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GUEST EDITORIAL

Religion in Review

Outstanding Events in the Religious World During 1955

By Carl F. H. Henry*

AMERICAN RELIGIOUS LIFE in 1955 disclosed a weird, ambiguous face. Increases both in church membership and crime, the mounting tempo side by side of religionism and of secularism, the rising anti-totalitarian enthusiasm for democracy alongside a nebulous conception of spiritual priorities, and a common emphasis on religious advance by diverse evangelical, liberal, Roman Catholic, Jewish, and cult groups, all contribute to this national photomontage. From the whole came news that the year had gotten underway with a record 97,482,611 church members, a gain of more than 2,600,000 over the previous year, and that 60.3 per cent of the nation had already come into church membership.

On almost every religious front, 1956 loomed as a strategic year for the life of the nation. In some big cities, where corrupt political machines had been defeated, enthusiasm was sparked for a national "Christian party." In several quarters there was new talk of a great Christian university. Elsewhere, widening theological disunity within liberalism suggested that 1956 would supply the peak opportunity for large-scale evangelical enterprises, especially in the wake of Billy Graham's larger impact

upon the Western Hemisphere. Graham's 1956 schedule listed campaigns in New York City and San Francisco, and a visit to Oriental Christians in India. Plans for Roman Catholic advance continued, keyed to Samuel Cardinal Stritch's statement to Venezuelans that the United States is no longer "a Protestant country." Ecumenical forces saw it as an important threshold to the World Council's 1957 North American assembly.

Behind this year-end temper stood conflicting indexes to the national outlook. President Eisenhower's emphasis on the inseparability of faith in democracy and faith in God gained popular echoes. Bargaining with atheists for the world's unity, the President had asked the nation to pray, and then knelt in church for divine guidance just before the Geneva summit. The Gallup poll showed 96 per cent of the citizenry "believes in God," although the reasons given were various. Another poll reported that four-fifths of the citizens believe the Bible to be "the revealed word of God." A third indicated that 53 per cent could not supply the name of even one of the four Gospels. While the nation gasped, a Bible-versed grandmother won a \$32,000.00 television award.

Beneath the surface of religious life evidences of concern began to rise. The externalism of American religion

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called for deeper analysis. Not only churchmen poised on the periphery of the evangelistic movement, but Evangelist Billy Graham himself, warned that America had not yet been shaken by national revival, and that the *status quo* needs serious challenge. Graham won the nation's top Freedoms Foundation award for the year. Still well below forty, he packed Madison Square Garden to its 22,000 capacity, then moved on to Glasgow, London, Paris, and Germany for remarkable campaigns, before a series in Toronto, and finally the Cambridge University mission, which precipitated lively newspaper debate of the evangelical view of the Bible. More than 670,000 Scotsmen attended, with 16,236 responses; in Paris, 42,000 came in five days, with 2,254 decisions; in Toronto, 362,000, with 7,348 decisions. Meanwhile Oral Roberts, heard by more than 2,000,000 in healing campaigns in the United States and South Africa projected a London visit.

Ecumenical forces began rallying behind Graham's evangelistic thrust, bringing to their circles an activity promoted previously with less enthusiasm and success. Evangelical spokesmen were solicited to voice views on Christian unity looking to the 1957 North American assembly. The nine-denomination Conference on Christian Union worked against odds towards its goal of organic union under the proposed United Church of Christ, with co-operative ordination. The drive for merger showed gains and defeats. Congregational Christian Churches and the Evangelical Reformed Church, with more than 2,000,000 members jointly, voted to merge in June, 1957, to become the nation's sixth largest Protestant denomination. The Presbyterian Church in the U.S., with 760,000 members in the South, defeated a projected merger with the Presbyterian Church in

the U.S.A. and the United Presbyterian Church of North America. The Free Methodist and Wesleyan Methodist churches, after years of negotiation, finally tabled indefinitely their proposed merger plans.

The relation of America's 56,000,000 Protestants to the ecumenical movement was still not without its hesitations and doubts. Southern Baptists (8,000,000) and Missouri Lutherans (2,000,000) were among the 15,000,000 unrepresented by the National Council of Churches. The co-operative evangelical effort scored some gains, sustained some setbacks. The National Association of Evangelicals, registering some numerical advances, worked away at its debt, ventured to begin its convention with an address on Christianity and the social crisis, and re-elected Dr. H. H. Savage, of Pontiac, Michigan, as president. The American Council of Churches faced inner tensions, with a revolt against its titular leader, Dr. Carl McIntyre, spearheaded by Bible Presbyterians.

Secondary doctrinal disputes distressed some groups. Conservative Baptist forces saw a faculty exodus at Western Baptist Theological Seminary in Portland, where belief in the pre-tribulation rapture of the saints was made obligatory. Dispensationalism was being asserted with new vigor in several fundamentalist camps as the only consistent antithesis to liberalism.

But doctrinal disputes were not confined to the smaller movements. The United Lutheran Church in America, in the first heresy trial in its sixty-year-old Northwest Synod, found Rev. George Crist, Jr., of Durham, Wisconsin, guilty of heresy for open denial of the Virgin Birth and other doctrinal departures. And Princeton Seminary's President John A. Mackey contradicted Vice-President Nixon's tribute to the Roman

Catholic church as "one of the major bulwarks against communism and totalitarian ideas."

In an action watched by the Church at large, the General Assembly of the Presbyterian Church, U.S.A., declined to review evidences to reverse the expulsion by Los Angeles presbytery of Presbyterians on the faculty of Fuller Theological Seminary. Required to leave that denomination on the alleged ground that the Seminary aimed to hamper the denominational program (as understood by the presbytery), these men shifted to other denominations with no difficulty. The Assembly also rebuked the growing Romanist emphasis on "Mariolatry," and simultaneously approved the ordination of women candidates for the ministry. The latter action, since it requires presbytery approval, fanned local debate over whether the action is consistent with New Testament teaching, or reflects instead a concession to the early twentieth century feminist movement.

Comprehensive denominational programs were set in motion. Southern Baptists, now in thirty states, announced a radio-TV expansion effort to reach the unchurched, including color programs and a \$200,000.00 station in Fort Worth. The American Baptist Convention, its past decade marked by losses both on the conservative right and liberal left, reported a building boom among its 6,000 affiliated churches representing 1,600,000 members. More than 1,000 Methodist churches participated in a year-long prayer marathon—once around the clock in each church—for world peace, and 300 secretaries of evangelism mapped the denomination's plans for a nation-wide January to Easter attendance campaign.

Criticism mounted over Dr. Norman Vincent Peale's conception of "positive prayer" and over Dr. Frank

Buchman's Moral Rearmament, successor to the Oxford Group. Religious cults were beginning to show a remarkable strength. Jehovah's Witnesses frequently made headlines with huge assemblies. And rumors prevailed of an attempted reapproachment between Seventh-Day Adventists and evangelical forces.

Controversy over the harmony of science and the Bible flared anew with the appearance of attempts to halt the dissolving effects of scientific philosophy upon the Biblical view. The Evangelical Book Club, which in its very first year garnered 10,000 members and rivaled the long-established clubs in outreach, circulated Baylor University professor Bernard Ramm's *The Christian View of Science*, a title whose propriety some questioned. The American Scientific Affiliation launched plans for a co-operative volume in defense of theism, to be released in 1959 on the anniversary of Darwin's *Origin of Species*. Baker Book House issued the *Twentieth Century Encyclopedia*, two-volume supplement to the Schaff-Herzog set, carrying forward the diversity of Protestant theology in this century. Lutherans readied the translation of the reformer's complete writings. Eerdmans announced plans for a more popular commentary series, alongside its well-received seventeen-volume international evangelical commentary.

The tide of religious interest was high; how deep it was remained uncertain. Giving was on the increase, church membership and attendance likewise. But so was crime, and spending for the sordid things of life. America was still the land of spiritual opportunity and decision. But it remained for 1956 to justify the conviction that the greatest spiritual awakening in many centuries is actually under way.

FROM THE EDITOR

The Honeymooners

THE HONEYMOON is a nice institution—so they say. Personally, I cannot say because my wife and I were married during a spring vacation while I was in graduate school and she was teaching. When school was out we moved into the responsibility of pastoring a struggling, discouraged church. Hence, I envy couples who are able to have a real honeymoon with a visit to Niagara Falls or some other nice place. But as I think of it from the vantage point of the years, I see that the success or failure of a marriage does not depend so much upon the honeymoon, but rather upon the day-by-day experiences which two people share together through the many joys and sorrows of married life.

