are composed all too often of the same faithful group. They do not afford many opportunities like the above. The television camera projects you squarely into the midst of human need.

A television program is not a panacea. It is not a substitute for hard work. It will not fill your pews with worshipers. But as a means of making new friends, overcoming prejudice, and touching needy lives, I have found it unsurpassed.

Free—a Weekly Column in the Local Newspaper

By C. B. McCaul*

I WANTED to get out a church paper—one of those mailed-out, weekly, newsy, bulletin affairs, but for financial reasons the plan bogged down. The next-best thing, I thought, would be to run a column in the local sheet. I was wrong. It turned out to be the first-best thing.

Our trade-area, as the highway sign says, has a population of about 10,000 friendly people and a few cranks. The only newspaper is distributed every Thursday, and does its best to serve a community of varied interests and ambitions.

The publisher let me know firsthand that he had to remain bipartisan. "I've got a family to support," he said, "and I can't afford to give you space to let people know how right you are and how wrong they are."

"All I ask," I pleaded as I prayed silently, "is space for our church news, a few harmless quips, and an anecdote or two of general interest. . . . And if you'll let me in, I'll do my best to round up a few subscriptions."

*Pastor, Granby, Missouri.

March, 1955

I know several of our folk who will want the paper just for the sake of the church column. . . . And if you get too many objections, I won't be mad at your order to 'cease fire.'"

The next issue of the *News-Herald* carried the "Nazarene Nibs" near the back page. Within a few months we were on the second page, and the publisher informed me many readers had complimented the column.

It's the first-best thing because each week I'm getting essential information, not only to the members of my church, but to the whole community. And at no cost whatsoever! It has created much interest in, and made many friends for, my church, and has given me a place in public opinion which I can use for the Lord's cause.

Even in a town of larger population, covered by a daily, space might be secured on the Saturday church page.

And if the pastor is too busy, a lay member with a flair for clean gossip could fill in.

*Pastor, First Church, Atlanta, Georgia.

Ministerial Monstrosities

By John T. Donnelly*

THE true minister of the gospel of the Lord Jesus Christ, to be worth anything, must transform, sweeten, and better lives or he is only a deceiving decoy. The minister by his life as well as by his spoken word should be a living impetus of love, truth, right, justice, sweetness, honesty, faith, charity, trust, and peace. These virtues cannot be kept hid from the world, and the world knows very clearly the difference between the "shepherd" and the "hireling."

Like the village fool who thought he played the organ when he only pumped the bellows, there are pompous preachers with bowed heads, tense features, and strained sanctimoniousness who are only the pretense of the passionate heart—not its reality. Such preachers are men whose powers are evidenced in ounces, whose pretense is proclaimed in tons. They are those whose promises outsoar the eagles, whose performance is lower than the flight of the mud hen.

There is the common pose of "being so extremely busy." They forever seek to lift themselves to a conspicuous place by the hoist of their own conceit. They constantly seem to have so much to accomplish that you might believe if each day were three weeks long and two weeks wide it would be most absurdly inadequate for their daily duties. Their responsibilities are so many that, if you were optimistic enough to accept their statements as truth, you would real-

ize that these tasks could never be accomplished by an individual—they would surely require a conference, an assembly, a synod, or presbytery.

These petulant parsons are of the class who, if they receive three letters in a day, exclaim to you that they are "just deluged with correspondence!" Their ministerial engagements are "positively burdensome"; and as you listen to the list of their activities, your commercial instinct makes you picture what a splendid "know-how-to-do" handbook it would make for ministers were it only put into print. Their troubles with their parishioners, communicants—or just plain church members—seem so great you wonder why they don't seek to pastor a smaller church so they would worry along with less. They have learned to use a hundred-eighty horsepower vocabulary for a tricycle set of thoughts. Their ignorance and their impudence ever collaborate with their iconoclasm. They erupt like a pretensive Vesuvius of knowledge—thick clouds of the smoke of mere words and sputterings of confused light. Every weak spot in theology is known to them, and where they cannot find a puncture they make one. They are a blighting combination of Pharisaism, pride, policy, and pretense. They pose, but are ever lacking in poise. They may have the chief seats and occupy high places; but, like statues in cathedrals, despite the religious atmosphere and environment in which they exist, they remain only stone.

*Nazarene Chaplain with the U.S. Air Force.

SERMON WORKSHOP

Lenten Sermon Series

By Paul S. Rees*

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"The Bruised Saviour of Broken Men"

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THE THORN-CROWNED HEAD
THE NAILED HANDS
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THE RAISED BODY

Evening Series

"The Nameless Characters Around the Ageless Cross"

THE DEFENSELESS OPPOSERS
They went backward, and fell to the ground (John 18:6).

THE SHAMELESS ACCUSERS
At last came two false witnesses (Matt. 26:60).

THE HEARTLESS LIARS
And they said, What is that to us? See thou to that. (Matt. 27:4).

THE WITLESS WEEPERS
Daughters of Jerusalem, weep not for me, but weep for yourselves (Luke 23:28).

THE CARELESS ONLOOKERS
And the people stood beholding (Luke 23:35).

THE FAITHLESS APPLAUDERS
And the multitudes that went before him, and that followed, cried, saying, Hosanna to the Son of David (Matt. 21:9).

THE GRIEFLESS BROTHERS
After that he was seen of above five hundred brethren at once (I Cor. 15:6).

*Pastor, First Covenant Church, Minneapolis, Minnesota.

Sentences That Sing

Supplied by Shelburne Brown*

"The preacher who shoots over the head of the audience does not thereby prove that he has superior ammunition. He simply proves that he is a poor shot."

"No possible rearrangement of bad eggs can ever make a good omelet."

"Men have put the cross at the top of a tall spire. It is so much easier for it to be an ornament high up in the air than an incarnation deep down in the heart."

Salvation is from "the guttermost to the uttermost."—SAMMY SPARKS.

"All too often we judge our success by the size of our Easter congregation."

"Some among Christians have been readier to fight for the faith than to live for it."

Laymen are often anxious for some authoritarian word from their pastor to point out their need rather than letting God speak. As Shakespeare has said, they want the pastor to—
*Strike their finger on the place
And say: "Thou ailest here—and here."*

"Religion is believing what the centuries say against the hours."—EMERSON.

*Superintendent, Los Angeles District.

Sermon Subjects for Pre-Easter

By the Editor

John-12:1-11 (Ref. Matt. 26:6-13)

Subjects	Scriptures
1. HOME AMONG FRIENDS	1. v. 1, <i>Jesus . . . came to Bethany.</i>
2. THE PREVIEW OF THE RESURRECTION	2. v. 1, <i>Lazarus . . . whom he raised from the dead.</i>
3. A BANQUET OF HONOR	3. v. 2, <i>They made him a supper. (Wey.)</i>
4. A WITNESS OF THE WORLD BEYOND	4. v. 2, <i>Lazarus sat at the table with him.</i>
5. SERVICE AND WORSHIP—FROM EXPRESSIONS OF LOVE	5. vv. 2-3, <i>Martha served . . . Mary took costly ointment. (Wey.)</i>
6. THE OUTPOURED OBEISANCE	6. v. 3, <i>Mary . . . anointed the feet of Jesus, and wiped his feet with her hair.</i>
7. THE FLOODING AROMA OF RIGHTEOUSNESS	7. v. 3, <i>The house was filled with the odour.</i>
8. THE FIFTH COLUMN AT WORK	8. v. 4, <i>Judas Iscariot . . . which should betray him.</i>
9. WORSHIP AND MATERIALISM—THE ETERNAL CONFLICT	9. v. 5, <i>Why was not . . . ointment sold . . . and given to the poor?</i>
10. BETRAYAL FOR MATERIAL GAIN	10. v. 6, <i>This he said . . . because he was a thief. (Wey.)</i>
11. BEYOND CRITICISM	11. v. 7, <i>Then said Jesus, Let her alone.</i>
12. JESUS' EVALUATION OF SACRIFICIAL WORSHIP	12. Matt. 26:10, <i>She hath wrought a good work upon me.</i>
13. PREPARATION FOR BURIAL	13. Matt 26:12, <i>She hath . . . poured this ointment . . . for my burial. (Wey.)</i>
14. THE ETERNAL SIGNIFICANCE OF A GODLY LIFE	14. Matt. 26:13, <i>This, that this woman hath done, [shall] be told for a memorial of her.</i>
15. THE POWER OF INDISPUTABLE EVIDENCE	15. v. 9, <i>The Jews . . . came . . . that they might see Lazarus.</i>
16. OPPOSITION TO EFFECTIVE WITNESSING	16. v. 11, <i>By reason of him [Lazarus] many . . . believed on Jesus.</i>

We must occasionally forsake the world just in order to go back to it with renewed devotion, and with still stouter purpose to bring into its complex life the spirit of Jesus Christ.

—EDWIN LEWIS

PREACHING PROGRAM

for March

March 6

Morning Subject: THE MIND OF CHRIST

SCRIPTURE: Phil. 2:1-11; TEXT: verse 11.

INTRODUCTION:

- A. The admonitions of St. Paul in these verses deal primarily with the interior life.
- B. The word "let" expresses requirement, declares possibility.
- I. ATTITUDES OF MIND ARE MORE THAN PASSIVE MOODS.
 - A. Proper attitudes must be divinely imparted.
 - B. Proper attitudes must be cultivated in devotions and practice.
 - C. Proper attitudes must be constantly renewed.
- II. THE REQUIREMENT IS A COMMAND TO EXCELLENCE.
 - A. Excellence in Christian experience is attainable to all.
 - B. God's standard of excellence is just for all.
 - C. Faithfulness, not efficiency, is the standard.
- III. "THE MIND OF CHRIST"—THE UNIVERSALLY APPROVED PATTERN.
 - A. Approved by God. "This is my beloved Son, in whom I am well pleased."
 - B. Approved by the man on the street. "The common people heard him gladly."
 - C. Approved by His enemies. "I find no fault in him."

FRED REEDY

Evening Subject: WHAT IS THAT TO THEE?

SCRIPTURE: John 21:1-22; TEXT: verse 22.

INTRODUCTION:

- A. Jesus was the greatest in the use of the Socratic method. He taught by use of questions.
 - B. Jesus here asked three searching questions:
 - 1. "Have ye any meat?"
 - 2. "Lovest thou me more than these?"
 - 3. "What is that to thee?"
 - I. JESUS COMMANDS US ON OUR PROFESSION OF LOVE.
 - A. It either engages us or condemns us.
 - B. Love to Christ—personal—not love for a cause.
 - C. Love to Christ rewarded by His approval.
 - II. CHRIST CAN ACCEPT NO CONTINGENCY FOR FALTERING.
 - A. The ground of His demands is His own example.
 - III. THERE IS INEVITABLE LONELINESS IN FOLLOWING JESUS.
 - A. "Every bridge is burned behind me."
 - B. We must remain true though a multitude fall at our side.
 - C. This loneliness becomes joyous as we comprehend the comradeship of the Cross.
- Illus.: The comradeship of the battle line in war.

FRED REEDY

March 13

Morning Subject: THE RESOURCES OF GOD

SCRIPTURE: Ephesians 3; TEXT: Eph. 3:20.

INTRODUCTION: The text focuses our attention upon the shocking contrast between the promised power of God and the weakness of the Church.

- I. THE PROMISES OF GOD ARE LITTLE MORE THAN WISHFUL THINKING AND TIME-WORN SLOGANS TO MANY CHRISTIANS.
- II. THE PROMISES OF GOD MAY BE GRASPED AND FULFILLED ONLY AS WE EMBRACE THE CONDITIONS OF THE PROMISES.
These conditions relate definitely to our personal responsibilities in the co-operative economy of God.
- III. THE PROMISES OF GOD ARE POSSIBLE THROUGH THE POWER OF GOD.
"According to the power that worketh in us"—text.
 - A. The power of our personal devotion.
 - B. The power of our faith.
 - C. The power of our testimony.
 - D. The power of our perseverance:
In prayer, in effort, etc.

FRED REEDY

Evening Subject: THE PRICE OF DISOBEDIENCE

SCRIPTURE: Jonah 1:1-10; TEXT: *He paid the fare thereof* (Jonah 1:3).

INTRODUCTION:

- A. Jonah was in touch with God—a glorious relationship.
- B. God needed him. How good to be wanted and needed in the great program of God!
- I. WE MUST SEE IT IS COSTLY TO SERVE GOD.
 - A. In no place in all the Bible is the Christian life described as an easygoing, cheap life.
 - B. Jesus said, "Sell all you have and give to the poor and come, follow Me."
- II. BUT IT IS MORE COSTLY NOT TO SERVE GOD. Let us consider Jonah.
 - A. It cost the divine favor and the Divine Presence.
 - B. It cost the high position of a prophet. He "went down . . . from the presence of the Lord."
 - C. It cost the favor of his companions, and a high toll of material goods.
- III. GOD SHOWS MERCY TO A DISOBEDIENT SERVANT.
 - A. Jonah might have had no second chance. God is not obligated.
 - B. In His mercy and love God makes it hard to disobey, and easy to repent and return to Him.

FRED REEDY

March 20

(A suitable time to distribute Easter Offering envelopes)

Morning Subject: LIFT UP YOUR EYES

SCRIPTURE: John 4:1-36; TEXT: John 4:35.

INTRODUCTION: The key to the text is in the words *fields* and *eyes*.

- A. Jesus' concept versus those of His disciples.
 1. Jesus' concept cosmopolitan—that of the disciples nationalistic.
 2. Jesus saw souls—the disciples saw sandwiches.
- I. WHAT WE SEE IN SAMARIA IS AN INDEX TO OUR CHARACTER.
 - A. Jesus saw the woman as an immortal soul; the disciples saw her as a hindrance to picnic.
 - B. Jesus found His joy in saving a soul; the disciples spent time fighting flies.
 - C. Jesus said, "I have meat to eat that ye know not of." The disciples thought that another picnicker had fed Him.
- II. THE APPEAL OF JESUS TO "LIFT UP YOUR EYES."
 - A. Above racial prejudice.
 - B. Above the mire of human sin.
 - C. Above material comforts to an eternal task.
 - D. Above the hamburgers of passing pleasure to the value of an immortal soul.
 - E. Above the honor of racial prominence to the high and holy mission of the Church of the living God.

FRED REEDY

Evening Subject: WALKING IN THE LIGHT

SCRIPTURE: I John 1; TEXT: I John 1:7.

INTRODUCTION:

- A. The key word in the text is "if."
- B. Limits of Christian attainment set by individual.
- I. DEFINITION OF LIGHT
 - A. Light is information made truth by the Holy Ghost.
 - B. Light is truth made personal and applied to individual need.
- II. RECEPTION OF LIGHT
 - A. By public worship, private devotion, human experience, and by the direct ministry of the Holy Spirit.
 - B. Truth, the essential agent in receiving light. "Sanctify them through thy truth." "Send out thy light and thy truth: let them lead me."
 - C. The grasp of truth essential to valid experience.
- III. ATTITUDES TOWARD THE LIGHT
 - A. The mind and heart must be active toward truth—light. Passivity as dangerous as rejection. "Walk in the light."
 - B. Not only active in the reception of light, but in seeking it.
 - C. Lack of light no excuse for failure.

FRED REEDY

March 27

(Communion Sunday)

Morning Subject: **THE CUP**

SCRIPTURE: Matt. 26:21-39; TEXT: Matt. 26:39.

INTRODUCTION:

- A. Gethsemane is as important in its place in the plan of redemption as Calvary.
- B. The prophets saw and declared Gethsemane (Isa. 53:10-11).
- I. **PRIOR TO THE CROSS, JESUS WAS PAYING THE PRICE OF REDEMPTION.**
 - A. In the Incarnation. His humiliation. In the manger, etc. (Phil. 2:5-9.)
 - B. At home, at Nazareth, in His occupation.
 - C. In the nature of His ministry, etc.
- II. **JESUS, THE SECOND ADAM, DRANK THE CUP OF PHYSICAL DEATH.**
 - A. This cup was spared the first Adam.
 - B. The cup of physical death bespeaks the redemption of the body—the whole man.
 - C. Consummated in the Resurrection.
- III. **THE DEEPER MEANING OF THE CUP.**
 - A. The moral aspects of the cup: "When thou shalt make his soul an offering for sin" (Isa. 53:10).
 - B. The just for the unjust, the righteous for the unrighteous, the holy for the unholy.

FRED REEDY

Evening Subject: **WHAT SHALL I DO THEN WITH JESUS?**

SCRIPTURE: Matt. 27:1-26; TEXT: Matt. 27:22.

INTRODUCTION:

- A. Was Jesus really on trial, or was everybody else on trial? In *The Robe*, by Lloyd Douglas, Demetrius, the Corinthian slave, reports to the Roman tribune, "It seemed that everybody else was on trial except the Galilean."
- I. **PILATE'S ATTEMPT TO EVADE THE QUESTION.**
 - A. He tried, but he failed.
 - B. Jesus pushes himself into the thinking of man, but like the sun pushes its warmth and light into the darkened room. We can no more push Him away than we can hold back the rays of the sun with our bare hands.
 - C. To resist Him is to walk deliberately into the darkness.
- II. **PILATE'S ATTEMPT TO ANSWER THE QUESTION.**
 - A. Pilate was well informed by his heathen wife.
 - B. His little ceremony, washing of hands, did not change his personal responsibility.
- III. **IT WAS PILATE'S HOUR OF DECISION—A FINAL DECISION.**

FRED REEDY

MORNING

A CALL TO INCONVENIENCE

SCRIPTURE: Mark 1:19-20.