But I am not concerned at this point in philosophizing on the significance of honeymoons in determining marital happiness. I am concerned rather with the honeymooners who are pastoring churches—no, not the young couples just beginning, but those young or older, who are in their honeymoon with their church. In fact, to pinpoint it, I am concerned with those who never get out of the honeymoon stage—going from one to another.

Most pastors are aware of the fact that the first few months in every pastorate could well be described as a "honeymoon." The pastor is taking his time to get acquainted. He tries to visit in every home to learn the names of the families in the congrega-

tion and the names of the children in the families. He preaches on general subjects with little intention of dealing with issues or with challenging to action. He is getting his bearings and doing his best to build a foundation in his ministry which will engender confidence and optimism.

The people also are on a honeymoon. The disgruntled who have caused every other preacher trouble have been over with eggs and butter and have had the pastor's family out to popcorn. The families that have been edgy toward each other are keeping their feelings under control. The old mossbacked sinner who has been hanging around the church for years has even slipped into prayer meeting a time or two and has talked with "his" preacher about religion and the needs of "his" church. All of the folks are putting on their Sunday manners. Some are singing in the choir whom the former pastor could not count on at all. Few tempers, few scowls, little dissension, not much balking. Yes, the honeymoon is on. Well, perhaps this is overemphasizing the picture. But at least the basic truth is there.

How long does the honeymoon last? No one can say for sure. Sometimes longer, sometimes not so long. But it does come to an end. Perhaps sometime between the second and third year of a pastorate is an average. By that time all of the dispositions have had a chance to show up. By then the pastor knows the ins and

outs of nearly every family—and they know he knows. By then, those who work for the Sunday school simply for publicity have quit, and those who respond to a new voice and a new plan have gone back into their easy chairs. By then the pastor has used up his "sugar sticks" in the pulpit and used up his "sure fire" ideas in promotion. The board meetings are now taken up grappling with the underlying problems of the church instead of in creating good will. The attendance at the services is beginning to sag and the church and pastor see each other for what they are, mere humans trying to work together in a common cause.

All too many pastors begin to think of running when the honeymoon nears its end. They even cite the declining attendance and the restlessness of the people as a sign that their work is done and that they should move on. "Someone else can do the job here better than I," they recite. And, in my humble judgment, all too many pastors are leaving their "brides," not at the altar, but at the threshold of the serious job of home building, to run off to find another "bride," so they can have another three-year honeymoon! May I venture a growing conviction? This is one of the very serious problems confronting the church and one of the greatest single deterrents to a greater progress. There are too many of us who are no more than honeymooners. In essence, we leave, just when we are at the threshold of our best work in that church.

Of course, there are justifiable circumstances in a pastor's moving after the second or third year. The first and second pastorates might be best served in shorter terms. A "sentence" of a year or so in certain churches is plenty long enough. And, of course, if a pastor is voted out after a year

or so, it will be expected that he leave! Also, in a young denomination that is growing and expanding there will be more room near the top quicker for young pastors than in older, less progressive denominations. In a "promotional" church, with its accent on numbers, attendance, and evangelism, there will be a premium placed on younger men who have "life" and "ideas" and promotional steam. Certain pressure may even be brought to bear on pastors to move because they have had a measure of success.

But after we have marshaled all of the reasons for the rapid turnover of pastors, we still have not answered our basic problems nor brought into range the great percentage of our men. There are values to be gained through longer pastorates which we must achieve if we are to succeed as we should both as individual ministers and as a denomination. May I share with you some of my observations related to this?

1. SERVING THE PEOPLE

The longer pastorate, it seems to me, gives a far greater opportunity to serve the people of the church and of the constituency, which, after all, is (or should be) the principal purpose in one's being a pastor. We cannot give the best service to our people until we get to know them. We cannot effectively build into their lives in a short time. The pastor who can go through varied crises or experiences with the families of his church, such as dedicating their babies, praying their children through at an altar of prayer, marrying their young people, steadying the middle-aged, and burying the aged, will be the pastor who will contribute the most to these lives. While the short-term pastor may serve well in the specific instance, he is not able to benefit from the accu-

culated experiences and he cannot as well follow through to lead these people and their families to Christ and the church. I am afraid that sometimes the people of some of our churches feel they spend all of their time adjusting to a new pastor and do not have the privilege, which is rightfully theirs, of having a pastor who can be a true shepherd to them. Short pastorates work fairly well for promoting but they work poorly for shepherding. It works the same with respect to the community. If we hope to have an influence in the community and make any sort of contribution to it, we must take time to live there and build ourselves into its activities and its life.

2. BUILDING THE CHURCH

Of course we say that our main purpose in the ministry is not to build the local church but rather to build the kingdom of God. That is correct if all of our terms are mutually understood. However, there is a real sense in which the two cannot be separated. It would be difficult indeed for one to say that he has built the Kingdom in a particular place when he has not built his church. Also it would be difficult for anyone to accuse a man of not building the Kingdom if he has built his church. Hence, the building of the church becomes the day-by-day measure of what one is accomplishing with his call to preach and with his life. It is also by the growth of individual churches that we grow as districts and as a denomination. There really is no growth outside of that which is achieved in the local church. Here is the acid test of our effectiveness in preaching the Gospel and in winning men and women to Christ. And churches, like Rome, are not built in a day, nor in one year nor in two.

Looking at our larger and better

established churches across the country we are forced to admit that in most cases they are churches in which sometime in their history some pastor has stayed. On the other hand, parallel with these better churches are situations which once held every bit as much opportunity but which have not grown because they have been pastored down through the years by "honeymooners." It might be well for all of us to do a bit of personal research in our own areas to convince ourselves that the best job of church building is done after the honeymoon is over. It might be well for others of us to see that the quickest and surest way to get to be a pastor of a big church is to set about a "do it yourself" project right where we are.

3. BUILDING OUR OWN MINISTRY

While some of us have not thought too much about this, it is a vital point. Each of us has the responsibility of developing his ministry to the highest possible peak of efficiency. We need to be students. We need to develop our preaching. We need to develop our abilities as pastors and shepherds. Putting it frankly, we do not develop if we live our lifetime with only a three years' supply of sermons or of promotional ideas. It is a sad commentary on our ambition and on our calling as ministers of the Word of God if we begin to think of running about the time we see the bottom of the barrel showing through our sermon outlines. There is no need to run out of preaching material. The Bible is full of it. The trouble is that the person who skips over the Bible, preaching on the same truths and the same texts year after year in different churches, really never digs deep enough at any one point to realize just how much there is in God's Word which he has not been finding. The same principle applies with respect to

church promotion and pastoral methods. The person who will dig to keep his ministry effective in one church over a period of years will get beneath the superficial and will find the plans which will work in the long run. Some (I almost said "many") of our promotional schemes do not have in them the power to actually build the kingdom of God. Some pastors have never stayed around long enough to expose this weakness in the plans they have counted on so heavily.

This has just opened up the discussion. Indeed there are factors in this whole issue which have not been

raised. Certainly, pastorates can be too long, for a long pastorate that is ineffective can stifle a church. A long-term pastor can become a god to his congregation if safeguards are not set up. How long is ideal? No one can say exactly. However, in my opinion if we would stretch our minimums more nearly to five years and cut down our maximums to twelve to fifteen we would come much closer to the ideal than we are now. Perhaps if more of us would think in terms of investing our lives in two or three churches instead of in fifteen or twenty, we would accomplish more.

The Preaching of William B. Godbey

By James McGraw*

OH, HOW VIVIDLY and ludicrously he described my pantomimic gesticulations, leaping like a kangaroo and howling like a wolf!"

Thus did W. B. Godbey chuckle mirthfully in recalling how one newspaper reporter portrayed his preaching. While most men would have been deeply grieved over being compared with some monstrous combination of kangaroo and wolf, he seemed delighted that his preaching had at least made an impression that would not easily be forgotten.

Born June 3, 1833, near Clifty Creek, Pulaski County, Kentucky, William Godbey was one of five sons and five daughters of a saintly Methodist preacher and his godly wife. After sixty-two years of preaching,

Godbey's father was struck by lightning and, in Dr. Godbey's words, "went to heaven in a chariot of fire."

A PREACHING FAMILY

It is interesting to observe that in W. B. Godbey's family there were four other preachers beside himself, and in his father's family there were five. Godbey's great-grandfather was converted under the ministry of Bishop Asbury and later called to preach. On the venerable old gentleman's ninety-sixth birthday, there were twenty-five preachers among those in the family who attended the reunion in his honor.