INTRODUCTION: I see Jesus calling to men on fishing boats anchored a hundred yards from shore.

I. **WHO ARE THESE MEN THAT HEAR THE SHOUT FROM SHORE?**

- A. They are not:
 - 1. Lazy, shiftless no-goods.
 - 2. Reckless adventurers seeking new experience.
- B. They:
 - 1. Are busy, industrious businessmen, having mastered craft and market, nets and men.
 - 2. Did not have business handed to them on silver platter. Had endured the hardship and danger.
- C. They are like the Smiths and Browns today who are just settling down to what they really want in life.

II. **THEN JESUS CAME WITH HIS SHOUT FROM SHORE.** "He called to them."

- A. They respond:
 - 1. There is hurried consultation on deck of flagship.
 - 2. Two strong sons come to shore in skiff.
 - 3. The servants reorganize to close vacant ranks.
- B. Inconvenience? Yes! But it was right.
- C. We are impressed with the finality of this decision.

III. **WHAT WAS THIS CALL TO INCONVENIENCE?**

- A. Inconvenience to families:
 - 1. Their business plans had to be changed.
 - 2. Aged father was thrown back into the full burden.
 - 3. Families had to make adjustments.
- B. Added to this was the uncertainty of following an unknown Carpenter. They believed! They trusted! They acted!
- C. You might say, "I would have followed, too, if Jesus had come to me like that." Christ does precisely that still today. He calls. He comes to home, market place, church, and school with His call.

IV. **HIS CALL TO INCONVENIENCE HAS ITS OWN HIGH REWARDS.**

- A. The reward of a clear vision. They saw the world as a great sea. They saw that struggling humanity was worth saving. They saw the way to save them.
- B. The privilege of living life with a sense of mission. The glory of sharing in a growing cause.
- C. The joys of life everlasting.

CONCLUSION: Ask these men if it paid to follow the call to inconvenience.

KENNETH VOGT, *Pastor*
Westside Church
San Jose, California

THE UNEXCELLED CHRIST

SCRIPTURE: Mark 10: 17-22; Matt. 19: 16-26; Luke 18: 18-30

INTRODUCTION:

- A. We are a people who definitely believe in the fact of divine healing. Nevertheless, our Lord is far more interested in relieving the souls of mankind of the disease of sin than He is in relieving them of their physical afflictions.
- B. It would be better to go to heaven with a wrecked body than to go to hell with a perfect body and a damned soul.
- C. Let us look at this man:

I. AND JUDGE HIM BY THE STANDARDS OF THIS OLD WORLD.

- A. He was young—Matthew. Wonderful thing to be young, full of vigor, vitality, healthy.
- B. He was influential—Luke. A ruler. Had social standing, prestige.
- C. He was extremely wealthy—Matthew, Mark, Luke.
 1. All three of the Gospel writers had this to say about him.
 2. These three earthly assets are very rare, and very seldom are all three of them found in a man, especially a young man.

II. AND JUDGE HIM BY THE STANDARDS OF HEAVEN AND ETERNITY.

- A. He was honorable. Had a clean record behind him. Kept the commandments, Matthew, Mark, and Luke observed.
- B. He was humble. Ran and knelt. Somewhat a custom for the people of that time and place, but not for a ruler.
- C. He was hungry and thirsty. "What shall I do . . . to inherit eternal life?" Jesus said: "One thing thou lackest."

III. SOME THINGS NEED TO BE ANSWERED.

- A. Why did this young man ask Jesus this question? Simple to answer: This young man, though he may have never talked to another person about it, probably had been doing some thinking of a lack in his life—life at its best.
- B. Why did he go to Jesus? He could have gone to some outstanding rabbi, but he used good common sense. And if we have good common sense, we will go to One who we believe can solve our problems.
- C. Why did he call Jesus good? He had probably never referred to or addressed anyone as being good; for he no doubt knew the law well, and it said: "There is none good, no not one."

IV. AND JESUS SAID: "WHY CALLEST THOU ME GOOD?"

- A. He compelled this young man to settle down from an emotional upheaval and do some serious thinking. "One thing thou lackest."

—C. R. JOHNSON, Pastor
Shawmut, Alabama

THE FOUNTAIN OF LIFE

TEXT: *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech. 13:1).*

INTRODUCTION: There is a work of God in the heart of man, whereby his heart may be cleansed from all sin. (Text.)

I. Is It Scriptural? If not found there, cannot be established.

- A. Promises in the Old Testament.
 1. Ezek. 36: 25—"Then will I sprinkle clean water . . ."
 2. Zech. 13:1. Quoted above.
 3. Isa. 35: 8—"And an highway shall be there . . ."
(And many others can be quoted here.)
- B. New Testament promises.
 1. I John 1: 7-9—"But if we walk in the light . . ."
 2. I John 3: 8—"He that committeth sin is of the devil . . ."
 3. I Thess. 4: 7—"For God hath not called us unto uncleanness . . ." (Many others can be used.)
- C. These speak directly of cleansing. Other places deal by inference and in other terms.
- D. Commands to holiness.
 1. I Pet. 1: 16
 2. Matt. 5: 48
 3. II Cor. 7: 1
- E. Prayers for holiness.
 1. Psalms 51
 2. I Thess. 5: 23
 3. Heb. 13: 20

II. Did Anyone in Bible Times Receive This Experience?

- A. Noah—Gen. 6: 9
- B. Abraham—Gen. 17: 1
- C. Job—Job 1: 1
- D. Isaiah—Isa. 6: 7
- E. Zacharias—Luke 1: 6

III. *What Has Been Its Historical Record?* Every one of these explicitly wrote of the possibility of this experience: Polycarp, Clement of Alexandria, Ignatius, Theophilus, Gregory, Irenaeus, Origen, Clement of Rome, Chrysostom, Cyril, Augustine, Macarius, Moshier, Luther, Arminius, Wesley.

IV. Can One Live a Pure Life? How Is It Done?

- A. Not by the faith of one high moment. Not a state.
 1. Wesley disliked this phrase very much.
 2. Perfect faith of each moment through love to God.
 3. Life proceeds in chain of glorious "nows."
- B. Wesley did not believe life could be chopped up in time.
 1. Philosophically one cannot isolate a single moment.
 2. The present is apparent to man.
 3. All action must take place in a present moment. "Now" (II Cor. 6: 2).

4. New Testament recommends life lived in present.
5. Saints have all lived by this means.

V. *Is This Experience Attainable?*

- A. The greatest saints have given humble testimony to it. Fletcher, Hamline, Upham, Taylor, Baker, Palmer, Foster, Madam Guyon, Adam Clarke, Payson, Bramwell, Daniel Steele, Jonathan Edwards, Spurgeon, Moody, Booth.
- B. A host of saints in our day.
 1. Strength of Church of the Nazarene rests here.
 2. We are not alone; other denominations also preach it, and many in denominations who do not teach this experience have received it.
 3. Can testify to the experience personally.

VI. *Why Do Not More Receive This Experience?*

- A. Suffers from inadequate statement.
 1. Unlearned persons receive who do not know how to express.
 2. Our ability to portray it falls short of glory.
- B. Needs to be reborn in our day.
 1. Needs more open testimony by those who have received.
 2. Must be interpreted in terms understandable today.
- C. People living below where holiness begins.
 1. We need a revival more than a restatement.

SHELBURNE BROWN
Los Angeles District Superintendent

THE MEANING OF HOLINESS

TEXT: *And to cleanse us from all unrighteousness* (I John 1:9b).

INTRODUCTION: Definition of Holiness.

- A. That state of heart which results from being sanctified wholly by the power of the Holy Spirit.
 - B. The results from the crisis of sanctification.
 - C. Absence of unrighteousness.
- I. HOLINESS LIKENED TO HEALTH.
 - II. HOLINESS, THE ENABLER. It enables one to live up to the standards he has always tried as a Christian to reach.
 - III. HOLINESS, THE NORMAL ATTAINMENT.
 - IV. HOLINESS NECESSITATES SELF-ABANDONMENT TO EVIL.
 - V. HOLINESS IS THE ABSENCE OF PRIDE AND THE PRESENCE OF HUMILITY.

CONCLUSION: God is able to cleanse from all sin. Yes, He furnishes a complete job, not a job partially completed.

—TOM PAULEY

Student, Nazarene Seminary

DRIPPINGS OF SWEETNESS IN A BITTER WORLD

SCRIPTURE: Ps. 119:97-112

TEXT: *How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!* (Ps. 119:103.)

INTRODUCTION:

- A. The Psalmist has given us a beautiful picture of God's sweetness to man amidst a world of conflict and doubt. "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" "O taste and see that the Lord is good." John 3:16—"For God so loved" (human family).
- B. God is especially interested in His children.
 1. It seems He draws the curtain back so His children can look through the telescope of faith and see the invisible future.
 2. The Psalmist states in Ps. 119:98-100, 104: "Thou through thy commandments hast made me wiser than mine enemies . . . I have more understanding than all my teachers . . . I understand more than the ancients, because . . . through thy precepts I get understanding."
- C. Let us bring this truth near today:
 - I. *Some of the Sweet Benefits Flowing Through Christ to Man*
 - A. Christ, the Rock in a weary land (Isaiah).
 1. Means security.
 2. Means shelter.
 3. Means rest.
 - B. Christ is the Light of the World (John). "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). We must have this light because:
 1. Of the darkness of sin.
 2. Of the pitfalls.
 3. To keep the right path.
 - C. Christ is compassionate.
 1. Means stirred to action—He was moved. "O Jerusalem, Jerusalem . . ." (Matthew).
 2. Paul states very clearly that Christ is touched with the feeling of our infirmities. He knows our every pain, sorrow, disappointment.
 3. Matthew calls Him the great Burden Bearer. Takes the burden and gives rest to the soul.
 4. Paul says Christ will supply our every need. It's according to His riches in glory.
 - II. *To Accept These Benefits Means*
 - A. Privilege
 1. We become the light of the world.
 2. We are on the Rock the gates of hell shall not prevail against—"My grace is sufficient."

B. Responsibility

1. It means we have compassion and the theme of our life is, "Lord, what wouldst Thou have me to do?"
2. It means we must give out to others and out of our innermost being will flow rivers of living water.
3. "The Spirit also helpeth our infirmities . . . with groanings which cannot be uttered."
4. It means a big God will supply all our needs if we seek first His kingdom and righteousness.

C. Consecration

1. Christ must come first—before father, mother, wife, children, brethren, sisters, "yea, and his own life also, he cannot be my disciple" (Luke 14:26).
2. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Matt. 18:8).
"If thine eye offend thee, pluck it out."
"Thou shalt have no other gods before me" (Exod. 20:3).

III. The Guns of Persecution Will Be Discharged on Those Who Accept These Benefits, but the Promise—"Lo, I Am with You"

- A. The three Hebrew children—Shadrach, Meshach, and Abednego—were cast in the fiery furnace, but no harm came to them, because the Son of God stood in the furnace with them.
- B. Daniel was put in the lions' den, but God sent His angel, and shut the lions' mouths, that they did not hurt him.
- C. Paul and Silas had been faithful in preaching, and they were arrested and beaten. God sent an earthquake and the jailer and family were converted, and church at Philippi started.
- D. John was put in exile on Isle of Patmos, but he saw and talked with the glorified Christ. The words from Christ to John as He laid His right hand upon him—"Fear not; I am the first and the last."

C. R. JOHNSON, *Pastor*
Shawmut, Alabama

Character

If we work upon marble it will perish;
If we work upon brass time will efface it;
If we rear temples they will crumble into dust;
If we work upon immortal souls,
If we imbue them with immortal principles,
with the just fear of God and love of fellow man;
We engrave on those tablets something which will brighten all
eternity.

—DANIEL WEBSTER

WHAT TIME IS IT?

(Pre-revival sermon)

INTRODUCTION: We are a time-conscious people. A common question: "What time is it?" The Psalmist said: "It is time for thee, Lord, to work: for they have made void thy law" (Ps. 119-126).

I. IT IS TIME TO WAKE UP (Rom. 13:11).

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Frank Laubach wrote a book: *Wake Up or Blow Up!* Porter on a Pullman has rather rough job, waking people from sleep, yet it is a necessary task.

A. Saints are to wake up.

Isa. 52:1; I Cor. 15:34; Matt. 25:5; Rom. 13:11-12

B. Sinners are to wake up.

Eph. 5:14

II. IT IS TIME TO LOOK UP (Pray up) (Hos. 10:12).

A. People need to pray.

1. Saints—II Chron. 7:14, "If my people . . ."

2. Sinners—Isa. 55:6, "Seek ye the Lord . . ."

B. Until God comes on the scene. And He will come!

III. IT IS TIME TO BREAK UP (Hos. 10:12).

We sing: "There shall be showers of blessing . . ." but few showers—why?

A. Fallow ground. Uncultivated; disturbed little.

B. Must be broken up. Let the plow of the Holy Spirit and the Word down deep until the soul is broken, melted, concerned. Saints must be stirred.

Zeph. 1:12.

(Jer. 48:11) Here is a picture of vinegar that has been permitted to set until a scum has formed, a picture of milk that has been allowed to set until it has curdled. People can get this way.

IV. IT IS TIME TO STRAIGHTEN UP (I Pet. 4:17-18).

A. A real revival must have its beginning in the church. Note Ezek. 9:6—" . . . begin at my sanctuary."

Amos 6:1—"Woe to them that are at ease in Zion . . ."

B. Ps. 51:13—"Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

When? Ps. 51:10-12. I Pet. 4:17—" . . . judgment must begin at the house of God."

B. W. DOWNING, *Pastor*
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Habit

Habit is like a soft bed—easy to get into but hard to get out of.

—Sunshine Magazine

BOOK BRIEFS

The Book Club Selection for March

***FROM ETERNITY TO ETERNITY

By Erich Sauer (Eerdmans, \$3.00)

Many of our readers will connect the author's name with his previous books, *The Dawn of World Redemption* and *The Triumph of the Crucified*, which were listed by Dr. Wilbur M. Smith as the two most valuable books in his vast personal library. This new book is an outline of the divine purposes as they are revealed in the Scriptures. It sets forth the historical unity of the Bible and the great periods of salvation. There are three divisions: (1) God's Plan of Salvation in Christ, (2) The Bible as the Record of God's Dealings with Man, (3) The Coming Kingdom of God: Objections Considered.

This is a volume for serious study rather than quick, superficial reading. The investment of time and energy required will pay satisfactory dividends.

WHO SPEAKS FOR GOD?

By Gerald Kennedy (Abingdon, \$2.50)

Bishop Kennedy starts his discussion with the premise that God speaks to man—because He is a living God, He must and does communicate with His creatures. And beyond and in addition to that, God commissions selected men to speak for Him. Today God's spokesmen are His ministers. In four chapters Bishop Kennedy challenges the minister to represent God with persons. Religious systems, mass evangelism, group movements are not to be despised but the servant of God must work with persons and their individual needs. In this day of materialism, spiritual values are ignored or dismissed. If spiritual ideals are to be kept before us, the minister must uphold them. The problem extends over a wide area. The roots of freedom are nourished by religion. Here the Christian leader has a staggering responsibility. Hope is one of the key words of the religion of Jesus Christ—not shallow optimism, not rationalization, but a firm, steadfast hope in God's omnipotence now and hereafter. Here's a worth-while book.

A CHRISTIAN APPROACH TO PHILOSOPHY

By Warren C. Young (Van Kampen, \$4.00)

An introduction to philosophy written from the evangelical, Christian point of view. The arguments of non-Christian thinkers are presented and evaluated. In opposition the Biblical theistic position is advanced and its relevance to contemporary problems established.

THE LIFE OF OUR LORD

By Samuel J. Andrews (Zondervan, \$5.95)

A 650-page study of the life of Christ. A unique feature is that every incident in Christ's life is given an exact date verified by secular history. This is a reprint edition, first published in 1862. Dr. H. Orton Wiley says that nothing has been written on the life of Christ that excels it. Dr. Ralph Earle, of the Nazarene Theological Seminary, calls it "a monumental work displaying devout scholarship at its best."

TWELVE SERMONS ON THE PASSION AND DEATH OF JESUS CHRIST

By Charles Haddon Spurgeon (Zondervan, \$2.50)

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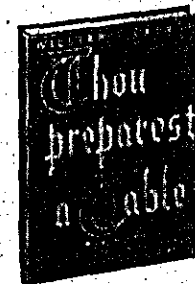
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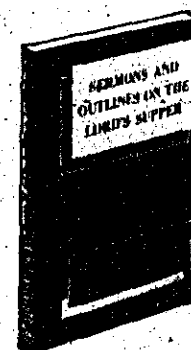


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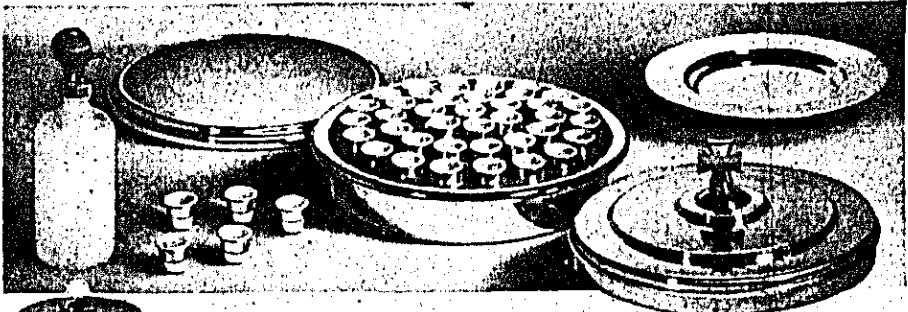
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The Sure Testimony of Experience According to John Wesley

By Samuel Young*

IN AN AGE when faith itself was largely reduced to an intellectual assent to truth, John Wesley appeared with a renewed New Testament emphasis upon experience as a reliable and confirming index to truth. In his *Journal* entry, June 22, 1740, he observes: "After we had wandered many years in the new path of salvation by Faith and Works, it pleased God to show us the old way, of salvation by Faith only." This identifies his Aldersgate Street experience of 1738 and relates it to a new doctrinal understanding (for him); which was actually the old and Bible way. However, Wesley also brought to the fore the practical emphasis upon personal experience by his insistence on "living witnesses." The approach to the truth is through the Bible, but it must also carry with it the sure testimony of experience as a confirming and clarifying witness.

In the *Plain Account*, Wesley confesses: "In the year 1729, I began not only to read, but to study, the Bible, as the one, the only standard of truth, and the only model of pure religion." In similar vein he writes to Rev. John Newton (May 14, 1765): "In 1730 I began to be 'homo unius libri' (a man of one book) to study (comparatively) no book but the Bible." A few weeks later he wrote to Rev. Mr.

Venn: "If I am a heretic, I became such by reading the Bible. All my notions I drew from thence; and with little help from men, unless in the single point of justification by faith."

On July 25, 1741, Wesley preached to the university group at St. Mary's, Oxford. His text was Acts 26: 28, and his theme "The Almost Christian." His message was actually an indictment against the prevailing Christianity, which he interpreted as a salvation by self works. Wesley acknowledged that there was a time when he, too, was simply an "almost Christian," endeavoring to achieve peace through good works. The emancipating truth of salvation by faith which he now proclaimed, he acknowledged had been learned, "not only from the oracles of God, but also from the sure testimony of experience." Then he added, "And 'forgive me this wrong,' if I declare my folly upon the house top, for yours and the gospel's sake. Suffer me then, to speak freely of myself, even as of another man . . ." So this emphasis upon experience had its origin in his own spiritual emancipation.

In his *Journal* he acknowledges that all the religious exercises and good works engaged in while at Oxford were in reality a "refined way" of trusting in his own righteousness. He confesses, "I dragged on heavily, finding no help therein, till the time of my leaving England."

*General Superintendent.

It was the Moravians he met on board ship while on his way to America who first showed him the light. He confesses in his *Journal*, These "endeavored to show me the more excellent way. But I understood it not at first." The reason he explains, "I was too learned and too wise." The serenity of these German Christians, however, made inroads on Wesley's smugness. They were calm and serene in the midst of imminent danger during a prolonged storm, while Wesley was disturbed with fears and uneasiness.

This struggle went on within Wesley's spirit, even after he landed in America, until he confided his fears to Mr. Spangenberg, a Moravian pastor. The latter pierced his English brother through with these words: "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley records, "I was surprised, and knew not what to answer." Then Spangenberg, seeing his confusion, added, "Do you know Jesus Christ?" Wesley paused and replied, "I know He is the Saviour of the World." "True," countered his mentor, "but do you know He has saved you?" "I hope he has died to save me," was Wesley's rejoinder. Spangenberg pursued with, "Do you know yourself?" Wesley answered, "I do"; but in his *Journal* he comments, "But I fear they were vain words."

Some two years later (January, 1738), after he had returned to England with a deep sense of failure, and uneasy at the thought of death, Wesley writes in his *Journal*: "I was strongly convinced that the cause of that uneasiness was unbelief, and that the gaining of a true, living faith, was the one thing needful for me. But still I

fixed not this faith on the right object: I meant only faith in God, not faith in or through Christ."

At this point another Moravian, Peter Bohler, became his human guide. Wesley confesses that God had "prepared" this man to help him. Bohler explained that true faith in Christ (which Wesley sought) "had those two fruits inseparably attending it, 'Dominion over sin, and constant peace from a sense of forgiveness.'" Wesley confesses: "I was amazed, and looked upon it as a new gospel . . . Therefore I disputed with all my might and labored to prove, that faith might be where these were not; especially where the sense of forgiveness was not." In this dispute Wesley and Bohler agreed to settle the issue upon Wesley's terms, namely, "Scripture and experience." Wesley continues: "I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the word of God, comparing them together, endeavouring to illustrate by the plainer passages, I found they all made against me, and was forced to my last hold, 'That experience would never agree with the literal interpretation of those Scriptures.' Nor could I, therefore, allow it to be true, till I found some living witnesses of it." Bohler replied that he could show these at any time. "And accordingly, the next day, he came with three others, all of whom testified of their own personal experience, that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present sins." Wesley confesses, "I was now thoroughly convinced; and, by the grace of God, I resolved to seek it unto the end." He concludes, "I continued thus to seek it . . . till Wednesday, May 24."

This was the night in 1738 when Wesley went unwillingly to the so-

ciety in Aldersgate Street. There one was reading Luther's preface to the Epistle to the Romans, and the chief theme was justification by faith. But let Wesley relate the event in his own words: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed: I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death." He continues: "I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified to all there what I now first felt in my heart."

Years later, with something of the same logical thoroughness, Wesley insists upon "living witnesses" to the doctrine of sanctification. In his *Plain Account* he records the Conference of 1759 and faces these questions. "But what if none have attained it yet? What if all who think so are deceived?" Wesley answers forthrightly: "Convince me of this, and I will preach it no more. But understand me right; I do not build any doctrine on this or that person. This or any other man may be deceived, and I am not moved. But, if there are none made perfect yet, God has not sent me to preach perfection . . . I want living witnesses. I cannot indeed be infallibly certain that this or that person is a witness; but if I were certain there are none such, I must have done with this doctrine." Could his stand be clearer, stronger than that? He continues in the next question: "But what does it signify, whether any have attained it or no, seeing so many scriptures witness for?" He replies: "If I were convinced that none in England had attained what has been so clearly and

strongly preached by such a number of preachers, in so many places, and for so long a time, I should be clearly convinced that we had all mistaken the meaning of those scriptures; and therefore, for the time to come, I too must teach that 'sin will remain till death.'" Here is the boldest summary of all, for Wesley asserts that unless scriptural truth has the confirming testimony of living experience he must conclude that they had missed the real meaning of the scriptures involved.

In a letter to his brother Charles (July 9, 1766), when the latter was wavering on the reality and validity of the crisis experience of sanctification, Wesley writes: "That perfection which I believe, I can boldly preach, because I see five hundred witnesses of it. Of that perfection which you preach, you think you do not see any witnesses at all." It was in this letter that John told Charles that he was setting perfection too high. Seven months later John wrote Charles again: "For if there be no living witness of what we have preached for twenty years, I cannot, dare not, preach it any longer. The whole comes to one point: Is there, or is there not, any instantaneous sanctification between justification and death? I say, Yes. You (*often seem to*) say, No."

So for the crises of justification and sanctification alike the twofold test applies, the Word of God and the sure testimony of experience.

Reference should be made to an article by Dr. Young in the 1950 March-April PREACHER'S MAGAZINE, entitled "John Wesley Speaks on Christian Assurance." It could well be background for this subject and for those which will follow in the next two months. We are delighted that Dr. Young has brought us this material on Wesley. He has spent many years of study, reading, and analyzing John Wesley's writings. Hence, he speaks with the voice of authority.

—Ed.

Easter-to-Pentecost Emphasis

EASTER is important! Some would say that it is the high point of the entire church year. Because of this, every pastor should take advantage of this season especially (1) to challenge his people to deeper spirituality, (2) to interest unchurched people. Every phase of the church's program can contribute toward the accomplishment of these goals. Passion Week, leading up to Easter, lends itself to special services. It is a time when the hearts of all Christian people are moved to introspection and soul-searching. Easter is a good time for the completion of the spring Sunday-school effort. It is one of perhaps two Sundays in the year when the disinterested will come to church, Easter lends itself to special musical presentations which have a particular interest to some. Let us plan to take advantage of every possibility as we plan our services and our program.

But we must not stop with preparation for Easter! Soon after that first Easter, Jesus announced the coming of another great event in the history of the Church—Pentecost! The coming of the Holy Spirit into the hearts of His disciples was all-important. It should be to us also. Increasingly in recent years, those outside the holiness movement have been giving attention to Pentecost Sunday. For this we are indeed grateful. This being true, certainly those of us who hold Pentecost as a day of special significance should not bypass it but give it all of the emphasis we can. Pente-

cost Day in our churches could well become the high point of the year.

To aid in this the General Stewardship Committee has made some broad suggestions for an Easter-to-Pentecost emphasis for 1955. This does not mean that the committee is presenting detailed plans every Sunday. Rather, it wants to suggest the broad outlines from which each pastor can get ideas to carry on with his particular emphasis.

Pentecost Sunday, as you know, is the seventh Sunday, or the fiftieth day, following Easter. This period provides an excellent opportunity for the pastor to present a strong follow-up to Easter, and coming up to Pentecost opens the way for him to do some significant work in the lives of his people.

The committee is suggesting three areas of emphasis:

1. *Forming prayer groups.* It seems that there is a greater need for prayer in our churches than ever before. The week following Easter offers a splendid opportunity for the pastor to emphasize prayer and to organize prayer groups in his church.

2. *Ingathering of souls.* It is noteworthy that following the Day of Pentecost there were added to the church those who had been saved. It seems that Pentecost Sunday could well be the one day in the year when we emphasize church membership with a good class of members received into the church. True, some have already received members on

Easter Sunday. But to plan for another class two months later would not be a mistake. True, some feel that it is best not to wait for a large class but members should be received right along, as they are ready and as they are in the mood. Membership emphasis is not to set a pattern for those who have a pattern, nor is it to be a "membership drive." However, we do feel that it would be beneficial if each pastor would give careful thought to this matter of receiving church members.

3. *Observing Pentecost.* This day is significant both in the history of the Jews and in the history of the Christian Church. It is significant to each of us today also. The Easter-to-Pentecost emphasis will point to this day, May 29, and will lift up the importance of the power and fruit of the Holy Spirit in the lives of God's people. There are a number of ways that this emphasis can be worked out. A series of messages on holiness would be in order. Special studies on the Holy Spirit or Bible holiness could be put on the schedule.

FROM THE EMPTY TOMB TO THE UPPER ROOM

More will be said next issue about the Sundays leading up to Pentecost. However, an important part of the emphasis is the call to prayer. We must plan this to follow on the heels of our Easter emphasis. Hence, we call attention to some details regarding this at this time.

It is a glorious privilege to be able to lead a congregation of people past the empty tomb and to invite them, as the angel did of old, to "come, see" the place where the Christ of God had lain. And this tour is vital in the life of the church year after year. We certainly must never forget that Jesus is the only begotten Son of God and

that He rose from the grave on that third day.

It is also important that we lead our congregations beyond the opening of the tomb to the narrow trail which leads to the Upper Room. Many of us delight in lifting up the dramatic elements of Pentecost and in telling our people of the ecstasy of the Pentecostal experience. Are we as anxious to tell them of the agony of the self-death of the Upper Room? We are ready to stand by Peter's side as he proclaimed to the crowds, "This is that . . ." Are we as ready to follow the directive of the Master as He said, "Tarry ye in the city of Jerusalem . . ."?

Can we challenge our people to pray more? Can we find a plan of prayer which will suit a greater number of them so that this post-Easter time will touch every home and if possible every church member? It is our hope that each pastor will find a way to lead his people to effective prayer. There is no set pattern or method. Each pastor will have to cut his cloth to fit his own pattern. But there is a way—and blessing and benefit will come if we find it. Here are a few suggestions: *

1. The regular prayer meeting of the church should be emphasized. Those who do not regularly attend should be challenged to come during this period and to get the prayer-meeting habit. For too many of our people are treating the prayer meeting as optional. The program of the midweek service should be planned to give extra time for prayer. While other factors make up the average prayer meeting, during this time specialize on praying.

2. The members of every home should be challenged to pray together

*See also November, 1954, "Preacher's Magazine," p. 29.

more during this period. Homes which do not have regular devotions together should be encouraged to set up a family altar. Special seasons of prayer in the family should be suggested.

3. Special cottage prayer meetings could be added to the regular prayer program. In large cities or rural areas a few families in a given area could come together for prayer. Care should be taken that these do not detract too much from the regular mid-week service.

4. Special groups can be brought together at certain times and places such as: early morning or noon prayer meetings for men, midmorning or midday prayer for ladies, before school or noon meetings for high school students.

5. Special prayer meetings can also be worked out at the church, such as: Saturday night for those who can come, before Sunday school for teachers and others, prior to the N.Y.P.S. service for the young people's "Prayer Tower Intercessors" group, and prior to the Sunday evening service for adults not in other meetings.

6. Or special groups could meet together whenever possible for prayer. For example, three or four people could form a prayer group to pray for specific needs. These need not necessarily meet together for prayer. The promise is that "if two of you shall agree on earth, as touching any thing . . ." The Prayer and Fasting League could meet together or set a special time when all would pray together. Or Sunday-school classes could be encouraged to meet as units for special times of prayer.

7. The idea of prayer "minutemen" has been worked with good results. This is a small group within the church who will pledge to pray at a minute's notice right where they are

when very urgent requests come from the pastor.

8. Prayer chains of one sort or another could be planned for a set period of time. One twenty-four-hour period a week for the seven weeks might be successful. Or one or two all-nights of prayer might be planned during the period.

9. As many as will should be encouraged to set one day a week during which they will observe a fast during mealtime.

10. Special encouragement should be given for requests for prayer to be submitted to the church, to become the earnest concern of all who are praying.

A TIME TO PLAN

The week following Easter is a good time to plan this prayer emphasis. Usually the interest of the church sags a bit after Easter activities. The people might rally to a planned challenge to pray more. Of course, only a limited number of these ideas or others can be used in any one church. However, in nearly every situation some plan could be found which would result in more prayer by our people.

This prayer emphasis should continue in a more or less concerted effort throughout this pre-Pentecost period, local circumstances dictating just how intensive this will be. However, the pastor should not be easily discouraged. He will find many hindrances to such an effort. All will agree that we can pray more. Perhaps a plan will be of just the help in this direction that we need.

The details of the Easter-to-Pentecost emphasis will be found in the *Nazarene Pastor*. It is hoped that each pastor will check these ideas and will pray and work that this Easter-to-Pentecost season will be unusually significant in the life of his church.

The Preaching of John Knox

By James McGraw*

O Lord, give me Scotland, or I die!" John Knox, like St. Paul, knew how to pray great prayers. He was never known to do anything in a half-hearted manner, and he was most zealous of all when he was engaged in intercessory prayer. His prayers for Scotland were answered, and he is the man recognized by historians as having made a more lasting influence upon his nation's destiny than all others whose lives played a part in its most formative period of years.

John Knox was born near Haddington in 1514. His ancestors were feudal dependents of the Earl of Bothwell, and his early education was one of modest proportions in the Haddington grammar school and St. Andrews University under Major, the famous schoolman of his day. He took minor orders, and about 1540 he appeared as an apostolic notary at Haddington.

Knox embraced the reformed faith after having heard Wishart, the martyr, preach in East Lothian in December of 1545. After the murder of Cardinal Beaton, Wishart's persecutor, John Knox fled to the castle of St. Andrews, and soon began preaching to those in the garrison. It is easy to see, in view of this background and early beginnings of his ministry, why John Knox could never separate his preaching of the gospel from the political issues of the day. He believed good government and good religion

should work together, and his ministry was aimed toward a strengthening of both.

HIS APPEARANCE

Impetuous, courageous, and firm in all his dealings with men, John Knox was nevertheless the possessor of a frail body. One of his contemporaries, not of the Protestant faith, said of him: "I know not if ever so much piety and genius were lodged in such a frail and weak body. Certain I am, that it will be difficult to find one in whom the gifts of the Holy Spirit shone so bright to the comfort of the church in Scotland."

Knox was below average in height, but was straight and well proportioned. His complexion was swarthy, yet was not unpleasant to look upon. His countenance was grave and stern, yet not harsh, and bore the natural dignity and air of authority. His black eyes, black hair, and rather dense brows gave his eyes the appearance of having receded into hollows. When he preached with intense feeling, his eyes reflected the power of his personality, and his manner became imperious. He wore a beard during most of his public life, and it varied in length from year to year. Some of the portraits of the Scottish pulpiteer indicate that his beard was long enough to hang down almost to the pages of the Bible from which he read his texts.

*Professor, Nazarene Theological Seminary.

HIS SERMON PREPARATION

Enoch Pond has said that in John Knox the love of study was combined with a disposition for active employment. This combination of character qualities is rare but excellent. Knox became trained in all branches of learning by his formal education and his habits of private study and adaptation. He found no satisfaction in his studies of all the theories of scholastic science.

To read the sermons of John Knox is to be convinced that they were carefully prepared. He did not wander from the subject matter of his text and theme, but diligently developed his proposition and logically progressed with his thought.

Knox usually gave his outline to the congregation at the beginning of his message, and with the use of his "firstly," "secondly," and "thirdly" made it easy for them to follow him as he developed it. His outline for his sermon on the subject "The First Temptation of Christ" was as follows:

- I. What this word temptation meaneth, and how it is used within the Scriptures.
- II. Who is here tempted, and at what time this temptation happened.
- III. How and by what means He was tempted.
- IV. Why He should suffer these temptations and what fruits ensue to us from the same.