Dr. Godbey said in his autobiography that he was converted at the age of three, but later lived a back-slidden life until he was reclaimed at the age of sixteen. He was brought

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up in a religious home, and even in his years of spiritual lapse he maintained a strict standard of conduct. He said, "I have no dark chapter in my biography."

Nineteen years after he was reclaimed, W. B. Godbey was sanctified. This was in 1868, a decade or more before the earliest beginnings of the holiness movement in the Southwest.

HIS PREACHING PREPARATION

William Godbey attended school as often and as faithfully as possible during his childhood years in a preacher-farmer's family. By the time he had reached the age of twenty, he was qualified to teach school. He continued his education by studying Latin and Greek, and in six years graduated from a college in Georgetown, Kentucky.

His general preparation enriched his ministry very definitely. He mastered the Greek language to such extent that in his later years he once said that he had been reading the New Testament in Greek for more than forty years, and that during the last twenty-five years he had read no other Scriptures than his Greek Testament.

In specific preparation, W. B. Godbey was careful and exact, yet unique, vivid, and warmly enthusiastic in his exegeses. He believed, according to his own statement, that simple, straightforward, Biblical preaching would bring results if it was done with the anointing of the Holy Spirit.

A boyhood farmer close to the soil, a preacher's son close to the heart of the intensely evangelistic early Methodist church, a youthful schoolteacher and college professor close to the inquiring minds of eager students, and a fire-baptized holiness preacher trained in the study of the Scriptures and the art of debate, William B.

Godbey is a splendid example of a man prepared for his task.

HIS PREACHING EMPHASIS

Dr. Godbey's emphasis was first, last, and always full salvation! He preached fifteen years before he sought and received the experience of entire sanctification, and he preached fifty-two years after his own Pentecost. He was clear and bold in his preaching of heart holiness.

In relating his experience later, he once said, "The Lord burned up the Free Mason, the Odd Fellow, college president, big preacher, and life insurance, leaving me quite an ash pile."

His own experience of entire sanctification changed his ministry from one of ordinary effectiveness and little visible results to one of power and forcefulness. He stated that he doubted whether or not he had won fifteen souls in the first fifteen years of his ministry before he was sanctified, but in the next fifteen years he had seen more than five thousand souls either saved or sanctified in his meetings.

HIS PREACHING STYLE

William Godbey was a member of a debate team in his early college days, and argumentation was as natural to him as breathing. He had a logical mind, and with it an excellent command of the language. His preaching was therefore profound enough to convince the skeptics, yet clear and simple enough to be understood by the unlearned. He could put forth, piece by piece, the supporting arguments for his proposition. Proceeding from one to the next, he often made such transitions as "thus," "consequently," "the logical antithesis then follows," or "the antithesis is shown." He usually made an exhortation at the conclusion of each point, and after a climactic clinching of it,

began with the next point and repeated the process.

In his preaching there is that personal, empathetic quality of directness. He preached to the individual rather than to the crowd. Such preaching, needless to say, brought results immediately when Dr. Godbey conducted revivals. When he preached against some popular sin, many in the audience took offense and felt that he had directed his message toward them. On the other hand, when he fed his hearers upon the rich truths of the gospel, they seemed to be affected more deeply than would have been possible had his preaching been less direct.

W. B. Godbey could rise to a brilliant display of ornate and rhetorical language when the occasion demanded it, or his subject called for it. He often used oratorical style in delivery when preaching on holiness. In his sermon on Pentecost, he said:

"The battle has been fought on the bloody fields of consecration and faith, and a ten days' prayer meeting without intermission. They have gone down to the bottom rock of consecration and prayed up to the triumphant altitudes of faith. The battle is fought, the victory won and Hope has spread her eagle pinions ready for her celestial flight. They have prayed up to the highlands, where heavenly visions, in seraphic splendor, roll in floods of unearthly glory, inundating that memorable mission room with an electrical panorama of the long anticipated descending Comforter!"

Dr. Godbey was therefore able to be dramatic and descriptive as well as personal and direct. He also was aware of the value of contrast in his preaching. Many of his revivals were conducted along the same pattern, namely, the preaching in the early part of the campaign on God's judgments and wrath, followed by an

emphasis upon His love and mercy. His "Sinai" blasts were followed by "Calvary" pleadings. He wrote in describing one such revival in which his tactics were those of contrast between judgment and mercy: "The people could hardly believe that I was the same man who had so ferociously exposed all their sins . . . The Sun of Righteousness in His unutterable glory arose on those broken-hearted penitents with healing in His wings, chasing away their dreary midnight."

HIS PREACHING CONTRIBUTION

One of the most noticeable contributions to Dr. W. B. Godbey in the holiness ministry is his combination of honest, thorough scholarship with zealous, homely, and genuine devotion. One of the very first and foremost scholars in the holiness movement, he was at the same time one of the most zealous revivalists in his day.

Some thought him "odd" and eccentric. One morning his hosts discovered that his bed in the guest room had not been used, and his reply to their questions was something like this: "Well, the bed looked so comfortable that I thought about how Jesus often had no place to lay His head, and I just couldn't sleep in it. I slept on the floor!" In Dr. Godbey such conduct somehow seemed perfectly all right, for his genuineness and his Christlike spirit made his actions seem proper and normal.

He wrote seventy books and booklets, the best known of which were his translation of the New Testament and his seven-volume *Commentary on the New Testament*.

One thing is certain. When that morning comes, one of the first to answer that call will be a holiness preacher, diligent scholar, zealous evangelist, and bold defender of the faith named William B. Godbey.

SERMON OF THE MONTH

The Reception for the King

By M. Kimber Moulton*

TEXT: Behold, thy King cometh unto thee (Matt. 21:5).

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way (Matt. 21:8).

And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest (Matt. 21:9).

INTRODUCTION:

A. When Christ rode into Jerusalem on the borrowed beast the city was moved and they made excited inquiry, "Who is this?" Jesus was a singular Person. He was the unique Galilean. The ancient city wanted to know who He was. Multitudes by the wayside and in the centers of population desire to know who He is.

B. Christ is the Son of God. He is God. When the disciples received the second special revelation of the Christ after His resurrection, Thomas quickly fell on his knees and said, "My Lord and my God."

C. Christ is Prophet. He bubbled forth with the fuller truth of the Sermon on the Mount. He spoke forth as the Revealer of God. He was the revelation of God. He prophesied His death and resurrection. He used the figure of destroying and building the Temple. He used the figure of Jonah

and the whale. He prophesied the destruction of Jerusalem, and it was fulfilled in precision and detail.

D. Christ is Priest. He is the Intermediary between man and God. He represents man to God. He makes sacrifice for man to God and represents the case of man to God for mercy, healing, and favors. Christ is our High Priest who intercedes for us.

E. Christ is King. The original idea of a Hebrew king was twofold: first, that he would lead the people to battle in time of war; and second, that he should execute judgment and justice to them in war and in peace—"and that our king may judge us, and go out before us, and fight our battles" (I Sam. 8:20). They called Christ then King of the Jews. In reality He is King of all mankind.

His kingdom is a spiritual Kingdom and He leads His people in spiritual warfare. Before Pilate, Christ said, "My kingdom is not of this world." It was not external, but internal. Christ will rule in the hearts of men. But the heavenly Kingdom does not come to the hearts of men by conquering force. It is not by whistling bullets, screaming shells, rolling, rumbling tanks, booming and blasting bombs; but by mercy, love, grace, patience, kindness, and deeds of benevolence. Christ is the King who leads us in such a warfare. He has the ability to rule, and if men and nations will accept His rulership, under His

dominion the ills of the world will be healed. In that ancient day, it was as a King that Christ rode into Jerusalem.

I. THE KING COMES

A. He comes fulfilling prophecy:

This is the prophecy of Zech. 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." From Isaiah 62 we read: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work [or his recompense] before him." This was the prophecy that came in the old time, not by the will of man, but from the omniscient mind of God.

B. The King comes by choice.

Of course He is in the lineage of David, on the human side. On the divine side, He was with the Father before the world began but is now incarnate in human flesh. He has avoided the precipitation of the issue previously. The time has now come. Out of the background of the purpose of His incarnation He now fulfills His choice. He will ride into Jerusalem as a King. He sends Peter, the apostle of discipline, and John, the apostle of love, to find and loose the colt upon which He will ride into Jerusalem. He chooses to come to us as our Saviour, Lord, and King. He is the Rock that was hewn out of the mountain, which knocks down the image of world empires and comes rolling down over the kingdoms of the world. He comes to nations, communities, and persons today.