John Knox, being the devout man of prayer that he was, depended upon the power of prayer in preparing his sermons. He read from both the Old and New Testaments daily, and each day included in his devotional reading some portions of the Psalms.

HIS DYNAMIC DELIVERY

Knox has been called by some "a Hebrew Prophet in sixteenth century Scotland." In the prophetic ministry

of "forthtelling," he excelled as one who believed the truth of the message he proclaimed. In the other meaning of prophecy, "foretelling," he also dared to proclaim the truth as he believed it. Many, if not all, of his predictions happened just as he said they would. Knox himself claimed the power of prophecy, when he said, "I dare not deny, lest that in so doing I should be injurious to the Giver, that God hath revealed to me secrets unknown to the world."

Knox preached like a man who enjoyed preaching. His zeal and enthusiasm in the pulpit were marks of distinction for the ministry of the man. He was known on some occasions to proceed with his preaching appointment even when his health was poor and his strength was so weak that he had to be helped to the platform. McCrie was correct in saying, "Preaching was an employment in which he delighted."

John Knox used frequent gestures. A young student who heard him preach said of his delivery that he was so active and vigorous in the pulpit that he was "likely to beat the pulpit to pieces."

Once deciding in favor for or against a matter, Knox felt very keenly about it, and expressed himself as he felt. His passions were strong, and his zeal would at times lead him to use language that might be termed intemperate. His reproofs were usually vigorous and positive, and possibly irritated in some instances those he sought to reclaim.

His voice varied with the content of his messages. At times, he spoke in a moderate tone of voice much like the conversational tone heard today; but as his enthusiasm rose and his climax came, his voice became louder, with its pitch and tone increasing in intensity as he gestured energetically.

When John Knox preached, as

when he prayed, he did so with all the energy, the potency, and the vigor that he could command.

ILLUSTRATIONS AND HUMOR

The Scottish type of wit being of the reputation that it is, Knox would be expected to possess his share of a sense of humor. This he certainly did, as some of his sermons so keenly reflect.

His illustrations as such were not like those which are commonly used today. He seldom told a narrative as an illustration, but he had a way of weaving the material into his message. The most common source of his illustrative material was the Bible, and from its history, incidents, and personalities he often illustrated his points.

His dry wit found its way into his messages, and often became the vehicle upon which his enthusiastic displeasure rode into the hearts and minds of his listeners. A favorite activity seemed to be ridiculing the priests. An example is found in his description of the tumult and confusion in the church on St. Giles Day. He said of it: "For down goes the crosses, off goes the surplices, round caps corner with the crowns. The Grey Friars gaped, the Black Friars blew, the priests panted and fled; and happy was he that first got to the house, for such a sudden fray came never among the generation of anti-christ with this realm before."

With short, adroit phrases Knox often punctured alike the tough and tender skins of his adversaries. He spoke of Bishop Sinclair of Brechin as being "blind of one eye in the body, but of both in the soul." He once said of Lady Erskine that she was "a sweet morsel for the devil's mouth."

His comment upon the appointment of Mary of Guise as queen regent was, "It is as seemly a sight as to put a saddle upon the back of an unruly cow."

His humor was doubtless a God-given attribute; for it not only stood him in good stead in his parries with those who opposed his reforms for his native Scotland, but it also held him steady in the balance of his personality against the zeal that possessed him. There is little doubt that his sense of humor, which Dickenson said he enjoyed even when it was at his own expense, saved him from going into fanaticism as a result of his earnestness and zeal.

His wit, keen as it was, did not always characterize his preaching. There was a serious current flowing through his sermons and his entire ministry. He was ardent, acute, intrepid, and energetic. He was active and courageous. He was vigorous and impetuous. He was enthusiastic at times to the point of vehemence. He could move his audiences to weeping as well as to laughter. At the funeral of Regent Moray, who was assassinated by Hamilton, he preached from the text, "Blessed are the dead that die in the Lord," and three thousand hearers were moved to tears.

Mary, Queen of Scots, once said that she feared the prayers of John Knox more than the armies of England. Her fears were well founded, for his prayers and his preaching were powerful enough to snatch Scotland from the influence of the Roman Catholic church in spite of the opposition of the church and the authority of the queen. May there be more such praying and preaching to lead our own nation into the revival she needs in this twentieth century.

SERMON OF THE MONTH

The Indispensable Cross

By George W. Privett, Jr.*

SCRIPTURE: II Cor. 5:11-19.

TEXT: *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again* (II Cor. 5:14-15).

THE CROSS is a silent memory of a blessed event—an event which is indispensable to the Christian faith. Early in World War II the dean of the Episcopal Cathedral at Garden City, Long Island, acting in accordance with the blackout instructions received from the Air Defense Command, turned off the lights which illuminated the giant cross on top of the cathedral. Soon thereafter, the commanding officer of a nearby military airfield telephoned the dean to ask the reason the cross was not lighted. He answered: "Why, that was the order from your headquarters, so that the area could not be spotted by enemy planes." "Well," said the officer, "I've had a good many requests from our fliers to turn those lights on again. The boys say that when they're returning from missions it surely makes them feel safe coming in on the cross."

The Cross is essential; we cannot

black it out without doing incalculable injury to the Christian faith. It is the pivot on which all other doctrines turn; it is the most significant landmark on the landscape of history. Nothing is more erroneous than the liberalistic notion which says, "A God without wrath brought men without sin into a kingdom without judgment through the ministration of a Christ without a cross" (Richard Niebuhr). If we omit the Cross, Christianity becomes an unsolvable puzzle—an incomprehensible assortment of dogmas—for the clue to the entire scheme is missing. Therefore we dare not uproot the foundation of redemption. The Cross is the central idea of Christianity.

The stigma attached to death by the cross is comprehended in the words, "Cursed is every one that hangeth on a tree" (Gal. 3:13). It was a method of death to be despised by every man of that day. Many a rebel, however, had been led outside the city gates and crucified amid the foul oaths of an angry throng. But one death by this familiar mode of execution which occurred some two thousand years ago has echoed down through the ages and has engraved itself upon the heart of humanity. The death of the Man of Sorrows was different and became indispensable to the economy of Christianity because God was wrapped up in it.

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I

First, let us notice *Man's Predicament Before the Cross*—"then were all dead." Unlike the Second Adam, who prayed, "Not my will, but thine," the first Adam virtually said, "Not Thy will, but mine," and by such disobedience brought condemnation upon himself and the race. Paul indicates what happened when he writes, "For the wages of sin is death" (Rom. 6:23a), and, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Ever since this infamous beginning, every man has inherited a sin principle which manifests itself in outward acts of transgression against God's moral law. Man's condition is that of being "dead in trespasses and sins" (Eph. 2:1b). If told that all the inmates of a hospital were sick, it would be understood that there was not an individual that was not sick. Likewise, if all had not been guilty and consigned to eternal death because of their sin, there would have been no need for Christ's death.

Man found himself estranged from God and lacking in moral power to live victoriously and triumphantly. While some of the patriarchs, prophets, and kings shone forth in rare spiritual splendor, they were the exception rather than the rule. The general run of men were sold under sin, "consciously wrong, unhappy, and inferior." Like the abyss, their spiritual life was "without form, and void" (Gen. 1:2a), being characterized by moral indifference, resentment against God, selfishness, and a gnawing sense of guilt.

The father of the prodigal (Luke 15) regarded his son who had been in sin as "dead"; i.e., he was insensible to the things of the home with its blessings of fatherly love, protection,

and providence. Sinners are told in Sacred Writ to "arise from the dead" (Eph. 5:13), since they are unconscious of the glories of heaven and live as if there were no God and Saviour. Isaiah describes man's plight in these words: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

II

But the answer to man's plight is *God's Provision of the Cross*—"He died for all." Seeing man's quandary and dilemma, God takes the initiative and provides the remedy. Here was the divine strategy coming to the forefront in the vicarious death of Christ. At the point where love meets sin, the Cross is erected.

This provision was costly. Jesus shrank from the cup which contained the blasphemous sins of man and the consequent separation from the Father. Take the vilest sins that can be imagined and place them in the cup and you have only an "inkling" of what the Master drank. But more terrible for its mental and spiritual anguish was the loneliness of the Cross. In Christ's last days, we find Him eager for the fellowship of His disciples. He said to Peter and the other sleepy disciples in the garden, "What, could ye not watch with me one hour?" (Matt. 26:40.) Everything points to the tragic hour of separation He had to endure on the bleak rock called Calvary—that moment when the Father turned His face and our Lord uttered, "My God, my God, why hast thou forsaken me?" (Matt. 27:46b.)

Though not a perfect parallel, the symbol of the scapegoat helps us to see what He suffered. In the days of animal sacrifices, the high priest would "place" the sins of the people

upon the head of the scapegoat (Lev. 16:21). This was done on the Day of Atonement. When this act was completed, the goat was driven out of the city, signifying the removal of the sins of the people. Similarly, Jesus Christ became the Scapegoat for us and carried our sins away.

Somehow, He who "knew no sin" was made "to be sin for us" (II Cor. 5:21). He "took the rap" for humanity; He identified himself with man's worst, that provision might be made for man's spiritual ascendance. He "bare our sins . . . on the tree." While we were "yet without strength . . . Christ died for the ungodly" (Rom. 5:6). "Scarcely for a righteous man will one die . . . but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7-8).

Observe this wonderful contrast. In His passion, He is the Lamb of God, meek and retiring; He bears patiently the jeers of the crowd, the duplicity of Pilate, the brutality of the soldiers, the denial of His disciples, and the contumely of the self-righteous Pharisees. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth" (Isa. 53:7). But at the same time, He is the Lion of the tribe of Judah. He is unafraid of the threats of the governor, radiant and poised in trial, forgiving on the cross. Master of the situation, He wrestles with the forces of evil, bruises the serpent's head, secures the keys of hell and death, and emerges Conqueror over sin. Now He is Dispenser of the Calvary victory to every earnest believer.

Though His death was costly, it was nonetheless effective. God was reconciled. Heretofore, there was no legitimate basis on which God could forgive sin. Even the system of ani-

mal sacrifices was but a shadow and had no merit except as it pointed to the Cross. God is holy and therefore has an inflexible hatred for sin. Man glimpses his sin only when He perceives God's awe-inspiring holiness. To have lightly forgiven sin would have imperiled His character, which is one of impeccability. Just as a school board cannot lightly disregard the serious offense of some student without arousing the suspicion of the constituency in regard to its own integrity, so God could not deal superficially with man's misdoing. But in the Cross, adequate basis for forgiveness consistent with God's holy character is given by Christ. God is made favorable to man by the merit of Christ's atoning sacrifice. The bar is taken away, the chasm is bridged, love and justice kiss each other, and salvation is placed at the finger tips of every son of Adam.

III

The atonement is not without design, for we notice *Divine Purpose in the Cross*—"that they should not henceforth live unto themselves, but unto him which died for them, and rose again."

Man without God is dead in sin. His life revolves around himself. In boastful arrogance, he regards "his own shivering egotism the pivot on which the universe turns" (Farrar). Caught in a traffic jam of wills, he is careful to insist on his right to his own way, above that of God's. He is an unruly meteor reeling toward eternal night. Because of his moral indifference and blindness, he has no personal encounters with a Higher Power, and his conception of God is usually that of an "oblong blur." He is egocentric and self-centered, full of self-pity, self-interest, ambition, and often captivated by an inordinate love of praise and money. Judas personifies the selfishness of man in his be-

trayal of Christ—the best Friend he ever had. He thought one could give too much to Jesus (John 12:5); he dishonestly took from the treasury (John 12:6); and he bargained with the chief priests, saying, "What will ye give me, and I will deliver him unto you?" (Matt. 26:15.) His world crumbled and pierced by remorse, he repented to the priests and then hanged himself.

Christ died, however, that we might not live for ourselves but "unto him which died for them, and rose again." He taught us that the only way to be happy was to forget happiness in quest of holiness. "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24). "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). It is only by self-absorption in the cause of Christ, spiritual participation in the death of Christ, and self-transcendence in the life of Christ that we can be loosed from the tyranny of self. This begins in self-renunciation, an act which cleanses the soul from a thousand clamoring, conflicting desires; it ends in faith which exalts Christ to the throne of the year.

The benefit of Christ's vicarious and costly ministry for all comes from the combined effect of His death and resurrection. The two are intertwined in the fabric of divine purpose. In the R.S.V., the word "might" instead of "should" is used, rendering it, "And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised." While both are correct, the word "might" implies that power is available to do what could not heretofore be done. The door of available grace is flung open to man; the key to heaven's richest treasures

is placed in the hand of spiritual paupers. Christ is the "aggressive Lover" who has come to break into the citadel of our self-will and set us free from the guilt and power of sin. By such an effective sacrifice, Christ has forever "canceled every excuse of man for low living."

We are to live "for him"—for the greater glory of God; an eye single to His glory; a disposition which seeks His pleasure and not our own. Our values are changed and our nature is changed, so that we fit Paul's definition of a Christian; i.e., a "man . . . in Christ" (II Cor. 5:17). The pur-

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A spiritual Christian is able by the grace of God to keep his balance and equipoise when there is pressure such as would naturally be expected to upset him.

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pose of the Cross is diametrically opposed to the spirit of avarice, selfishness, and ambition so prevalent in our world today.

IV

Finally, let us consider the *Eternal Persuasion from the Cross*—"For the love of Christ constraineth us." It is Christ's love which "impels us," "shuts us up to one line and purpose," "constrains," "controls," "goes beyond limit," and "bears us away with itself." The love generated by the death of Christ for all is the new imperial impulse which carries the Christian on like a resistless torrent. Our devotion to Him is not to be based on fluctuating emotions but on His consistent and often unrequited love.

Paul was defending his character before the Corinthians. He tells them that his motive is not selfish but the very spring of his actions is the love

of Christ, and that he is convinced that the death of Christ places him under endless obligation to be sympathetic and self-giving.

Since all men were dead, Christ in His death for all bought back the life of each and every man, thus establishing His claim upon every life. "Ye are bought with a price" (I Cor. 7:23; I Pet. 1:18-19). We cannot therefore live for ourselves, for we do not own ourselves; we are His by the amazing virtue of His redeeming death. Hence every Christian becomes one "who is always passionately trying to catch up with his debt to God" (A. W. F. Blunt).

As we reflect upon the Cross, we come to see that it was our sins which nailed Him to the tree. We weep over our own condition when we perceive the kind of Saviour sinned against. Yet despite our unworthiness, He had us in mind when He hung on the tree. Now He seeks those who are lost, not to harm but to help them. Unlike the Communist who felt "something was chasing him to destroy him," every sinner may feel that "Someone is chasing him to love him." "Go back," Christ can be heard saying, "find that man that made that cruel crown of thorns and placed it on My brow and tell him I will have a crown ready for him when he comes into My kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into My head, and tell him that I will put a scepter in his hand and he shall rule over the nations of the earth if he will accept salvation. Search for the man that drove that spear into My side and tell him there is a nearer way to My heart than that" (D. L. Moody).

His love should call forth our all in response. In creation, God shows His mighty hand; in the Cross, He

shows His merciful heart. Years ago a Hindu in faraway India said, "If the Heart that rules the universe is like the gentle heart that broke on Calvary, He can have my heart forever." My wayward friend, can you stand motionless before the death of the Son of God for you and not come and pray, "God be merciful to me a sinner"? Can you plainly see the Pearl of Great Price within praying distance and not reach for it? Can you see the Fount of Blessing before your spiritual gaze and stifle your longing? Can you view the Lamb of God and not enter the sheepfold? Make your peace with God. Start living for Him and quit living for yourself. Let Jesus Christ sit on the throne of your heart. Make Him the King of your life and the Captain of your salvation.

The Cross

*'Tis the cross that means so much to me,
A symbol of suffering and agony.
For 'twas on that cross Jesus purchased for
me
The wonderful plan of salvation so free.*

*It was on this cross my Saviour suffered so,
To make my heart whiter than the purest
snow;
To bring new life and hope to me,
And make me just what I ought to be.*

*If it hadn't been that Jesus loved me,
He would never have hung on that cruel
tree.*

*But I'm rejoicing as I go on my way,
Because of the cross and its wonderful way.*

*And since I've had a glimpse of the precious
old cross,
If need be, for Jesus I'll suffer loss,
And willingly do all that I can
To bring the story of the cross to fallen man.*

*To that precious old cross I intend to be
true,
And keep it in mind whatever I do.
I'll love and cherish it and gladly bear
The reproach that goes with it everywhere.*

—MARY A. EAGLE

The Preacher's Magazine

The Function of the Bible In Systematic Theology

By J. Russell Gardner*

SUPREME among the sciences and noblest among the arts, Christian theology owes its uniqueness to its peculiar relation to the Word of God. That relation is at once casual, substantial, and directional. From the Word of God it springs as a river from its source; and from that Word, as variously understood, expounded, and applied, it has received both its major contributions and its general direction as it has carved out its course through the Christian centuries.

Perhaps to the casual observer the terms science and art might seem like misnomers when applied to theology. They apparently connote too much of the human and too little of the divine to be appropriate here. But on second thought we see that Christian theology embodies the principles of certainty, verifiability, and predictability as truly as does any science, and that it involves the elements of creativity, utility, and inspiration as truly as does any art. And since theology functions in the domain of man's highest possible knowledge—the knowledge of God and things divine—it may be properly considered as the "divinest" of the sciences. And since it also involves the most delicate as well as most practical art—the art of living harmoniously with God and man—it may be rightfully regarded as the

"finest" of the arts. The scientific role which the Bible performs in theology will be further considered in the first of the four major propositions presented in this article.

I

The Bible Functions Scientifically in Theology by Providing the Factual Foundations for Its Structure

In a day when science, whether truly or falsely so called, seems to wear the victor's crown, it would be both natural, and in certain respects appropriate, to emphasize the scientific elements to be found in Christian theology. In making this examination we shall, however, be alerted to the presence of a subtle, if not irresistible, temptation. Being altogether human, we are likely to be unduly sensitive to the climate of opinion of the day in which we live. And this is but to say that we run grave danger of having our judgment warped by the atmospheric pressure of our scientific age. Happily, however, for the systematic theologian, he can discover sufficient scientific elements in the Christian faith to make it supremely meaningful for the present age, while at the same time he clearly discerns those supra-scientific features which make it supremely significant for all ages—the ages

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which have been, and the ages yet to come.

I

And, first, its definitions show theology to be scientific. That theology possesses these constituent features has been seen by all great thinkers in the field. Their prevalence in the definitions from representative leaders will make this plain.

Says Dr. Alvah Hovey, the Baptist theologian, "By Christian theology is meant the science of the Christian religion, or, the science which ascertains, justifies, and systematizes all attainable truth concerning God and His relation through Jesus Christ, to the universe, and especially to mankind." States Dr. Joseph Stump, of the Northwestern Lutheran Seminary, "Dogmatics is the systematic and scientific presentation of the doctrine of Christianity in harmony with the Scriptures and in consonance with the confessions of the Church." And the late Dean Albert C. Knudson of the Boston Divinity School implies the same scientific content when he so neatly puts it, "Theology may be defined as the systematic exposition and rational justification of the intellectual content of religion." Evidently theology is either partly scientific or else these theologians are altogether unscientific in their definitions.

II

Secondly, its general methods show theology to be in harmony with the sciences. These methods include all that is valid in the natural sciences and more. They start with a problem—the problem of all time—that of human redemption. They go to the primary sources in securing the data dealing with that problem. They investigate the extent and consequences of the problem. They analyze the problem until they discover how it operates in every department of hu-

man life—physical, social, intellectual, moral, and spiritual in the individual sphere; and domestic, political, or racial in the social sphere.

In other words, as Pope so well phrases it: "The methods of theology are scientific. It observes, tests, and arranges facts and makes generalizations; it uses both the inductive and deductive processes of argument; it depends upon the same primary laws of thought upon which those processes rest; and it sets out, as all legitimate human inquiry must set out, with a firm faith in certain truths which lie behind experience, being unwrought into the fabric of our minds: such as the primary law of Causation and all that it involves, and the validity of those laws of belief which are innate."

In a sense, no survey of the facts could be more impartial, objective, and exhaustive than that which theology as grounded on the Bible presents. That "all have sinned, and come short of the glory of God," for instance, is established beyond a peradventure both by example and personal testimony. It has likewise been established by other testimonies and examples that "Christ Jesus came into the world to save sinners, of whom I am chief." And what does this mean but that the doctrines of sin and salvation, hamartiology and soteriology, theologically so called, are empirically, and consequently scientifically, grounded?

III

Thirdly, and finally, its aims or purposes show theology to be scientifically minded. These aims, in general, are twofold, logical and practical. As logical, theology endeavors "to exhibit the grounds and principles, the connections and harmonies, the results and applications, of the facts of revelation. In common with every other science, it obeys the laws of the

human mind, which demands that the materials of its knowledge should be inductively generalized and systematically arranged." As practical, theology, in common also with every other science, arranges its facts, truths, principles, and standards, for human consumption, and thus ties in with our

individual experience and our social or moral behavior. This means that theology aims to reduce religion to an art as well as to a science. It teaches us to do, as well as to know. It is thus truly scientific so far as its foundations, methods, purposes, and accomplishments are concerned.

The Anointing That Teacheth

By J. C. Albright*

TEXT: *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him (I John 2:27).*

TAKEN ALONE, the words "ye need not that any man teach you" can be and often have been tragically misunderstood. It is an excellent example of the abuse the Scriptures receive if the context is ignored. A brief examination of what immediately precedes these verses reveals that some members of the Christian community had "left the church" and were teaching heretical doctrines. Having warned them about the heretical teachers that sought to deceive them, John stated that he really was convinced that such a warning was unnecessary—they did not need any man to teach them! The anointing was ever with them and it taught them about everything, distinguishing between the truth and a lie!

Do these words mean that we are not in need of human teaching? Wesley, in commenting on this verse, said:

*New England District Superintendent.

"This does not exclude our need of being taught by them who partake of the same anointing." Adam Clarke notes that "St. John says they had no need of such teaching as their false teachers proposed to them; nor of any other teaching that was different from that anointing."

What then is the vital message of this passage? It is simply the recognition that one phase of the Holy Spirit's ministry is that of teaching. Had not Jesus said: "The Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26)? "When he, the Spirit of truth, is come, he will guide you into all truth: for he . . . shall take of mine, and shall shew it unto you" (John 16:13-14). If we have received the Holy Spirit in His fullness, there is an "anointing that teacheth" in our lives!

WHAT IS THIS ANOINTING?

Briefly stated, the "anointing that teacheth" is the revelation of God's truth to us by His Spirit. We believe that the Scriptures possess both letter and "spirit." Spiritual things are spiritually understood. The Bible is but a dead letter until the Holy Spirit

makes it alive. This is the substance of Paul's teaching in I Cor. 2:9-13.

How true this is—a person can study, memorize, and even quote God's Word and be blind to its truth! "No one comprehends the thoughts of God except the Spirit of God." The Holy Spirit alone enables us to understand, impart, and interpret. How often have we read our Bibles and had a verse suddenly "leap to life" before our eyes! It is the "anointing that teacheth."

If this be true of the layman—and this letter was not addressed to a preachers' convention, but to the whole church—how much more crucial is it for the minister of the gospel of Christ! There is more to preparing a sermon than the gathering together of three or four good ideas—be they yours or someone else's. No minister has a message from God for his people without the "anointing that teacheth." Logic, rhetoric, illustration, humor, and a touch of oratory are all vital ingredients to a good sermon—but it takes the "touch of the Spirit" in the study to build into it the deep things of God. We do need as much formal training as possible, the mental stimulus of devotional reading and exegetical study and an ear tuned to the heartbeat of our flock—but we must have more! We have long heard of the anointing that comes in the pulpit, but seldom of the anointing that illuminates the study. There must be a touch from God at the point of preparation if we expect that divine assistance in the hour of delivery. The two are not unrelated.

True preaching is not discussing, lecturing, or talking about some objective truth. It is, rather, the sharing with our people of that which God has revealed to us. We cannot stand objectively apart—we are vitally and essentially involved! God's truth

must illuminate and grip our hearts if we expect it to reach our people thus. How blessed it is when the Holy Spirit opens to us the bubbling fountains of eternal truth!

HOW IS IT OBTAINED?

But how is this "anointing" obtained? It is embarrassingly obvious that the problem is basically spiritual. To be sure, we must work at the job. We must study and give the Holy Spirit material with which to work. It must never be forgotten that no teacher—no, not even the Holy Spirit—can truly teach unless the student is willing to study. Even He can't work in a vacuum!

How can we expect the Holy Spirit to lead us into truth if we fail to study the revelation that He inspired? There is no substitute for genuine, constant, thorough, and faithful study of God's Word. Our people need the ministry, not of our ideas or of those of some other genius, but the ministry of the Word.

Furthermore, we must invest some time. The "anointing that teacheth" does not come on the "run" or the "jump." All of us have had the experience (thank God!), when we have not had time to study properly because of some emergency, of the Holy Spirit's blessedly standing by our side and seeing us through. But that is not the rule—only the exception. We have to spend time on our messages if we expect the Holy Spirit to teach us.

But when all this is said—having taken the time to conscientiously study, especially His Word—the basic need stems from our devotional life. We must live under the anointing of the Holy Spirit if we ever expect that touch in a teaching ministry. We must know consistently and constantly the sweet steppings of the Spirit.

The Place of the Evangelistic Message

By Harold L. Volk*

IT is Browning, I think, who depicts the poet making dead facts live again. Projecting into them "his surplusage of soul," breathing on and reluming the "half burned-out, all but quite quenched wicks o' the lamp stationed for temple service on this earth," He

*Makes new beginnings, starts the dead alive,
Completes the incomplete, and saves the thing.*

He then goes on to compare the marvel wrought by the poet to the miracle performed by the true minister of God. His description of the poet might well describe the utter giving of self by a pastor in the communication of moral and spiritual life to those lying dead in trespasses and sins, or half-dead in soul lethargy:

*Was not Elisha once—
Who bade them lay his staff on a
corpse-face,
There was no voice, no hearing: he
went in
Therefore, and shut the door upon
them twain,
And lay upon the corpse, dead on the
couch,
And put his mouth upon its mouth,
his eyes
Upon its eyes, his hands upon its
hands,
And stretched himself on the flesh;
the flesh waxed warm;*

*Evangelist.

April, 1955

*And he returned, walked to and fro
in the house,
And went up, stretched himself on the
flesh again,
And his eyes opened. It is a credible
feat
With the right man and way.*

Certainly that is a picture of the needed man or men today—men who by the power of the indwelling Holy Spirit can awaken souls lying dormant, vivify the comatose, and inspire them both to activity for God and souls; preachers who will faithfully, and like flames of fire, sound forth the message of evangelism.

In fact, there is no place today for a preacher who is not passionately missionary and evangelistic, who refuses to preach to the needy world the evangelistic message.

WHAT IS THAT EVANGELISTIC MESSAGE?

The evangelistic message is today as it was at the first: the message that opens men's lives to the impact of Christ in such a way that they are forced to decide. It is the message of an incarnate Christ, a crucified Christ, a resurrected Christ, a returning Christ. The message is, in fact, Christ. And wherever and whenever He is proclaimed men feel bound to a duty. Soldiers, merchants, housewives, and churchmen alike become conscious of something to be done under the demands of the gospel. "What shall we do?"

The importance of the evangelistic message cannot be overlooked. "Do the work of an evangelist . . . in season and out of season." "Preach the word." This is the approach adopted by the apostles and by eminent soul winners such as Moody, Finney, Gypsy Smith, Billy Sunday, P. F. Bresee, C. E. Cornell, and others. These men preached the evangelistic message. The pulpit was then and is today a preacher's supreme evangelistic opportunity. It stands out above all other forms of communication. It is not the only form of evangelism but it is without equal in effectiveness. While the preacher, like the doctor, does not refuse to adopt new measures when they appear, neither does he give up all others for the new one.

The history of the Church reveals that in periods of decline sermons were only for edifying the saints. But each spiritual revival, each fresh start for the Church, has witnessed also preaching which pleaded with men to give their hearts to Christ. Is that not what preaching is? In the New Testament does not to preach always mean to evangelize? It always refers to speaking to the unsaved.

THE IMPORTANCE OF EVANGELISTIC PREACHING

The importance of evangelistic preaching is to be found in the success which has attended it. The preaching service is at the very heart of the Church's life. The whole hope of a church is to pull both its members and its friends into its heart. Evangelistic preaching does that. Wherever the message of evangelism is preached it is attended by conversions, dedications, sanctifications, and victory.

In what method other than preaching is there given sufficient time for persuasion? Most people require a

good deal of time, a good deal of convincing before they are willing to yield to Christ. Evangelistic preaching gives that time.

Where else like in preaching is there the extended chance to teach people what it means to be Christians before asking them to accept Christ? The best evangelistic preachers have been those who not only proclaim repentance but who also teach men what it is to be Christian. This method is not outmoded in our generation.

There is no message which can substitute for the evangelistic message. No other message brings conviction to the sinner as deep and pungent. It is God's method; "Preach the word," is His command. It is impossible to neglect the evangelistic message and fulfill that command.

"The best form of defense is attack" is the working formula of all leading militarists. It is also the method of the Apostle Paul, who said, in substance, "Hit your enemy first, and hit him so hard that when he gets up he won't have enough strength left to do you any permanent harm." This is a sure way of building the kingdom of God. Unless we follow this pattern the church grows stagnant, settles down into routine living, and new people are not won. Actually, the evangelistic message is a strong factor in awakening the laity to their responsibility in winning souls.

This message of evangelism must not be restricted to the pulpit and the called preacher. Every Christian must carry the message. It is the preacher's responsibility to inspire and encourage the laity to do so. The pastor must feel his responsibility at this point. Unless he carries on a strong evangelistic program his people will not be ready for a revival effort when the evangelist comes. The evangelistic message must be a strong part

of the ministry of every preacher of the gospel.

EVANGELISTIC PREACHING EFFECTIVE

Jesus used the evangelistic message. He came preaching repentance and the kingdom of God. He preached about sins and named them when He preached. He was aware of the truth that only under the preaching of the law could men awaken and see themselves as sinners. Paul said: "I was alive without sin once. But the law came. Sin sprang to life and slew me." Again, "I would not have known lust except the law said, Thou shalt not covet." Only under the influence of the evangelistic message was he thus awakened to his sin and his need of Christ.

Preaching the evangelistic message was the apostolic method. Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). The result of his message was; "They were all pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Philip "preached Christ" in Samaria following the post-Pentecostal persecution and scattering of the disciples. The result was that "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies were healed. And there was great joy in that city" (Acts 8:6-8). Revival attended the preaching of "Christ" and "the things pertaining to the kingdom of God." Paul, instructing Timothy in the evangelistic method, said, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom; preach the word: be instant

in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Again he said, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The young preacher was to preach with diligence the evangelistic message of judgment, the Second Coming, Christ crucified, risen. He was to preach in such manner that his converts also would carry on the work in the same method. This is the method Paul employed himself. At Athens on Mars' Hill he climaxed his message by saying, "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31). Always in the history of the apostles is found this same pattern of preaching. To them it was the important message to preach. Over and over again they told of words and deeds of Jesus; how He died for our sins; and, above all, how He arose and lives today.

The crucial fact is that this method of preaching was successful. Men were convicted, convinced, and converted. Men were enlightened to consecrate, and were sanctified. So it is today and so it will be in the future. Put the evangelistic message in its proper place, first place, and today's ministry will be fruitful with salvation of souls. The church will not be drowsy and disinterested. The members will not be continually biting and devouring one another. There will be spiritual health and holy radiance instead. Preaching the evangelistic message is main-line salvation work.

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Supplied by Alpin Bowes*

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A PASTOR ASKS

QUESTION: *I would appreciate some discussion concerning the pastor's methods of making new contacts in the community.*

ANSWER: This question may have two possible references. It may refer to finding new people in the community or to developing contacts with civic leaders and organizations. Since this page is concerned primarily with the former, our answer will be addressed to this problem. It could also be worded, What are the sources for the pastor's responsibility list? This list is the pastor's working file, and represents the church's potential in the

community. It must be built and then it must be used.

1. *Unsaved people now attending services.* These are obviously interested in the church in some measure and are carried upon the pastor's heart as he tries to help them find Christ.

2. *Visitors to all meetings.* The alert pastor will have some method for securing the names of visitors to any meeting of any organization in the church. If a visitor shows enough interest in a church to attend a service, he is entitled to the courtesy of a call in his home by the pastor of the church.

3. *Relatives, friends, and contacts by laymen.* In this group would be included parents of children in the Sunday school and relatives and friends of laymen on whom they ask the pastor to call. In these first three groups there is some connection with the church or with someone in the church, making these the best prospects on the pastor's responsibility list.

4. *New residents.* In some cities, the names of new residents can be secured through a utilities company. The immediate cultivation of a new family in the community will bring results to the church. If the names of new residents cannot be secured, then church families can watch for new people moving into their neighborhood, visit them personally, and report the name and address to the pastor.

5. *A community enrollment.* The

first four sources for the responsibility list should be a "must" in every pastor's program. But the church also must reach out beyond these normal sources of contact and find people who need Christ and the church, to begin a process of interest-cultivation that will eventually win them. These people may be found through a community enrollment, as outlined in *First Steps in Visitation Evangelism*.

HOW WE DID IT

Our visitation program is headed by four leaders or captains appointed by the pastor and Sunday-school superintendent. Each captain heads four teams, and each team has one week of the month in which it is responsible for making all the assigned calls. The captains and team members are all volunteers.

In operation, the captains distribute on Sunday evening packets containing visitation assignments (prepared by the visitation secretary) to each team member operating that week. There are usually twelve assignments in each packet—three prospects and nine absentees, taken from either the active or the inactive Sunday-school enrollment.

Each team member makes the calls "on his own," at the time best suited to him and those on whom he calls. He dates and initials the assignment card and writes the results of the call. The packets must be returned by 9:30 a.m. Sunday to the team captain, who then hands them in to the visitation secretary. The cards used for the assignments are kept alphabetically and constitute a duplicate file of the Sunday-school permanent enrollment file.

This plan enabled us to make a 65

April, 1955

per cent increase last year and helps us to do the task we feel called to do. —REV. GEORGE SCUTT, New Castle, Indiana.

CRUSADE ECHOES

A Florida "Cracker" Finds the Bread of Life

By Oscar F. Reed

Every Sunday morning the old Lincoln made its way through the Florida sand picking up the children for Sunday school. I never thought the Smith children would amount to much. They came to the car bare-footed and sometimes hungry from the little shack on the edge of town. Their uncombed hair and ragged clothes were not an advertisement for a fashionable downtown church, but they were good enough for the little white Nazarene chapel we pastored ten years ago.

I well remember the night that Ronny Smith marched up the aisle and gave his life to Jesus Christ. The altar was lined with young people who were burdened by their sins.