C. The King comes in meekness.

He is a strange King. He has to borrow a beast on which to ride in

triumphal procession. Roman soldiers will laugh at Him. Herod's men will mock Him. This is a rustic procession of a pauper Prince on an ass. Accompanying Him are a hundred or two weaponless, penniless men. But it is characteristic of the Christ. He was born in a manger in poverty. He has humbled himself and conducted himself through life in humility. And here Christ's one moment of royal pomp is as eloquent of His humiliation as the long stretch of His lowly life is. But side by side with His lowliness there gleams the veiled splendor of His glorious person. He is the Mighty Meek. The chariot and the horse were the emblems of conquerors. It is fitting that the Prince of Peace should make His state entry on a colt, unriden before, and saddled only with a garment.

II THE KING'S RECEPTION

A. The King was given the reception of curiosity.

He had been in the home of Mary, Martha, and Lazarus. The people of Bethany had known of His marvelous power which had resurrected Lazarus from the dead. They had seen Lazarus walking among them. Then His fame spread to Jerusalem. When Christ started on His triumphal procession there was a company with Him and this company was met by another group who started out from Jerusalem toward Bethany. A large number of persons in both groups were curious. They wanted to see what a man would do who had this power of resurrection. But reception for the King must go beyond curiosity.

B. The reception was with honor and with praise.

They honored Him by placing their garments on the beast and also by spreading their garments in the way. They honored Him by their personal

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sacrifices. They expressed their praise by breaking palm branches—waving them and with voices enthusiastic saying, "Hosanna, Hosanna! to the King—the One who cometh in the name of the Lord." Praise is the heartfelt response when the King is received. One feels like falling at His feet and worshipping when his eyes behold the King. When one is made upright by the rule of the King, praises are becoming to him. The children of the Lord have a right to shout and sing the praises of the Lord. It is said that when the sun is going out of sight the pious Swiss herdsman of the Alps takes his Alpine horn, and shouts loudly through it, "Praise ye the Lord!" Then a brother herdsman on some distant slope takes up the echo, "Praise the Lord!" Soon other answers come still higher up the mountains, till hill shouts to hill, and peak echoes to peak, the sublime anthem of praise to the Lord of all. All who are in the Kingdom under the rule of the King give Him worship and praise.

C. The reception of fickle enthusiasm.

Be assured that enthusiasm is needed. No enthusiasm can be too intense which is based upon our need of Christ and His work for us. But there are those who become emotionally stirred and join with the crowd. When the tide goes one way they go with it, and when it goes another they go with it too. We must have more than mere enthusiastic feeling in reference to Jesus Christ. We must be genuine and rock-ribbed in our devotion to Him. Fickle enthusiasts hail Him one day and crucify Him the next. They want Him in preference to Barabbas on Sunday, but on Friday they crucify Christ and take Barabbas. The palm branches had not faded where they had been

tossed before the fickle crowd had swung to the opposite mood.

D. The King is to be received with full preparation and sincere faith.

When Queen Elizabeth (then Princess Elizabeth) and Prince Philip came to Canada, the little town of Cochran, population 550, received the information that the train would pass through their town and they would be honored with a brief stop on the thirteen-day, coast-to-coast itinerary through which the royal couple was being conducted. With only four days' definite notice, Cochran got busy preparing its welcome. There was plenty to do. Tourists who swished through on their way to Banff had a habit of leaving empty bottles and cans. These were cleared away. Eyesore jalopies beside Baptie's garage were removed. A batch of leftover flags was imported from Calgary and strung around town. A local painter donated a landscape as Cochran's gift to the royal couple. When the great day dawned, Cochran's face was brighter and shinier than it had been for a long time and, a fresh fall of white snow hid what there hadn't been time to clean up. The town gathered at the station waiting an hour in fifteen-above-zero cold and, when the train pulled in, was rewarded with a far more intimate view of the royal couple than was given millions of their fellow Canadians. If any person will prepare the way for the King, he may receive Royalty as his abiding Guest.

III. THE KING CONQUERS

A. The King conquers by cleansing.

He drove the money-changers out of the Temple. He would cleanse away the false ideas of values; He needs to do that today. We need to find out what is worth while and what is not. He needs to cleanse the temple of our hearts, so that where

we have perverted the good and are crippled and twisted in an evil bent and procedure, we may be cleansed and straightened out. Christ cleansed the ancient Temple as the conquering King, and He can cleanse the temple of our hearts and make us conquerors.

B. The conquering Restorer.

This restoration occurred even in the Temple on the day of His triumphal entry into Jerusalem. His royal state and cleansing severity are wonderfully blended with tender pity and the gentle hand of sovereign virtue to heal. The very manifestations of the former drew the needy to Him; and the blind, though they could not see, and the lame, though they could not walk, managed to grope and hobble their way to Him, not afraid of His severity, not daunted by His royalty. Isaiah prophesied that "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." This is true of the gospel dispensation and it shall be true in the day of Christ's ultimate triumph.

Jesus found Palestine full of unpromising people and by His gospel of beginning again, left them so changed that one would hardly recognize them. So Mary the harlot becomes Mary the wholesome. Philip the cynical becomes Philip the devoted; Thomas the doubter becomes Thomas the convinced; Peter the vacillating becomes Peter the rock. And many present-day lives become transformed by His Spirit and testify to the fact that no life in any age has to stay the way it is; it can change. For the King, Christ Jesus, is the conquering Restorer.

C. Our King will conquer in the end.

Early in a recent war Martin Niemöller, a Lutheran minister, was arrested by the Nazis and sent off to a concentration camp. Thereupon his father, a retired preacher, decided to re-enter the active ministry and do what he could to carry on the work of his courageous son. He prepared and delivered a sermon that became famous—a sermon to which he gave the subject "It Depends upon the End." In it he told the story of Napoleon's mother, who one day said to her emperor son: "Son, you think you are Napoleon, the world conqueror. But you have an anxious mother who asks you where you will end up. What will your outcome be?" It is a question that may well be asked of any of us, whether he be a proud Napoleon or just plain John Smith: "Where will you end up, what will your outcome be?" We know what the outcome is going to be through Christ, the King. If we live under His dominion we are bound to come out all right. And finally, "Thanks be unto God, which always causeth us to triumph." Christ's meekness and gentleness make Him great. Gentleness is royal and omnipotent; force and violence are feeble. The dove's light pinion will fly further than the wings of Rome's eagles, with their strong talons and blood-dyed beaks. The great world Babylon will become its own confusion and ultimately end in ruins inhabited by snakes and bats and vultures, but then we shall see the city that John saw coming down, and from Him who is the Eternal Light of the City Foursquare we shall hear the words, "Be of good cheer, I have overcome the world." Then Christ shall be clothed in His vesture which hath on the thigh a name written, "King of Kings and Lord of Lords."

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:8-12

THE FIRST seven verses of this Epistle constitute the salutation. It is remarkable how much theology Paul packs into his greetings to the church at Rome. He declares the deity and humanity of Jesus, the position of Christians as "saints," and the relationship of Father and Son. Paul is so eager for the Roman church to be thoroughly and correctly indoctrinated that even in his opening salutation he lays a basic foundation of Christian teaching.¹

THROUGH JESUS CHRIST

Paul declares (v. 8) that he is constantly (present tense) thanking God "through Jesus Christ." Everything we receive from God is through Christ Jesus (cf. Eph. 1:3) and so our praise to God should be rendered through Christ. Vincent writes: "In penitence and in thanksgiving alike, Jesus Christ is the one mediator through whom we have access to God."² Sanday and Headlam bring out the idea in their paraphrase of this passage: "Through Him Who as High Priest presents all our prayers and praises."³

One notices nowadays signs along our highways containing prayers addressed to "Mary, Mother of God,"

asking her to intercede with her Son on behalf of "us sinners." It would be hard to conceive of anything more contrary to the teaching of the New Testament. This theology is blatantly anti-Christian. For Mary is substituted in place of Christ as mediator between God and man. But I Tim. 2:5 declares: "There is one God, and one mediator between God and men, the man Christ Jesus." Any effort to take Christ from His place as the only one through whom we can approach God is a denial of true Christianity.