I have not thought much in the intervening years about the Smith family. I did hear that their drunken father was crushed to death in an automobile accident.

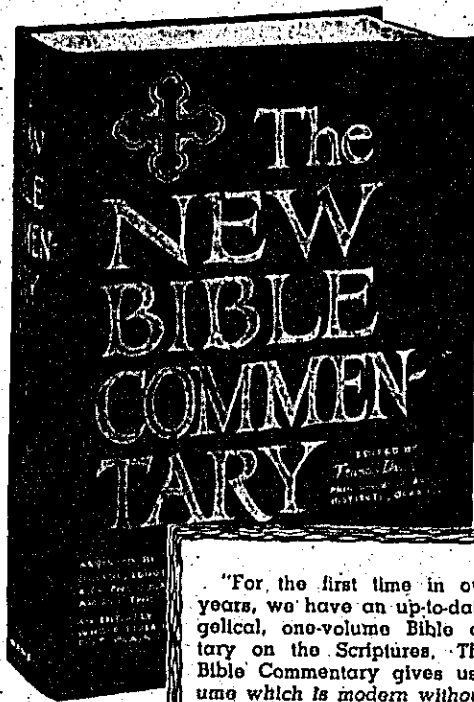
Last year I heard again—and it was a rewarding letter. Ronny was called to preach and was attending Trevecca. He is a tall, blond, attractive young man and will soon enter the active ministry in the Church of the Nazarene.

The old Lincoln lies on a junk heap today, but it did its job! A young man will preach because Sunday-school teachers were interested enough to go get him!

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*Secretary, Crusade for 9th Commission.

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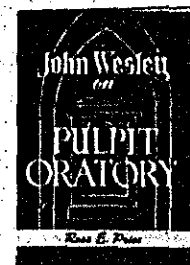
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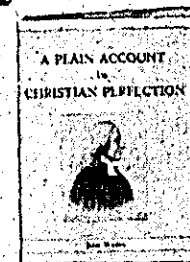
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"QUEEN OF THE PARSONAGE"

Give Yourself a Raise

By Lora Lee Parrott*

TRADITIONALLY, schoolteachers and preachers have been underpaid. In the early days they were given produce or goods of a kind in return for their services. Teachers often boarded consecutively in the homes of their pupils, while the circuit riders stayed with leading members at each preaching point. Time has changed this picture somewhat as school districts have grown and the teachers, by organization, have become stronger.

Preachers, without the aid of unions or lobbyists, have also been increased many times over in their rate of pay from the early days. This is due partially to the better training of the modern-day clergy and the acceptance of the ministry among the professions.

However, money matters in the typical parsonage are still a problem. The larger the church, the bigger the salary; but the larger the church, the more financial demands there are. So whatever the salary your husband gets, it is always eaten up in regular operating expenses, and saving is accomplished only by sheer will power. Since the pastor's wife is often more than 50 per cent responsible for financial matters in the home, there are several observations which may help you give yourself a raise.

1. Do not buy everything you

think you need. An elderly preacher visited us in our first pastorate. Eager to counsel with him, we discussed the techniques for stretching the parson's dollar. He said: "If you buy everything you think you need, you never will have enough money to go around. It's always better to wait rather than to buy on impulse."

2. Buy quality merchandise. Before World War II, in Alaska when merchandise was quite difficult to secure, the people of the North who ordered everything by mail had two rules: (a) they always bought well-known brands, (b) and they always bought the best quality merchandise. Obviously, this was a safeguard for durability and dependability. They had to be right on their one and only purchase. It is trite but true, "You pay for what you get."

3. Watch for sales. My husband says that sales are my favorite outdoor, indoor sport. They may be recreation, but they also make economic sense. However, to get the most out of sales, you must learn merchandise. Price tags are often misleading. If you recognize quality materials, construction, brand names, and style, you can make tremendous savings at the right time and at the right place.

4. Pay cash. This method saves interest and serves as a constant check against overspending. The casualness

of easy credit, wide-open charge accounts, lay-aways, and pay-next-year schemes nearly always mean trouble down the line.

5. Consider the possibility of used goods. The want ad section of the newspaper is a good source for securing excellent merchandise of good quality at an extreme reduction. Your pride may enter into the decision against used goods; however, it is better to swallow pride and keep solvent than to hold onto the pride and get financially embarrassed.

6. Keep things in good repair. If your husband knows more about philosophy and theology than he does about hammer and nails, do not be

discouraged. Get yourself a few tools at the local hardware store and learn how to make minor improvements and repairs of your own.

7. Go easy on luxuries. Eating out, Pullman fares, and clothes which follow the fads are all luxuries which cost. God has promised to supply our needs, but not our wants or luxuries.

8. Don't worry about the Joneses. Trying to keep up with more prosperous members of your church or other parsonage families on the district is always a poor policy. Besides, you do not know how many bills they owe. Let the Joneses live their lives—you live yours!

My Prayer for You

O Thou who dost supply our every need, we would recognize that our greatest need is of Thee.

Help us to look for happiness where happiness is to be found, in service to Thee, and in submission to Thy will. Help us to venture to live for the things that are really important, that we may have revealed to us that which is really unimportant.

We know Thou dost not expect us to ignore the existence of trouble or sorrow, nor to retreat from the struggle. But Thou dost ask us to look at our problems from the viewpoint of eternity. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Help us to recognize that the small, simple things are vital to human well-being. They can be destructive. They can be constructive.

Give us the courage, O Lord, to control our thoughts and to rule our spirits. May we have respect for others, and grant that we may be faithful to the small duties, knowing that big things are made up of little things.

When our plans and programs fail, help us to learn the virtue of patience. Help us to learn to take "No" for an answer. We can be true children of Thine no matter what happens. If we patiently trust Thee, Thou wilt never fail us.

Give us the wisdom to deal with one problem at a time and faith to leave the rest with Thee. May we accept Thee as the Master of our lives and affairs. In Jesus' name. Amen.

By Mrs. R. T. Williams, Sr.*

*Bethany, Oklahoma.

*Pastor's Wife, First Church, Flint, Michigan.

Four Essentials for a Preacher

By A. S. London*

MANHOOD

Manhood, not ability, is the first aim of a gospel minister. Roger Babson says, "Religion changes a human being from a small, ineffective, detached unit into a part of a mighty whole." He adds these weighty words: "A man's religion may be strengthened by connection with a live church. But your religion must be a part of you, something you feel in your heart and practice in your life." Brethren, it is either the highest type of manhood exemplified in the life of a preacher, or it is as "sounding brass, or a tinkling cymbal." Are you a gentleman? Are you kind? Are you patient with others who do not see and act as you do? Are you honest? Are you genuinely sincere? Are you pure? Are you living a holy life in the sight of God? In plain words, are you a man? What a preacher says and what he is must stand together.

PREACH CHRIST

The second essential in the life of a preacher is to preach Christ. Jesus of Nazareth, without money or arms, conquered more millions than Caesar, Alexander, or Napoleon. He shed more light on human and divine things than all the philosophers and scholars of all ages.

Christ spoke words of life. God pity any preacher who gives his ministry to the preaching of things! Christ now controls the destinies of the civilized world. He produces extraordinary effects upon all nations and classes.

*Sunday-School Evangelist.

It was said of Chalmers, the great divine, that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Bible do not wear out. Their ministry is always fresh. God's Word is deep, and the preacher who makes it a daily study will always find something new.

GIVE YOURSELF

The third essential in the life of a preacher is to give himself. The older brother of Phillips Brooks said soon after the passing of his famous brother, "Phillips might have saved himself and lived longer." A close friend replied by saying, "Yes, he could have saved himself and lived longer, but that would not have been Phillips Brooks." The glory of any life is that it does not save itself. Give your best and God will give you His better.

A noted divine said: "Every problem that a preacher faces leads back to the basic question: How well does he understand people? He should know the gospel, but he might know it well, and if he does not know people, his ministry falls flat. Preaching is to a great degree wrestling with the problems of human beings. And if a minister does not give himself, eloquence will avail but little, and his doctrines not at all."

AVOID COMMON BLUNDERS

The fourth essential in the life of a preacher is to avoid common blunders made by many in the ministry. First, the delusion that individual advancement is made by crushing others. One of the saddest sights is to

see one minister running down and magnifying the faults of another minister. The Bible says, "Speak evil of no man," "Judge not." The question was asked, "Lord, who shall abide in thy tabernacle?" And one answer

was, "He that backbiteth not with his tongue . . . nor taketh up a reproach against his neighbour." Isaiah said, "They helped every one his neighbour; and every one said to his brother, be of good courage."

The Trials of Brother Mud

The Loyalty Oath

By Paul Martin*

LIKE EVERY OTHER minister, Brother O. Otto Mud placed his hand on a Bible and took the pledge to be a faithful, loyal minister. It was a glorious occasion. I'm sure he meant every word of his pledge. But since that time, he has read some fine print into the lines. The fine print of his loyalty might be expressed in the following principles:

1. It is not what you know, or what you do, in the work of the church . . . it is who you know that really matters. Brother Mud has the ability of seeing the connection in every supposed promotion. It is shrewd, but doesn't make him shout. His friends and superiors have never really felt the warmth of his personality because they are being patronized and petted with a rather obvious motive in view.

2. Someone told our hero that busy men arrive late, leave early, and accept only the jobs that are bigger than the last one. This is the reason he never arrives on time for camp meeting, and always leaves two days early. His pressing problems at home allow him only his reporting day and district superintendent election day at the assembly. When asked to be a counselor at the Institute, Brother

Mud carefully asked, "Who will be there?" I'm sure if he only knew how very, very important to the Nazarene program it is for as many ministers, key pastors, and Christian workers as possible to be at the Institute and boys' and girls' camps to counsel, teach, play, pray, and win the youngsters to God, he would be there even without the prodding of the district superintendent. He may even attend the camp someday without being asked to teach a class!

3. Pressure and promotional methods and means bother Brother O. O. He longs for great devotional conferences where no goals are set, no plans are made—where each goes deeper, deeper. I find, however, that as I dig deeper I want to do more than I'm doing. All of our goals must be raised, our plans strengthened, our souls inspired. There is so much to do.

The Church of the Nazarene around the world is having its great opportunity. If we fail to pay the emotional price, to give, pray, plan, work, study, listen—if we fail in this our grand hour, it will be only that we found it easier to make excuses for our tiny percentage gain and our losses by saying we are getting mature than by praying through, claiming the promises, and going out to do the job!

*Evangelist.

ONE MAN'S METHOD

Heating and Air Conditioning*

By John R. Scofford

Air conditioning is inevitable for most churches. Those which are able to install it first will enjoy a considerable advantage.

CHURCHES where one can worship in comfort in midsummer are at the present time a commonplace in the deep South, a curiosity in the border states, and a dream in the North. Dallas had ninety churches with air conditioning, and there are more now. St. Louis had one church where summer temperatures are under control throughout the building.

The church will probably follow the same pattern in cooling as in heating, but at a much more accelerated pace. In the beginning the churches assumed no responsibility for keeping congregations warm, but left that to individual initiative. Today the churches which in summer pass around fans donated by the undertaker are at the same stage as those which once encouraged people in winter to bring foot warmers with them.

The first heating was designed to warm fortunate individuals rather than the building itself, and this can still be seen in the rural South. The next stage was to warm the whole place once a week. Today what distinguishes an urban from a rural church is not its location, but whether the heat is on all the time. Actually the correlation between continuous

warmth and the efficient use of a building is very high. A church where the heating system works only part time is a place of occasional pilgrimage; a church which is always warm becomes a part of the daily lives of the people.

The progress southward of central heat suggests that air conditioning will similarly move northward. Two developments lead us to believe that within a decade most of the larger churches will have cooling systems. People ask for the same comfort in church that they enjoy elsewhere. The stores cannot operate without air conditioning. The artificially cooled restaurant does wonders for the summertime appetite. More work gets done in air-conditioned offices than in the other variety. During the last year the sale of air-conditioning units for home use has been astonishing. More people are simply not going to leave a cool home for a hot church.

The first step toward comfortable year-round churches is for the people who are responsible for the administration of our churches to become mentally air-conditioned. The thought must precede the deed.

Cost is the prime argument against air conditioning. But this factor is not an absolute. It costs much less to air-condition some churches than

it does others. If your building has steam or hot water radiators all over the place, a wholly new system must be installed for cooling. On the other hand, if your heat is air-borne, cool atmosphere can be circulated in much the same way as hot. If our assumption is correct that air conditioning is inevitable, churches should work toward a situation in which it can be achieved at reasonable cost.

In any new construction, facilities for air conditioning should be built into the structure itself, even though a complete installation may be a few years off. The sensible procedure is to have air-conditioning experts sit in on the plans, first to see that nothing is done to hinder its ultimate installation, and second to show what the cost would be to introduce it in the first place. Our guess is that in many if not most instances it will be included.

Most congregations occupy old buildings which are not likely to burn down soon. However, fully half of the church heating plants in this country are more or less obsolete. A goodly number are replaced each year. Before this is done, a careful study of both the heating and the cooling possibilities should be made.

The first step for either is usually to insulate the ceiling and caulk the window frames—providing savings in money and heat and coolness in both summer and winter. When you get your new heating system, make sure that it will be adaptable to air conditioning. Better yet, purchase your temperature control all in one package.

A practical first step is to put a space cooler in a room or two—probably the church office and minister's room. Keeping the church staff cool will encourage them to keep working. This need not be expensive, and it will lead to something. We can re-

member when only the ground floor of Macy's New York store was kept cool in the summer, while both clerks and customers sweltered in the upper regions. Even more grotesque was the situation on the railroads when only the diners were air-conditioned. Travelers cultivated a leisurely approach to a meal, studying the menu for many minutes, eating slowly, and then lingering as long as they dared.

Neither a store nor a train nor a church can long endure part cool and part hot! The coolness will spread.

In some small churches, "packaged" or self-contained air-conditioning units may be usable for the sanctuary as well as for smaller rooms. These are, of course, the least expensive to install, but you should be sure to get a performance guarantee from the dealer.

The utility of air conditioning is not confined to midsummer. One of the great gains from automatic heat is increased comfort on the kind of in-between days when the old furnace overdid its job and yet some heat is needed. Air conditioning is equally good for the first warm day in the spring, which can be completely enervating, or that misplaced sizzler during Indian summer. If a church is to serve people all the time, it should be prepared to keep them (physically) comfortable all the time.

There are several collateral advantages as well. An air-conditioning system filters the dust out of the air, materially reducing maintenance problems and cleaning expense. Windows and doors stay shut in the summer, keeping out distracting noises from the street. The congregation, being more comfortable, will be more attentive. And in many cases it has been found that the increase in the loose collection during the summer goes a long way, in itself, toward defraying the cost of air conditioning.

*Reprinted from "Protestant Church Administration and Equipment." Used by permission.

The Art of Illustration

By Maurice Winterburn*

I. The Need for Illustration

I HAVE recently been concerned about the effectiveness of my own preaching ministry, and pastoral preaching with its regular demands for new material and fresh thought has made me come face to face with this question. I feel first of all a great personal need of more heavenly unction, and also a greater range of preaching quality. The significance of the first is that God's presence applies the truth, whereas that of the second is that man has a duty to present the truth. We often so emphasize the first (which is surely the more important) that the last is completely forgotten.

We all desire to be at our best for the Lord, and every sanctified pastor should be in prayer regularly for God's help in the cultivation of mind which is necessary for the formation of the mode and substance of his pulpit messages.

WHAT IT MEANS

"To illustrate," says the *Oxford Dictionary*, "is to make clear by examples." Dr. Samuel Johnson, the father of English dictionary production, renders it, "To brighten with light." God ever sends light as a companion to truth (Ps. 43:3). What the purpose of a window is to a house, so is the purpose of an illustration to a sermon. The window lets in light, allows fresh air, and makes possible a sight of a whole world outside to those looking through the window. It is

never self-attractive, and to prevent this the window manufacturer makes it clear and transparent. So our illustrations should convey light, allow draught (beware, however, of the too violent!), and give freshness to the doctrinal matter. The wide field of life can be a source of illustration to quicken the truth in hand.

MAKES THE PROFOUND SIMPLE

Illustration should be used in pulpit work because we must interest men if they are going to be moved and inspired. Truth may come in solid, abstract form through the lecture hall of the seminary theology class, for students are supposed to know a little of the matter in hand, and they handle truth professionally. But if the common man is to be reached, his attention must be gripped through an illustration with which he is familiar. The truth must come to life in terms he can understand.

Preaching, after all, is divine plus human. When we are lost in our message and self-consciousness is blown to the winds, we may think otherwise; but as God sees it, preaching is divine truth flowing through a human channel. "God has chosen us as His ambassadors," says James Black. "In one sense God has to take us as we are. It is His glory that He can make us more than we are."

In his famous *Lectures on Preaching*, Phillips Brooks starts out by showing that the two main elements in preaching are divine truth and hu-

man personality. He says, "The God who sent men to preach the Gospel of His Son in their humanity, sent each man distinctively to preach it in his humanity." Our duty then is twofold: we must preach the gospel with the Holy Ghost sent down from heaven (I Pet. 1:12), and we must study to show ourselves approved unto God, thereby having no shame in our work and no fogginess in our preaching (II Tim. 2:15).

ILLUSTRATIONS AND HOMILETICS

I remember once hearing Dr. George Sharpe, our founder in the British Isles, address a group of younger ministers in these words, "Brethren, master the principles of homiletics." That drove me to homiletical research, and gave me a desire to put God's truth to my people in a more appealing, winning and satisfactory manner. Our special field in these articles is one branch of homiletics—the use and place of illustrations and illustrative material.