YOUR FAITH

This expression (v. 8) has been interpreted two ways. It could be taken as referring to the strength or superiority of their faith in Christ. That is treating "faith" as a subjective attitude of the believer. But it seems best to take it objectively. Thus Sanday and Headlam say: "Here it is practically equivalent to 'your Christianity.'"⁴ Wuest writes: "The faith of the saints here refers to the fact that they are Christians and to the lives they lived."⁵

SPOKEN OF

The Greek word here (v. 8) is *katangelo*. The simple verb *angello*

means "announce." The compound suggests spreading tidings throughout, down among (*kata*), "with the included idea of celebrating or commending."⁶ Probably the best translation would be: "is being proclaimed."

THE WHOLE WORLD

The term for "world" here (v. 8) is *kosmos*, which we have taken over as "cosmos." It means "the ordered universe," being the opposite of "chaos." ("Cosmetics," derived from this Greek word, are supposed to put a lady's face in order!)

What does the apostle mean by "the whole world"? Commentators generally classify the expression as "hyperbolic." But this is not necessary. In the New Testament the phrase regularly refers to the Roman Empire as such. It of course could not include the Western Hemisphere, still undiscovered. Nor would it take in the Far East. Europe and the Middle East would be all that was intended. Since Rome was the capital city it does not seem unreasonable to suggest that the faith of the Roman church was being proclaimed throughout the empire.

MY WITNESS

The word for "witness" (v. 9) is *martys*. From the genitive form, *martyros*, we get our English word "martyr." This is due to the fact that in later times those who witnessed for Christ had to pay for it with their lives.

But here we have the term in its earlier, nontechnical meaning of one who hears testimony to what he knows—what he has seen or heard or otherwise experienced. Paul had to appeal to God as his Witness in this case, because no one else would have

heard his daily private prayers for the Roman Christians. By this appeal the apostle solemnly asserts his faithfulness in prayer for them.

SACRED SERVICE

The word *latreuo* ("serve," v. 9) is used in the Septuagint for service of God and occasionally of serving heathen gods. But it is always of service to a higher power, whether supposed or actual. Says Vincent: "The word was used in a special sense to denote the service rendered to Jehovah by the Israelites as His peculiar people."⁷ In the New Testament it is used of the Christian's service to God.

PRAYING WITHOUT CEASING

The expression "without ceasing" (v. 9) is one word in the Greek, the adverb *adialeiptos*. It means "without letting up or leaving off." Paul was incessant in his praying.

The term is found elsewhere in the New Testament only in I Thessalonians, where it occurs three times. In I Thess. 1:38 Paul says that he remembers unceasingly the faithfulness of the Christians at Thessalonica. But it immediately follows a statement that he is praying for them. Finally, in 5:17 occurs that great command: "Pray without ceasing." The great apostle practiced what he preached; he himself set the example of unceasing prayer. Robertson says of Paul: "He seems to have had prayer lists."⁸ And these included the people of the many churches he had founded on his missionary journeys.

FOURFOLD FERVOR

Paul's eagerness to see the Romans is expressed by four particles packed in close succession—*ei pos ede pote*.

¹See further Sanday and Headlam, "Romans," pp. 17-18.

²The Theological Terminology of Rom. i. 1:7.

³Marvin Vincent, "Word Studies," III, 6.

⁴Op. cit., p. 18.

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⁵Op. cit., p. 19.

⁶Kenneth S. Wuest, "Romans in the Greek New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 19.

⁷Vincent, op. cit., III, 7.

⁸Ibid.

⁹The adverb is in verse 2 in the Greek text.

¹⁰A. T. Robertson, "Word Pictures in the New Testament" (New York: Richard R. Smith, 1931), IV, 325.

They might be translated, "if, somehow, now, at last."

The common word for "now" in the Greek New Testament is *nyn*, which simply indicates present time. But the particle used here, *ede* (pronounced *ayday*), has "a certain suggestion of surprise or relief" that the goal has been reached as soon as it has, and may be translated "now, after all this waiting."¹⁰ Paul has an earnest desire to see the Romans. He looks forward eagerly to having this desire fulfilled soon.

A PROSPEROUS JOURNEY

The King James Version brings out the etymological force of the word *euodoo* in its translation "have a prosperous journey." It comes from *eu*, "well," "good," and *hodos*, "way." However, as Sanday and Headlam note, "The word has usually dropped the idea of *hodos* and means 'to be prospered' in any way."¹¹ An example is I Cor. 16:2, where the same word is used for prospering financially. But it seems that the context here in Romans would favor giving the term its original meaning as translated in the King James Version.

"BY" OR "IN"?

Where did Paul hope to find this "good way," this "prosperous journey"? The King James Version says, "By the will of God." But the Greek has *en*, which is usually translated "in." The best, safest, and most prosperous way of life lies "in the will of God." That is the road Paul was following. It is our privilege to take it, too.

SOME SPIRITUAL GIFT

The Greek expression is *ti charisma pneumatikon* (v. 11). Sanday and Headlam say concerning it: "St. Paul

has in mind the kind of gifts—partly what we should call natural and partly transcending the ordinary workings of nature—described in I Cor. XIV."¹² Adam Clarke agrees with this. He writes: "This probably means some of the extraordinary gifts of the Holy Spirit, which, being given to them, might tend greatly to establish their faith in the Gospel of Christ; and it is very likely that such gifts were only conferred by means of apostles; and as the apostle had not yet been at Rome, consequently the Roman Christians had not yet received any of these miraculous gifts, and thus they differed widely from all the other churches which had been raised by the apostle's ministry."¹³

With all due respect to the very high scholarship of Adam Clarke and of Sanday and Headlam, we must confess some hesitation at accepting this interpretation. We find it difficult to believe that such a purpose would have engaged Paul's earnest attention.

It seems to us far more likely that the apostle would be concerned to share with them some spiritual grace that would help to establish these Roman believers in their Christian experience. We cannot see how a miraculous gift would do this, except the gift of the Holy Spirit himself. To us it seems most reasonable to hold that Paul was talking about a further gift of God's grace, "to the end ye may be established." This fits in with the basic meaning of the term. Vincent says: "Charisma is a gift of grace (*charis*), a favor received without merit on the recipient's part."¹⁴

COMFORT OR STRENGTHEN?

The King James Version reads (v.

12): "That I may be comforted together with you." That is the common meaning of *sumparakaleo*. The verb, however, may be translated a number of different ways. Probably the best rendering here is "strengthened together." He hopes that he and the Roman Christians may be mutually strengthened by their spiritual fellowship when he is able to come to them.

The language of verse 12 reveals the beautiful humility of Paul's character. Though he has much to impart to the believers at Rome, yet he graciously expresses himself as expecting to receive help and blessing from them.

This is a wholesome attitude for all mature Christians and preachers of the gospel. Often we may receive rich spiritual blessing from contact with the humblest of God's children. The writer remembers receiving a helpful interpretation of a certain scriptural passage from the lips of a Pullman car porter. The basic prerequisite of all true learning is an attitude of humility. If we have this we can learn much from the persons and events of our daily living. And he who has nothing to learn from others will not be able to teach others in any helpful way.

Ministering to Special Needs

Those in the Sunset of Life

By Robert E. Harding*

SHE HAD just been holding on until you got here," the daughter told me after it was all over. I had been out of town, and when I returned well past the midnight hour, I found a note requesting me to call, as Mrs. Susan Morse was very low. Instead of calling on the phone I drove on over to the home and found that this saintly grandmother was just about ready to make the crossing. Her throat had been increasingly paralyzed for a period of over a year, until she was actually starving to death.

She could not speak; yet I knew she wanted to testify. After a brief prayer

I took her hand in mine and said, "I am going to sing. If this is your testimony I want you to squeeze my hand." Then I began to sing:

My soul in sad exile was out on life's sea,

So burdened with sin, and distressed,

Till I heard a sweet voice saying,

"Make Me your choice,"

And I entered the haven of rest!

Through the stanza her hand had held mine tightly, but as the chorus began it seemed that the Lord himself put strength into those feeble fingers as she sought to testify to the fact that her anchor had been dropped in the "Haven of Rest."

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¹⁰Sanday and Headlam, op. cit., p. 20.

¹¹Ibid.

¹²Op. cit., p. 21.

¹³Adam Clarke, "The New Testament of Our Lord and Saviour Jesus Christ" (New York: Abingdon-Cokesbury Press, n.d.), I, 39.

¹⁴Op. cit., III, 7.

*I've anchored my soul in the haven
of rest;
I'll sail the wide seas no more.
The tempest may sweep o'er the wild,
stormy deep;
In Jesus I'm safe evermore.*

Tears were in her eyes and a heavenly glow was on her face. It was true. She had put her trust—had dropped her anchor—in Jesus years before. In the months of physical torment that had preceded this hour she had kept her faith strong in the Lord. Visitors from the church had encouraged her, along with the visits of her pastor, and when the time of making the crossing came she knew that her faith, placed in Christ in less trying days, held her steady when she was unable to utter a single word in prayer.

In just a few hours her soul crossed over the bar and she was truly "in Jesus . . . safe evermore."

Mr. and Mrs. H. C. Saunders were not members of the Church of the Nazarene, but then the Lord laid no denominational lines where human needs were concerned. Both Mr. and Mrs. Saunders had attended church for the greater part of their lives, but there was no reality in salvation, no joy of the Lord in their hearts. Though raised around the church (not holiness), the children had all married outside the faith.

With the spiritual needs of their hearts still unsatisfied, this elderly couple started coming to the Church of the Nazarene occasionally, and when some problems arose in relation to their children and their families, and their own pastor was too busy to help, they sought me out. I did my best to help in every way possible, but more particularly tried to guide them into a saving knowledge of Jesus Christ.

Although Mr. Saunders was only in his sixties, he appeared much older.

Suffering from hardening of the arteries, centered largely at the base of the brain, he had become very stooped and had very poor co-ordination of his muscles. Physically and mentally he was failing fast, but the thing that was encouraging was his sincere heart. I prayed with him often and one evening in his room he gave his heart to the Lord.

Although his previous religious training had not condemned the use of tobacco, he was receptive as we talked with him about it and explained the Scriptures. The Holy Spirit spoke to his heart and he ceased using tobacco in any form. The peculiar thing to him and to his family was that he never seemed to miss his tobacco even though he had used it all his life.

At church the following Sunday, when an invitation was given he made his way to the altar, where he publicly humbled himself before the Lord and confessed his faith in Jesus Christ.

In the weeks that followed, Mr. Saunders gave evidence through his life and testimony to a transformed nature to all his relatives and friends, and when he passed away just a few weeks ago all who knew him rejoiced in the assurance that he had gone home to be with his Lord.

As an indirect result of ministering to this elderly man, the immediate family, relatives, and friends are favorably inclined toward the Church of the Nazarene and some are attending regularly. We are praying that this may be the doorway to meeting their spiritual needs.

But not in every ministry in connection with the aged (or for that matter with anyone else) will we have the feeling that we are dealing with the crisis in life or even for that matter with the eternal destiny of some soul.

Most of the time we may be called on to help the aged meet the problems of everyday living, such as the necessity of living with some of the children and for the first time not having a home of their own; or the feeling of not being needed, like the man or woman who feels as strong as ever physically and even better equipped because of years of experience and yet is placed on the shelf because of age.

Perhaps the most difficult situation of all and at the same time the one we are called on to face as much as if not more than any other is the chronically ill; the one who has been ill for a long time and who knows that there is no hope of physical improvement, or if he does not know, he has a growing conviction that this is the case.

Mrs. Mary Hartwell had been bed-fast for years. Arthritis had so twisted the limbs that she was unable to turn over in bed or even turn her head. When I first learned of her condition I said within myself, I must call on her regularly. Later, my sense of duty was far overshadowed by the sense of privilege I had in calling on this saint of God. I would go with the thought in mind of cheering her up, but consistently I would find that on leaving I had been the one who had been cheered and lifted within.

But one day the picture was changed. As I entered the room this godly woman looked at me out of eyes filled with pain, and as I took her twisted little hand in mine she said, "Oh, I'm so glad you came." And then she said something that shook me deeply and which I never forgot: "Brother Harding, when you pray today, will you ask the Lord to take me home? I am suffering so—I want to go home." My first thought was to ask, "O Lord, give me wisdom from above for this time." Could I pray a prayer of this kind? I never had, and would it be right or proper?

Then I turned to the Word of God and said, "Let us read from God's Word first, and then we'll pray in a few moments." As I recall, I read from the Psalms and the fourteenth chapter of John. We both received encouragement and strength, and then I recalled some of the grand old hymns of the Church and sang of "Amazing Grace" and "The Home of the Soul."

With this as a background we approached the throne of grace. I thanked God for full salvation and for His grace and mercy manifested each day. Then I thanked Him for the future hope of the Christian, and prayed that if it might meet with His blessed will He might grant this elderly child of His relief from pain and an early and abundant entrance into His home above.

Truly the Lord met with us that day, and the clouds were lifted. God "came down our souls to greet, and glory crowned the mercy seat."

All this happened a number of years ago, and although Sister Hartwell has not as yet been granted that abundant entrance into heaven, and I am certain there have been other trying days of physical torment, I do know that the Lord helped us to face the enemy of our souls that day and come out victorious.

These are stories out of my ministry. They are true and the people are real (only their names have been changed). Their problems are real and appear difficult out of all proportion because of the infirmities of the sick and aged. May the Lord give us wisdom and hearts filled with love, that we might be able to meet the future needs of the aged. It is one of the most glorious and soul-satisfying ministries unto which the Lord has called us.

III. Relationships and Ethics

By C. B. Strang*

THE WISE DOCTOR endeavors at all times to build up the confidence of his patients. He tries never to tear it down. The presence of the doctor himself either in the hospital room or in the home should be almost as beneficial as his medicine or his scalpel. Not only does the doctor strive to create this feeling of respect in his patients, but the wise physician endeavors to erect a feeling of appreciation among his associates.

There is such a thing as a "doctor's doctor." He is the man who not only has the skill, but has the appreciation of his fellow doctors.

Professional ethics among doctors is very important. I suspect there are some who are in business merely to make money. Some there are, perhaps, who think every vermiform appendix should be removed because it represents a fee. All tonsils are infected according to others because it is an easy and profitable operation.

There are some doctors who do not hesitate to split fees, although that practice is frowned upon by the profession. Some collect fees of large proportion merely by referral. Others have "ghost operators" who do their actual operating while the patient seldom finds out that dear Dr. Pill did not actually operate. Yes, there are some rackets in the medical and surgical areas, even though every precaution is taken to prevent them.

Rackets must not exist in the ministry, either. But I am sometimes afraid they do.

The presence of the pastor in the home should have real value when

that home is in need. Happy the pastor who can weep with those who weep and rejoice with those who rejoice. Useful indeed is the pastor who is sent for at the same moment the call is made for the doctor. Envious is the minister whose presence is sought by his members and friends and whose reputation and character are respected by other ministers.

If fee splitting is not the thing in medical circles, how about some of the things that parallel it in religious areas? Sometimes trading of meetings can be a rather cheap thing. I know it can be very beneficial, but to have a certain minister as evangelist or special speaker merely because he will return the favor is something like fee splitting. I know it is done sometimes to profit, but it could become a racket. Calling the evangelist who usually takes up a love offering for the pastor is cheap. I try to steer away from it myself, but I know it is done.

Stealing church members is a not uncommon practice. Of course it isn't called that by those who do it. But it is surprising the amount of pressure that some pastors can create. They may not always do it themselves. They, too, may have "ghost operators." These are persons skilled in subtly outlining the shortcomings of the church of the person upon whom they are operating. Hints are given of the disadvantages of the members' church ("Your building debt is pretty heavy, isn't it?"), and the decided advantages of the operator's own

church are extolled. It becomes increasingly risky for Nazarenes to visit some other Nazarene churches. How unethical can some pastors become?

There is such a thing as professional jealousy among doctors. Some of them envy the man who is succeeding the most. If he has more operations or a wider practice, he sometimes finds himself in the hub of criticism. Doctors have been known to find fault with another physician's diagnosis or his manner of procedure in an operation. Some look for opportunities to lay a charge of malpractice at another's door. Here again, the ethics of the medical profession usually wins. But ministers must be careful of jealousy as well. It shows up sometimes in those not wholly sanctified.

It could be a little dangerous for a minister to succeed. He might be accused of letting down the bars. Jealousy might prompt another merely to suggest that he is not a true holiness preacher. Little groups have a habit sometimes of dissecting a fellow minister and of forgetting to put him back together again. But until we can and do rejoice over another's successes we are not qualified to preach the glorious gospel of full salvation.