The need for illustration is never the primary need in a sermon; truth content is the primary need. However, the illustration of truth must be considered if we are intending to reach the hearts, intellects, and consciences of the congregation. The method of the Holy Spirit, as seen in the Bible, is to give truth through the medium of illustration. That is why the Scriptures contain so much biographical matter, and why some of the deepest mysteries are made clear in picture form. Even the hardest book to interpret (for some of us at any rate), the Revelation of Jesus Christ, is presented to us in sign or picture language (Rev. 1:1, note "signify" means to declare through symbolical pictures). It is not God's intention, neither should it be the preacher's, that truth is to be given coldly and abstractly; truth is never

aloof from life. Abstract truth becomes pointedly concrete when it is illustrated. Cold doctrine will become hot when it takes to itself flesh and bones, when we see it focused in a living illustration. This is the consistent method of all inspired writers; even the weightiest chapters of Romans or Hebrews call for the aid of illustration to make their logic more powerful. Messages otherwise good can be heavy and ponderous through lack of illustration, so that they weigh on the people rather than enlighten them, thereby giving the tendency of drowsiness rather than conviction.

A visitor called at one of our African mission stations many years ago, and was asked to address the natives through an interpreter. He was a most acceptable convention speaker to British congregations, but served upon the natives of Transvaal one of his weighty, logical, departmentalized discourses. "I don't suppose the poor natives got anything," said a discerning missionary. The visitor was high over their heads, and could not come down into the orbit of the native mind with its logical limits. Brethren, we should be able to handle theology professionally; but in preaching we must win the ear and capture the interest, even with the simplest of people.

AVOID OVERUSE

The illustration should bring a freshness to our preaching material. This should give a warning with respect to illustrations that are themselves worn and thin through overuse. An old preacher in a Yorkshire village chapel was fond of using the illustration of the old lady who was one in the crowd of excited onlookers at the opening of the British Railway system. Looking at the locomotive she said, "It will never go." When

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the engine started and got on the move, she said, "It will never stop." The trouble with this brother was that he used his pet illustration in scores of sermons; it was used to illustrate almost anything, and his hearers looked for its regular appearance. It was a self-attractive illustration that shed light upon nothing. The old pet stand-bys soon lose their grip,

especially if they are borrowed from other brethren.

Yes, the truth of God can never be abstract when it takes life. To enter a man it must assume a concrete form. Therefore, if men are to be reached through our preaching, it would help them to see truth become alive in some concrete illustration.

Sermon Subjects for April

—From the Editor

MATTHEW 28:1-9

Subjects	Scriptures
1. THE SUNRISE OF THE LORD'S DAY	1. v. 1, <i>In the end of the Sabbath . . . it began to dawn . . .</i>
2. DESPAIR AND DEVOTION AT THE SEPULCHER	2. v. 1, <i>Came Mary Magdalene and the other Mary to see the sepulchre (cf. Mark 16:1-2).</i>
3. GOD'S ANSWER TO A SEALED TOMB	3. v. 2, <i>And, behold, there was a great earthquake.</i>
4. THAT MEN MIGHT SEE	4. v. 2, <i>The angel of the Lord . . . rolled back the stone.</i>
5. GOD'S SATISFACTION WITH THE REDEMPTIVE PLAN	5. v. 2, <i>And sat upon it (cf. "It is finished").</i>
6. THE BLENDING OF JUSTICE AND MERCY BEFORE THE OPEN TOMB	6. v. 3, <i>His countenance was like lightning, and his raiment white as snow.</i>
7. THE FEAR THAT PARALYZES	7. v. 4, <i>And for fear of him the keepers . . . became as dead men.</i>
8. GOD'S ANSWER TO BELIEVING SOULS	8. v. 5, <i>The angel . . . said unto the women, Fear not ye . . .</i>
9. THE PERSONAL WITNESS TO THE EMPTY TOMB	9. v. 6, <i>He is not here . . . Come, see . . .</i>
10. GOD'S VICTORY OVER DEATH	10. v. 6, <i>He is risen . . . (cf. I Corinthians 15).</i>
11. PERSONAL MESSENGERS WITH A DIVINE MISSION	11. v. 7, <i>Go . . . tell . . .</i>
12. THE READY RESPONSE TO THE DIVINE APPEAL	12. v. 8, <i>And they [the women] departed quickly . . . to bring his disciples word.</i>
13. THE REWARD OF OBEDIENCE	13. v. 9, <i>As they went to tell . . . Jesus met them . . .</i>
14. WHEN BELIEVERS WORSHIP	14. v. 9, <i>And they . . . worshipped him . . .</i>

SERMON WORKSHOP

Easter-to-Pentecost Subjects

Mornings

Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

April 10—VICTORIOUS THROUGH CHRIST (John 20:11-12)

April 17—VICTORIOUS THROUGH PRAYER (Acts 1:14)

April 24—VICTORIOUS THROUGH STEWARDSHIP (Acts 4:32)

May 1—VICTORIOUS THROUGH WORSHIP (Acts 2:1)

May 8—VICTORIOUS THROUGH THE HOME (Acts 2:46-47)

May 15—VICTORIOUS THROUGH TESTIMONY (Acts 1:8)

May 22—VICTORIOUS THROUGH REPENTANCE (Acts 2:38)

May 29—VICTORIOUS THROUGH THE HOLY SPIRIT (John 16:8-11)

Evenings

We are witnesses of all things which he did.

April 10—WITNESSES TO THE RESURRECTION (Matt. 28:6)

April 17—WITNESSES TO THE CRUCIFIXION (Mark 15:24-41)

April 24—WITNESSES TO THE NEW BIRTH (John 3:3)

May 1—WITNESSES TO SANCTIFICATION (Acts 15:7-9)

May 8—WITNESSES TO DIVINE HEALING (Matt. 4:23-24)

May 15—WITNESSES TO DIVINE INSPIRATION OF HOLY SCRIPTURE (II Tim. 3:16-17)

May 22—WITNESSES TO THE SECOND COMING (Acts 1:11)

May 29—WITNESSES TO PENTECOST (Acts 2:1-13)

M. C. GARRISON
Pastor, Cullman, Alabama

Easter Series

By Kenneth Vogt*

Last year I tried a morning series on "Seven Sermons from St. Mark," making Easter the middle of the series. I did this so that the Easter crowd would, by inference, feel that something was going on at the church before they came, and that something would continue after this special day. This was, of course, in the hope that they would become interested and come back.

I was happy with the venture and plan to repeat the effort this year, using another Gospel.

My subjects and texts were:

"A Call to Inconvenience," Mark 1:19-20 (See outline in "Sermon Workshop," March issue.)

"The Lord Hath Need of Him," Mark 11:3

"Easter Morning in My Heart," Mark 16:2 (8:30 a.m., Easter Sunday, 1968 present)

"Who Shall Roll Us Away the Stone?" Mark 16:3 (11:00 a.m., Easter Sunday, church was well filled)

"Premium on Endurance," Mark 13:13

"Baptism of Water and Spirit," Mark 1:8

"When Stars begin to Fall," Mark 13:25

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April 3
(Palm Sunday)

Morning Subject: "WHO IS THIS?"

SCRIPTURE: Luke 19:28-48; TEXT: Matt. 21:10

INTRODUCTION:

- A. The entire city was asking this question.
- B. It still is the question all men and nations are asking. There are at least three answers to this question:
 - I. HE IS A GREAT TEACHER AND MIRACLE WORKER.
 - A. A correct answer in part, not adequate.
 - B. Nicodemus, himself a teacher, testified that Jesus was a teacher come from God.
 - C. His enemies admitted that He was a great teacher.
 - II. HE IS A PROPHET.
 - A. Also a correct answer, but not adequate.
 - B. The woman of Samaria, though a sinner, recognized Him as a prophet. Many others did likewise.
 - C. His enemies would gladly have settled with Him as prophet.
 - III. HE IS THE CHRIST (Matt. 16:16).
 - A. The only adequate answer.
 - B. Implies His deity, His incarnation, His Messiahship, etc.
 - C. Being God—
 - 1. He must be worshiped.
 - 2. He can forgive sins.

FRED REEDY

Evening Subject: THE CLOSING DOOR OF MERCY

SCRIPTURE: Matt. 23:27-39; TEXT: Matt. 23:37

INTRODUCTION:

- A. Jesus was a faithful Preacher to all classes. He preached in the Temple, on the street, by the seaside.
- B. "How often" indicates Jesus concern for Israel.
- I. "WOULD I HAVE GATHERED THY CHILDREN TOGETHER."
 - A. A scattered nation needed a champion—a spiritual leader.
 - B. The scribes and Pharisees could not see the historic significance of spiritual revival in relation to national survival.
- II. "THOU THAT KILLEST THE PROPHETS, AND STONEST THEM WHICH ARE SENT UNTO THEE."
 - A. How boundless the forbearance and mercy of God!
 - B. Not justice, but mercy, must be our constant plea.
- III. "YE WOULD NOT."
 - A. God will never violate the sovereignty of the human will.
 - B. God's mercy makes judgment necessary.
 - C. How desolate the soul, society, or nation forsaken by God!

FRED REEDY

(Easter Sunday)

Morning Subject: THE GREAT CERTAINTY

SCRIPTURE: I Cor. 15:1-23; TEXT: I John 3:2

INTRODUCTION:

- A. The open tomb revealed more than an empty grave.
- B. Christianity must stand upon the certainty of the Resurrection.
 - I. THE RESURRECTION AUTHENTICATED OLD TESTAMENT PROPHECIES.
 - A. How strange the doctors of the law failed to grasp this! A prejudiced mind stumbles over the gems of truth in search for the clay of selfish interests.
 - II. THE RESURRECTION AUTHENTICATED THE BIRTH, EARTHLY LIFE, MIRACLES, AND MINISTRY OF JESUS.
 - III. THE RESURRECTION AUTHENTICATED JESUS' COMMAND TO DISCIPLESHIP.
 - A. Only a resurrected Lord could unite a scattered group of believers, and charge them to "feed my sheep."
 - B. Only a resurrected Lord can fire the soul to seek a Pentecost.
 - IV. THE RESURRECTION AUTHENTICATED JESUS' PROMISE OF ETERNAL LIFE. "BECAUSE I LIVE, YE SHALL LIVE ALSO."
 - A. The universal testimony of all believers in Jesus Christ authenticates His claim.
 - B. The burden of proof rests with the doubter.

FRED REEDY

Evening Subject: THE EMMAUS ROAD

SCRIPTURE: Luke 24:13-36; TEXT: Luke 24:35

INTRODUCTION: The Emmaus road might well be marked, "The Road of Life," for the experiences of the two disciples mentioned in this scripture are common to all: (1) the road of perplexity, (2) the road of honest doubt, (3) of staggered, yet living, faith.

- I. JESUS DREW NEAR (v. 15).
 - A. The divine initiative in our behalf.
 - B. Their problem closed their eyes—hindered their faith.
- II. THE PERSONAL MINISTRY OF THE RISEN LORD.
 - A. He dealt tenderly with their weakness.
 - B. Christ re-established their faith upon the Scriptures (v. 27).
- III. THE GLORIOUS REVELATION DEPENDENT UPON THEIR RESPONSE.
 - A. "He made as though he would have gone further."
 - B. Not even scriptural exposition so vital as personal communion.
- IV. PERSONAL REVELATION AND COMMUNION ESSENTIAL TO THE SURVIVAL OF FAITH AND THE VALIDITY OF TESTIMONY (vv. 33-34).

FRED REEDY

April 17

Morning Subject: "MORE THAN THESE"

SCRIPTURE: John 21:1-17; TEXT: John 21:15

INTRODUCTION:

- A. Here we discover Jesus' purpose: He came to seek and to save (1) lost disciples, (2) a lost world.
- B. The words "more than these" are the key.

Three meanings possible:

- I. JESUS COULD HAVE MEANT "MORE THAN THESE" FISH.
 - A. More than any material considerations.
 - B. The net was full—a choice between material blessing and self-denial.
 - C. Not the choice of the weary plowboy who said, "The sun is so hot, the rows of cotton are so long, and the mule is so contrary, I believe I am called to preach."
- II. JESUS COULD HAVE MEANT "MORE THAN THESE" DISCIPLES.
 - A. No love of another can be supreme (Matt. 10:37).
 - B. Must exchange the fellowship of the fishing boat for "the fellowship of suffering."
- III. JESUS COULD HAVE MEANT "MORE THAN THESE" OTHER DISCIPLES LOVE ME (v. 22).
 - A. Loving and living on the ordinary level is the blight of modern religion.
 - B. The call of love to excellence leaves no alternative.

FRED REEDY

Evening Subject: PREVAILING PRAYER

SCRIPTURE: Matt. 17:14-21; TEXT: Jas. 5:16

INTRODUCTION: Here the disciples failed to accomplish (1) that which they were called to do, (2) that which Jesus expected of them, (3) that which the world expected of them.

Two things necessary to revivals: (1) to move God, (2) to move men.

- I. TO MOVE GOD WE MUST PREVAIL IN PRAYER.
 - A. More than simply a benevolent desire.
 - B. Prevailing prayer is prayer that obtains the blessing.
 - C. Essentials of prevailing prayer:
 - 1. Pray for a definite object.
 - 2. Pray within God's will. God does not will to give revivals to an unprepared church. Not simply within the range of God's purpose, but submission to and conformity to the will of God.
 - 3. Pray with right motives.
 - 4. Seek to pray in the Spirit.
- II. TO MOVE MEN WE MUST EMPLOY THE TRUTH.
 - A. People are:
 - 1. Convicted by the truth.
 - 2. Born of the Spirit, who applies the truth.
 - 3. Led by the Spirit into all truth.
 - 4. Sanctified through the truth.

FRED REEDY

April 24

Morning Subject: "WHO IS MY NEIGHBOUR?"

SCRIPTURE: Luke 10:25-37; TEXT: Luke 10:29

INTRODUCTION: Questions are sometimes dangerous. They may be used to (1) hide truth, (2) avoid responsibility, (3) reveal truth, (4) or express a conclusion in the strongest terms.

- I. JESUS WAS MASTER OF THE USE OF QUESTIONS.
 - A. Both asking and answering.
 - B. His hearers were faced immediately with moral responsibility.
 - C. Jesus gave the answer he needed; not one desired.
- II. JESUS DEFINED "MY NEIGHBOUR" BY THE "SELF TO OTHERS" PRINCIPLE.
 - A. He ignored any geographical implications.
 - B. He ignored any racial implications.
- III. JESUS' DEFINITION IS MORE THAN AN IDEAL:
 - A. It is a practical interpretation of the commandment—"Go, and do thou likewise."
 - B. The Samaritan went where human need was.
 - C. The impersonal Community Chest gift is far below the Christian standard of charity.

CONCLUSION: No termination of responsibility—"When I come again"—because there was no termination of love. The victim's attitude did not enter into the picture.

FRED REEDY

Evening Subject: CHRISTIAN PERFECTION

SCRIPTURE: Matt. 5:38-48; TEXT: Matt. 5:48; Heb. 6:1

INTRODUCTION:

- A. In teachings of Jesus, in writing of the apostles, and in human experience, perfection is the accepted, attainable ideal.
- B. The clerk must give 16 ounces for a pound; 3 feet for a yard, 100 cents on the dollar, and a perfect balance on the books.
- I. CHRISTIAN PERFECTION IS NOT:
 - A. (1) Absolute perfection, (2) Adamic perfection, (3) perfection of understanding; (4) perfection of judgment, (5) ethical perfection.
- II. CHRISTIAN PERFECTION IS:
 - A. Perfection of love (Luke 10:25-28; I John 4:16-18)
 - B. Perfection of relationship:
 - 1. Toward God: "Nothing between my soul and the Saviour"; perfect surrender; obedience—if not in execution of duty, in intention toward all the known will of God.
 - 2. Toward our fellow man: "Love thy neighbour as thyself"; "Love your enemies" (Matt. 5:48), is the conclusion to Jesus' teaching concerning our attitude toward our fellow man. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."
 - 3. Toward things: The subordination of the material to the spiritual. "Seek ye first the kingdom of God."

FRED REEDY

THE FORGOTTEN CERTAINTY OF EASTER

SCRIPTURE: Acts 17:29-34; TEXT: Acts 17:31

INTRODUCTION: Paul on second missionary journey in Athens preached this great sermon on Mars' Hill.

- A. Paul preached theology (vv. 24-26).
 1. God is Creator; Sovereign, and Governor.
 - B. Paul preached philosophy (v. 27).
 1. God is transcendent—above, beyond all.
 2. God is imminent—near—"in him we live, and move, and have our being."
 - C. Paul preached religion (vv. 30-31).
- I. THE REMEMBERED CERTAINTY OF EASTER—the resurrection of Jesus from the dead.
 - A. Certain—many witnesses, in spite of seal, guard, etc.
 - B. Significant—
 1. Jesus' claims vindicated.
 2. Calvary validated.
 3. Preaching of apostles not in vain.
 - C. Faith has solid foundation.
 1. Pardon and purity possible.
 2. Christian has a hope that does not disappoint.
 - II. THE FORGOTTEN CERTAINTY OF EASTER—judgment.
 - A. Resurrection of Jesus assures of judgment.
 1. Christ's resurrection, pledge of ours.
 2. God created and He will judge.
 3. Day appointed.
 - B. Appointments made.
 1. Judge appointed—"that man."
 2. Those who will be judged.