Some doctor's offend the members of the more delicate sex because of their lack of ethics. It doesn't happen often, I presume. The doctor must steel himself against temptation. Opportunities for wrongdoing are many in his area of life. He must guard his language and his actions, never allowing them to be the least bit suggestive. Most of them succeed in keeping their lives above reproach.

The minister could learn much from the ethical life of the principled medic.

Not many ministers go wrong, but

when they do it seems the whole world knows it. The very nature of his work gives the minister opportunity to offend if he wishes. His language and actions must also be well guarded. The minister should be an expert in giving advice on human relationships, and his whole life should be an illustration of this advice. Some ministers get into trouble because they are not very intelligent, others because they think they are smart. Ministers must learn that they can't get away with anything wrong or anything that smacks of wrong.

Doctors are very often the conveyors of bad news. The patient is very ill. The operation has not been successful. The patient died. The doctor studies to know how best to convey the news to the family. He usually performs these hard tasks very acceptably. In my experience I can think of only one who failed miserably in this task. Our neighbor's small son had met with an accident. I rushed him to the hospital, accompanied by his mother and my wife. The doctor examined him in the emergency room. As he emerged the grief-stricken mother cried out, "O Doctor, how is he?" "Dead," replied the doctor, and without another word he walked away. He had never learned the ethics of his profession. His heart was cold and his manner icy. He might have known the value of medicine but he never learned the value of human personality. He did not rightly relate himself to a poor, needy person.

I learned much from him. I learned that I was never to be like him. I learned that when sorrow comes there also arrives the opportunity to be of great service. Ministers, like good doctors, can serve great needs with kind words and fervent prayers when they are in partnership with God.

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CRUSADE FOR SOULS

Supplied by Alpin Bowes*

Here's Something You Can Use

1. Wherefore seeing we are compassed about with so great a crowd of nonbelievers, let us lay aside every flimsy excuse and the alibi which doth so easily betray us, and let us walk with patience from door to door.

2. Looking unto Jesus, the Author of personal evangelism, who, for the joy of telling men of salvation, endured the problems, despising the shame, and is ready now to go with you.

3. For consider the Fuller man that endured such sales resistance against his products, lest ye be wearied and faint in your minds.

4. Ye have not yet persisted unto blisters pushing doorbells.

5. And ye have forgotten the exhortation which speaketh unto you as unto Nazarenes: Now, Nazarenes, despise not thou the work of visitation evangelism, nor faint when thou art called upon to do some.

6. For whom the pastor respects he calls, and keeps busy every member whom he receiveth.

7. If ye endure visitation, ye work then as a real Nazarene; for what member is he who is not expected to do visitation?

8. But if ye be without any responsibility to do visitation, whereof all needs must be participants, then are ye illegitimate representatives of the gospel of Christ, and not true members.

9. Furthermore, we have secular

organizations which made similar demands of us and we respected them. Shall we not much rather be co-operative in this great Crusade for Souls, and live?

10. For they made unimportant demands reflecting their own whims, but this for our profit, that we might be participants in spreading the doctrine of heart holiness.

11. Now no visitation at the moment will seem especially joyous, but maybe arduous; nevertheless, it yieldeth the glorious fruit of precious souls being brought into the gospel of Christ.

12. Wherefore, lift up the hands which hang down and the feeble knees;

13. And make straight paths for your feet, lest those which are lazy fail to pound the pavement; rather, let them be revived.

14. Follow peace with all men and do visitation evangelism, without which no church shall experience revival;

15. Looking diligently lest a man fail to do his part, lest any root of excuse springing up delay you, and thereby many be sidetracked;

16. Lest there be any fornicator or profane person, as John Doe, who for one TV program stayed at home.

17. For you know how that afterward, on Sunday, when he would have the church to be full, there were only a few, and he found no way of remedying his negligence at that time, though he prayed loudly and with tears.—SAMUEL N. SMITH.

The Preacher's Magazine

HOW WE DID IT

A Methodist church in Parma, Ohio, recently used the telephone to take a religious census of its community.

The telephone company installed six extra phones for one month and these were placed around one large table, so that there would be a spirit of sharing in the making of the calls and monotony would be eliminated. Volunteers for Monday through Friday for two weeks in daily shifts were signed up on a large chart at the church entrance. The shifts were 10:00 to 11:30 a.m., 1:30 to 3:00 p.m., 3:30 to 5:00 p.m., and 7:00 to 9:00 p.m. Missionary society chapters were responsible for the morning shift, and the young people's group took the second afternoon period. The men supplied callers for the evening.

A street address telephone directory was secured from the telephone company and calls were made along the streets nearest the church, gradually extending out to a larger area. Simple instructions were given to six people who arrived for each shift and a sheet with a list of calls to be made.

There were 163 volunteers who made 7,245 calls during the two weeks' period and secured 526 prospects. Cards giving information on prospects were immediately turned over to a visitation commission for a visit to be made in the homes within two weeks after the telephone survey. Visits were made in 313 homes and Sunday-school and church attendance increased 20 per cent immediately following the telephone survey.

We would be glad to receive a report of any Church of the Nazarene that has conducted a religious census by telephone in this manner.

March, 1956

"I've Crossed the Dead Line"

By Oscar F. Reed

For years Dave lived under the false impression that the Holy Spirit had left his life and he was headed irrevocably for hell.

He was a personal paradox. Wrong moral decisions early in life scarred his memory. Unresponsive in scores of revival efforts, his heart was hardened against evangelism, though there was no one more faithful in attendance and support. He was a fine man with an excellent reputation and worthy position, but without God.

We ate dinner together looking over a beautiful New York valley, its purple hills dying in the twilight, and the lights of the city already twinkling below.

He expected me to talk about religion, so I avoided the subject and guided our fellowship and conversation into areas of familiarity. It wasn't long until the story of his youth and his climb to success in business lightened his interest.

As I dropped Dave at his home, I took his hand and remarked, "Dave, I want you to know that I'm praying for you and expect to see you a stalwart Christian."

The next Sunday night in a union revival campaign, Dave wept and prayed until God forgave him of his sins and delivered him from his fears. He was sanctified a few weeks later, and faithfully works in the Church of the Nazarene—a sinner redeemed through God's grace.

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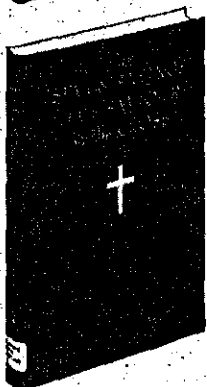
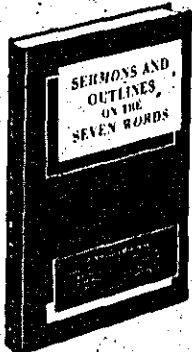
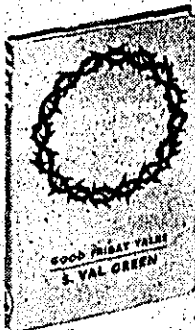
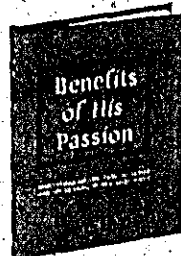
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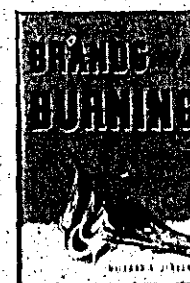
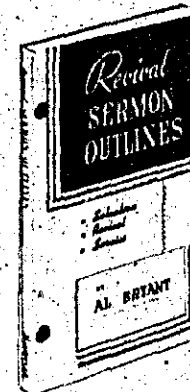
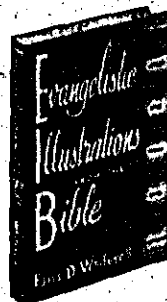
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“QUEEN OF THE PARSONAGE”

The Need to Be Spiritual

By Mrs. J. W. McClung*

WHEN I WAS just a girl, I thought that if I married a preacher I would not have to worry about my spiritual life any more; for I would be in services all of the time, and my husband would keep me up-to-date on my religion. However, I find that it is more of a personal matter, and that a preacher's wife must work to keep spiritual. The spiritual life of the preacher's wife is important, for she shares almost equally with her husband the responsibilities, problems, and criticisms of the ministry.

First of all, she should be spiritual in order to encourage her husband. Just as Moses needed someone to hold up his hands during the battle, so the preacher needs encouragement, prayer, and Christian counsel to help him on. Who can give this better than the preacher's wife?