"The world"—professing Christians, sinners, all.
 3. Standard of judgment to be used—"righteousness."
 - III. DUTY IN VIEW OF THIS CERTAINTY—"REPENT" (v. 30)
 - A. Saints repent of laziness and indifference.
 - B. Believers get rid of carnality—pride, anger, etc.
 - C. Backsliders repent of backsliding.
 - D. Sinners repent of evil deeds.

CONCLUSION:

- A. Possible reactions to this certainty.
 1. Some mocked (v. 32).
 2. Some procrastinated (v. 32).
 3. Some believed (v. 34).

Let this Easter remind us of coming judgment and cause us to prepare for it.

B. W. DOWNING
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THE GREATEST MIRACLE IN ALL HISTORY

SCRIPTURE: Luke 24:26, 46-47

INTRODUCTION: The miracles wrought by Jesus were many. Each miracle wrought was for a holy purpose. His miracles had to do with nature and with healing. The great miracle of the Incarnation was a moral miracle. The resurrection of Christ is a blending of moral and healing miracles.

- I. IT IS THE GREATEST MIRACLE BECAUSE IT WAS THE COMPLETION OF THE DIVINE PLAN.
 - A. The Incarnation.
 - B. Christ's normal human development from infancy to manhood.
 - C. His public ministry.
 - D. Atonement for sin through His death.
 - E. Resurrection, the victory over death.
- II. IT IS THE GREATEST MIRACLE BECAUSE BY IT THE WORLD IS RECONCILED TO GOD.

"God was in Christ, reconciling the world unto himself" (II Cor. 5:19). (Universal atonement.)
- III. IT IS THE GREATEST MIRACLE BECAUSE IT IS THE FOUNDATION STONE OF THE GOSPEL OF REPENTANCE AND FAITH UNTO SALVATION (see text).
 - A. Peter's preaching on the Day of Pentecost (Acts 2:38).
 - B. His address to the Sanhedrin (Acts 4:11-12).
 - C. Paul's sermon in the synagogue at Antioch in Pisidia—justification by faith (Acts 13:30-39).
 - D. Paul to the Romans (Rom. 5:8-10).
 - E. John in the Revelation (Rev. 1:18). Read also Rev. 5:6-12—Christ in His kingly character opens the book.

CONCLUSION: This greatest miracle in all history makes possible a miracle of grace in each of our lives. With our "old man" crucified, because we "are crucified with Christ," let us "walk in newness of life" in His way for us. "Being made free from sin" through the greatest miracle of all history, let us all "yield your members servants to righteousness unto holiness"; because "now being made free from sin . . . ye have your fruit unto holiness, and the end everlasting life."

RUPERT CRAVENS
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Speech

The greatest speakers have been remarkable for the abundance of their ideas and the economy of their words. Demosthenes rarely spoke for more than 30 minutes and Cicero blasted Catiline in a much shorter time.

—Toastmaster

THE DOUBLE CURE

TEXT: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (I John 1:9).

INTRODUCTION: Quote first stanza of "Rock of Ages." This is the way A. M. Toplady phrased the heart desire of men. The fact that the hymn has found such general acceptance indicates the native yearning of man's heart.

I. The Provision for the Double Cure.

A. Scriptural.

1. Matt. 3:11.
2. Acts 8:17.
3. Acts 19:2.
4. Heb. 6:1.
5. The promises and commands are given to Christians only.

B. Bible typology.

C. In the testimony of the church.

1. Unanimous agreement that regeneration does not free from carnal mind.
2. Rite of confirmation is vestige of laying on of hands for cleansing.

D. In inner experience.

II. Why Must It Be a Second Work?

A. Is it possible to receive in one step?

1. Many would like to have, but not as second work.
2. Wesley never found anyone who had so received the experience.
3. Have never heard anyone testify to it, but have seen thousands testify to second work.

B. Deals with different problem.

1. Both are complete works in themselves.

C. A positive aspect of holiness that cannot be received in sinful state.

D. Soul does not apprehend need until after conversion.

III. Can One Be Cleansed from All Sin?

A. The definition of sin must be clear and sharp.

1. Unconscious sin is a contradiction in terms.
2. Sin is willful transgression. Sin must connote only transgression of a moral law by a moral agent. Sins are volitions, and only volitions can be sins.
3. Problem does not lie in unconscious areas but in those areas of borderline problems we hate to face.

B. Real cleansing is the provision of the Cross.

1. Eph. 5:25-27—"Christ also loved the church . . ."

SHELBURNE BROWN
Los Angeles District Superintendent

THE JOURNEY TO CANAAN

SCRIPTURE: Exod. 3:1-10

INTRODUCTION: It is not the road or the journey that men seek when they start out, but a destination is their goal. Canaan was the goal of the Israelites, as it is spiritually for us when we leave Egypt. Here are directions for the course.

I. Have a Clear View of What You Seek.

A. Some complain they cannot see it—obscure.

1. Those clearly born again usually have no trouble.
2. Are not living where holiness begins. Supreme love to God.

B. Such a clear view can be obtained by Bible reading and prayer.

Illustration: Lord Nelson put telescope to blinded eye and said, "I cannot see it." When you want to not see something, it is easy to miss.

II. Endeavor to Realize Your Need.

A. There must be a definite sense of need for holiness.

1. Be candid with yourself in your heart.
2. Let there be no apologies or excuses for conduct, desires.
3. Let the Holy Spirit ferret out everything.

B. There must be none of worldly lusts retained.

III. Have a Firm Purpose and Resolution to Have the Experience.

A. Do you fully and consciously desire this experience?

B. Only intense desire shall enter the Kingdom.

1. "I will not let thee go . . ."

IV. Make a Complete Consecration to the Lord.

A. This involves self-dedication.

1. Am I willing to have God's will, not mine?
2. For each person it involves something different, but each must be true to God in what He reveals.

B. Abraham made such a covenant with the Lord.

1. Brought sacrifice to the altar.
2. Horror of darkness came upon him. Will be so with you, too.
3. The birds kept away until God revealed himself.

V. Exercise Faith.

A. Faith is the proximate condition of being cleansed.

1. Not special kind of faith—faith itself.
2. As one believed God when saved, so now.
3. Must recognize that we can believe—the will to believe.

B. All other steps are preparation for this.

1. Consecration is necessary, but is not sanctification.
2. Faith is the hand of the soul that grips God.

SHELBURNE BROWN
Los Angeles District Superintendent

LET'S BE PRACTICAL

SCRIPTURE: Luke 1:73-75

INTRODUCTION: Capture of Remagen bridge in Germany made possible by a false thrust elsewhere, throwing enemy off balance. Defeat accomplished by means of this. The devil attempts the same thing.

I. Holiness Is Not Acquired by Process of Growth.

- A. Are never commanded to grow into grace.
 - 1. The Lord wants us to grow in grace, infinite room.
 - 2. No more reasonable than to grow into salvation.
- B. Leads to work without pay.
 - 1. Many have striven after, but none rewarded.
 - 2. None testify to having received it this way.

II. Holiness Is Not Received in Hour of Death.

- A. To believe so implies dualism in man.
 - 1. If so, then sin resides in the body, which is pagan philosophy.
 - 2. Sin affects the body, but comes from the heart.
- B. Death is an enemy, not a friend.
 - 1. If death removes sin, then death is our greatest friend.
 - 2. Sin is worst enemy; Christ came to destroy it.

III. Holiness Is Not Speaking in Tongues.

- A. The New Testament implicit in the Old Testament.
 - 1. None of prophets speak of such physical manifestation.
 - 2. The prophets do speak of cleansed hearts.
- B. Jesus did not speak in tongues.
 - 1. No indication even, but did pray for their cleansing.
 - 2. Cannot imagine Jesus in a frenzy.

IV. Holiness Is Not Angelic Perfection.

- A. Those who oppose always pervert this teaching.
 - 1. Do not claim to be beyond temptation.
 - 2. Are urged to have the mind of Christ.
- B. Do not deny imperfection of human nature.
 - 1. Judgment is impaired and imperfect.
 - 2. Bodies subject to disease, mind not perfected.

V. Holiness Is the Cleansing of the Moral Nature—Source of Motivation.

- A. Though minds and bodies not perfect, our love may be.
 - 1. This is the supreme command: "Thou shalt love . . ."
 - 2. Do not deny that outer life is different, but crucial point is our heart condition before God.
- B. Implies an alignment of our will with that of God.
 - 1. It is not "not possible to sin," but "possible not to sin."
 - 2. The victory of Jesus was in this manner. His will was the will of God, as we may turn our wills also to God.

SHELBURNE BROWN
Los Angeles District Superintendent.

TRANSIENTS OR CITIZENS?

TEXT: Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded (Ezek. 36:33).

INTRODUCTION: Primitive civilization is nomadic. Movement to find food, etc. A great step forward taken when civilization becomes abiding. The spiritual life is one of wandering until sanctified. But you may dwell in the cities—a life of faith.

I. Dwell in the Cities—a Life of Faith.

- A. Your life can become established spiritually.
 - 1. This may be the heart hunger for you just now.
 - 2. Many are plagued constantly by doubts and fears.
- B. Only in cities can finer joys of life be known.
 - 1. Genuine home life—family together.
 - 2. Time for recreation, enjoyment of arts, etc.
 - 3. The fine things of spiritual life known to those who settle in Canaan.

II. The Waste Places Can Be Builded.

- A. This is hard work and real activity.
 - 1. Here is place where many who enter fail.
 - 2. God expects us to be actively engaged in Christian work.
- B. This is what church should be. Each one gives himself.
 - 1. Isaiah, being purged, said, "Send me."
 - 2. Paul was asked, "Why tarriest thou?"

III. The Desolate Land Becomes Tilled.

- A. This speaks of the routine of the Christian living.
- B. Some of the means by which we till the desolate land are:
 - 1. Prayer.
 - 2. Meditation.
 - 3. Searching the Scriptures.
 - 4. Christian communion.

IV. The Desolate and Ruined Places Become Fenced.

- A. This is constant watchfulness and consecration.
- B. Consecration must be complete always.

V. The Heathen Shall Know.

- A. Testimony to the experience is involved in this.
 - 1. We must bear humble witness to the grace of God.
 - B. Such testimony will bear fruit.
 - 1. Nothing so quickly convicts the heart of the hearer.
- Illustration: John Fletcher lost experience three times before he was willing to testify to it.

CONCLUSION: The power of the church waits upon sanctified Christians who live the experience with radiance.

SHELBURNE BROWN
Los Angeles District Superintendent.

BOOK BRIEFS

Book Club Selection for April

GREAT THREE-SIXTEENS OF THE NEW TESTAMENT

J. Melton Thomas (Beacon Hill Press, \$1.25)

Ten unusual sermons on texts found in the sixteenth verses of the third chapters of ten different books of the New Testament. It is an interesting fact that each one of these texts is important and lends itself to exegesis and exhortation in sermonic style. Each sermon is a fine example of homiletic arrangement, of originality, of depth in thought content. In other words, these sermons will provide suggestions and ideas which can be adapted and used in sermon-building for pastors of small, large, and in-between congregations.

The ten sermon subjects are: The Mightier Manifestation, Luke; The Measure of God's Love, John; Forces of Faith, Acts; You Are God's Temple, I Corinthians; The Sable Curtain, II Corinthians; By His Spirit, Ephesians; The Minimum Standard, Philippians; Man of Mystery, I Timothy; God's Gift of Scripture, II Timothy; Half-hearted Religion, Revelation.

THE PERSON AND WORK OF THE HOLY SPIRIT

By Rene Pache (Moody, \$2.50)

A deeply devotional study of the Holy Spirit with a typical "Moody" interpretation, urging the filling with the Spirit upon all believers as necessary for victorious living and successful soul winning. The work of the Spirit is to cleanse and empower. The eradication of the carnal nature is not mentioned.

THE HOLY SPIRIT

By John F. Walvoord (Van Kampen, \$3.50)

A carefully prepared, well-documented textbook on the Holy Spirit by the president of the Dallas Theological Seminary (Baptist). There isn't space allotted us to permit a full review of this treatise, which is opposed to the Arminian theory of sanctification and Christian perfection as taught by John Wesley.

THE BAPTIZING WORK OF THE HOLY SPIRIT

By Merrill F. Unger (Van Kampen, \$2.00)

Another study of the Holy Spirit which is Calvinistic in its emphasis. Identification of the baptizing work of the Spirit with a "so called 'second blessing,'" is one of the causes of confusion deplored by the author. For those who wish to study the arguments of those opposed to the Wesleyan interpretation this book and the one mentioned previously would have some value.

THE HOLY SPIRIT'S MINISTRY

By C. Wade Freeman (Zondervan, \$2.00)

A symposium on the Holy Spirit by eleven writers, including Billy Graham, R. C. Campbell, Sidney W. Powell, W. A. Criswell, *et al.*, most if not all of them members of the Southern Baptist Convention. The Arminian emphasis, of course, is absent but the book furnishes interesting and worth-while material for study.

THE HOLY SPIRIT, His Gifts and Power

By John Owen (Kregel, \$3.95)

This is a reprint of a book written more than three hundred years ago by this renowned Puritan preacher. It is a scholarly work and quite Wesleyan. "Sanctification is an immediate work of the Spirit of God on the souls of believers, purifying their natures from the pollution and uncleanness of sin . . ." One chapter is devoted to "Sanctification a Progressive Work." This aspect of sanctification is stressed much more than by later writers in the early holiness movement in America. However, copious scripture references are cited here as elsewhere in the book.

THE THIRD PERSON

By Leyman Strauss (Loizeaux, \$2.25)

Seven devotional studies on the person and work of the Holy Spirit by this Baptist minister. When the author comments on freedom from the power of sin, it is difficult to differentiate his position from that of an Arminian.

THE GAME OF LIFE

By R. V. DeLong and Mendell Taylor (Eerdmans, \$1.50)

These two prominent Nazarene ministers, the former now a national evangelist and the latter dean of Nazarene Theological Seminary, have collaborated in writing this book. Using the game of football as illustrative background, this volume is an appraisal of life, its dangers and its challenging opportunities. It points the way to strong Christian character and true success. Excellent background material for talks to young people and unexcelled reading for young people themselves.

Listing of a book in BOOK BRIEFS does not constitute endorsement of that book. Our thought is to present such books as may be of interest to our pastors, suggesting their values, pointing out their appeals, and frequently their weaknesses; and, occasionally, a book that our readers may know of its demerits.

STRANGE NEW FAITHS

By Kenneth E. Jones (Gospel Trumpet Company, \$1.75)

A study of nine prominent religious cults in America, preceded by a two-chapter discussion of Christianity as related to heterodoxy. The movements examined are Theosophy, Spiritualism, Christian Science, Mormonism, Jehovah's Witnesses, New Thought, Unity, Rosicrucianism, and Bahaism. The material is amazingly comprehensive considering the size of the book—127 pages. The author's approach is not antagonistic nor disparaging but commendably Christian as he traces error and points out departures from Scripture teachings and bases.

THE WOMAN OF TEKOA

And Other Sermons on Bible Characters

By Clarence E. Macartney (Abingdon, \$2.00)

You don't exclaim, "What? Again?" with a rising interrogatory inflection when you learn of another book of character sketch sermons by Dr. Macartney. You do say it with exclamatory emphasis and with delightful anticipation until you can procure a copy and revel in this prolific writer's matchless presentation of men and women of Bible times and the lessons their successes and mistakes have for us. There are twelve sermons in this book, three on women, and one of these an ideal Mother's Day message. The subjects are: The Woman of Tekoah, Naboth, Jehoshaphat, Seven Who Said No, Onesiphorus, Five Drunkards, The Mother of Rufus, Naomi, Agrippa, Malchus, Nathan, and Onesimus.

THE DIRECTORY OF THE DEVOUT LIFE

By F. B. Meyer (Baker, \$2.00)

A series of twenty messages or meditations on the Sermon on the Mount. Each one is characterized by a strong devotional emphasis. Excellent sermonic background material. This is a reprint edition.

THE CEASELESS QUEST

By Victor E. Beck (Augustana, \$1.75)

Thirteen devotional messages whose chief aim is to emphasize the meaning of our Christian faith. Dr. Beck is a member of the Augustana Lutheran Church, and is now pastoring in New York City.

YOU SHALL BE MY WITNESSES

By John H. Kromminga (Eerdmans, \$1.50)

These five sermons are classified as "A Challenge to Bashful Christians." They constitute a plea for personal evangelism. The author contends that the adequate spread of the gospel depends upon personal witnesses.

HOW TO STUDY AND USE THE BIBLE

By Park Hays Miller (Wilde, \$1.75)

A revised edition of this book, in which the author seeks to guide the reader in proper study of the Bible through the use of translations.

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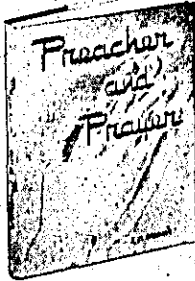
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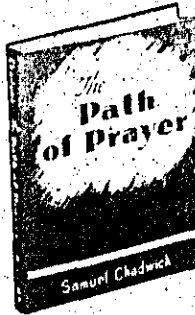
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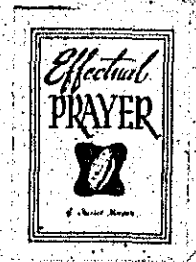
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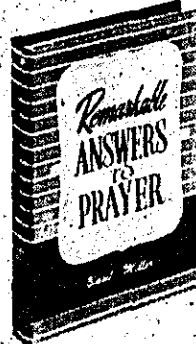


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