She should also be spiritual to set the example for the people. When a preacher's wife is greatly admired by a congregation, many of the women will copy her "hairstyle" and style of clothes. This also applies to the spiritual realm. If the preacher's wife is spiritual and has a burden for souls, it will influence many of the people to want to live closer to God. If the people get stirred, there will likely be a revival.

The preacher's wife also has a great opportunity to help those in need.

Every day she hears other people's troubles. If she has nothing to offer them but human sympathy, she helps no more than a sinner could; but if she is prayed up herself, she can take these cases to God in prayer, and He can solve them much better than anyone else. As preachers' wives, we need to be spiritually strong in order to help the troubled souls and strengthen the weak.

We also need to give attention to our spiritual life for our own souls' sake. Paul commands us to be strong in the Lord, and in the power of His might; and to put on the whole armor of God, that we may be able to stand against the wiles of the devil. The devil does not come to us with horns and a pitchfork; but he often comes to us as an angel of light. We must learn to discern who he is and whence the spirits are that would influence us.

But how can we test our own spiritual condition? There must be some measure by which we can determine. There are certainly some which we cannot use. Let us look at a few of these.

First of all, some would say that we can judge our spirituality by our good works. Surely we ought to be good workers in the Lord's kingdom. We will do good works if we are what we ought to be, but that alone is not a standard by which to judge. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not

charity, it profiteth me nothing." In Matt. 7:22-23 Jesus cautioned us that good works alone are not enough.

Others might say that we could judge our spirituality by our zeal. The Bible encourages us to be zealous of good works. If we are "all out" for the Lord we will have zeal for His kingdom. But that alone is not a standard for our spirituality. Consider some of the false cults which demand extreme sacrifice of their people. They have zeal, but zeal for a false doctrine. The Communists are another example.

Some would like to judge our spirituality by our dress. Certainly we ought to be careful of the way we dress, but that alone is no indication of our heart condition. We might be all right on the outside and appear well to the people, yet have a need

in our hearts. According to the commands given in the Bible, I believe that we are to dress modestly, in Christian simplicity, and in such a way that we will not call attention to ourselves. But in it all, let us show a spirit of love which will reveal our true heart condition.

There are some who judge their own spirituality by feeling. When feeling is absent, they are afraid that they are not spiritual any more, and so are discouraged. But when feeling is gone, faith must take hold; and faith as a grain of mustard seed can remove mountains. Surely, we can be spiritual and live close to God, even during those periods when we have no feeling.

Let us be sure that our spirituality is genuine and that which will stand the test of God's Word.

My Prayer for You

Our Father, we come to Thee with thanksgiving and praise for all Thy wonderful gifts to us. We thank Thee for the gift of Thy Son, Jesus Christ, for the transformation in our hearts and lives since we accepted Him as Saviour and Lord. We yield ourselves to Thee in complete consecration, that Thy will may be done in us. We thank Thee for the indwelling Holy Spirit, to comfort, to cheer, to meet our every human need.

There are so many areas or facets in our lives—we are bewildered at times to know what course to take. Guide us, Holy Spirit, we pray. May we realize in dealing with our children in the home and our people in the church, that encouragement and not destructive criticism solves the greatest number of problems. We know that when one's ego is deflated too much, he is much like a flat tire on an automobile. Help us as wives, mother, and workers in the church, to know how to give constructive criticism without deflating the lives around us too much.

"Grant me, dear Lord, the serenity to accept the things I cannot change—courage to change the things I can, and wisdom to know the difference."

This we ask in Christ, our Redeemer's name. Amen.

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

*Pastor's wife, El Dorado, Arkansas.
Portion of paper read at Pastors' Wives' Retreat.

ONE MAN'S METHOD

Steps to a Surging Sunday School

By H. F. Crews*

SCRIPTURE: Josh. 6:1-5

TEXT: "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in" (Josh. 6:1).

INTRODUCTION:

The scripture text details a military operation carefully planned and skillfully carried out. The word strategy means "the science of planning and directing."

The work of the Sunday school is somewhat like an army in combat—just like the ancient Israelites under Joshua. To succeed they followed some elementary but fundamental plans.

The text is a sad picture for the then prosperous city of Jericho—none went out and none came in. It had reached a state or condition of stagnation. Death was stalking in its streets.

This is a word picture of many Sunday schools. They are paralyzed because of no plans for certain conquest. Said a Sunday-school superintendent to a Nazarene pastor just on the job, "We want to do, but do not know what to do." Someone has to give the strategy, the plans, to put the church at work.

Using Jericho as a figure of speech comparable to the church of today, we would say that there was not much activity or personal visitation evangelism going on within. "None went

out, and none came in." They seemed to be satisfied with the same number—or just to hold their own.

ILLUSTRATION:

A Nazarene Sunday school with fifteen or twenty in attendance most of the time had for a superintendent a man who directed the school from the front seat. He was a member of the sitters' family . . . probably had been in that position for years, yet he couldn't understand why the church didn't grow.

Another superintendent used to tell his school each Sunday morning that he just wanted the school to hold its own, not to grow.

These are schools with no life, little activity, and no spirit of enthusiasm.

Billy Sunday, the evangelist of the last generation, used to say to the thousands that thronged to hear him: "Enthusiasm is as good a thing in religion as fire is in a cookstove."

Jericho was not very enthusiastic, for "none went out, and none came in."

I. THE PRIME NEED FOR THE CHURCH TODAY IS VISION.

A. What is vision?

"It is a mental picture of a complete task in the future toward which to strive or endeavor to reach." Dr. R. T. Williams defined it as:

"Seeing what needs to be done, seeing what can be done, and seeing a way to do it." No vision is complete

unless it sees a way to obtain its objective.

B. A vision is very essential in the work of the Lord.

Dr. James B. Chapman told of a minister and a boy. The preacher was leaving his hotel whistling, but without spirit. The boy asked: "Is that the best you can do?" "No," said the minister. "Well," retorted the boy, "let's hear you do better." Again the boy countered with a question: "If you can do that good, why didn't you do it in the first place?"

I believe all of us can do better if we try. We can build bigger and better Sunday schools.

A Sunday-school superintendent said when he was elected to the office he had a vision for 500 in attendance. They now have that 500. He believes they will reach 1,000. This is what we mean by vision. It is foresight linked to hard work in bringing that vision to pass.

II. HOW CAN ONE CATCH A GENUINE SUNDAY-SCHOOL VISION?

A. Negatively:

1. It is not caught accidentally—we don't go to bed one night and wake up the next morning with a real vision.

2. Not by feasting, wishing, or hoping. One of the church's greatest problems is that of people dreaming who will not wake up. The way to make dreams come true is to wake up.

B. Positively:

1. By prayer, waiting before God. Joshua was praying when the Lord gave him his vision; "And the Lord said unto Joshua, See."

a. Men in the Bible who did great things for God had a vision . . . most of them got it while praying. Likewise in this age. Dr. Bresee was a man of prayer and look what God

wrought through him; the Church of the Nazarene.

b. It is amazing how much we look and how little we see. The priest and the Levite did not see what the Samaritan did. Quotation: "We have too many peepers and not enough seers."

c. So we must tarry before God and get a vision. Isaiah offered: "Here am I, Lord; send me." Most of us are like the little boy who said, "Here am I, Lord; send my sister."

2. By working. We see the needs of people as we get out among people. A good way to get a greater vision is to begin to work.

C. We must inform ourselves.

1. Our lack of information as to better methods and plans causes failure.

2. Source materials are abundant and inexpensive, too.

a. Sunday-school publications, books, etc.

b. Conventions, rallies, staff meetings.

III. WHAT A VISION WILL DO FOR US.

A. No progress is made without it. Our observation is that where pastors are not Sunday-school minded their churches do not grow.

B. A vision will open eyes to many opportunities never seen before. Many have been working in the department for years and have never caught the vision of its great importance. We are asleep on the job.

C. Without a vision we glide along—some people can't even ride decently; they drag their feet.

D. A vision will inspire us to plan and work. Joshua called his people together; he gave them the plan; they did the job well.

IV. THE RESPONSIBILITY FOR A SUNDAY-SCHOOL VISION

A. It rests on the leaders. People will work if they have something to work toward.

*Pastor, Denison, Texas.

A pastor went to a little church of the Nazarene . . . found a group of discouraged people . . . church had been organized almost ten years . . . population of the town was 6,000. The church free of debt . . . ten in Sunday school when the new pastor went there. Something was wrong. He began to make calls; the people followed. Soon the church moved forward. They needed a leader. No plans will work themselves; some are too lazy to work what plan they have.

B. There is no substitute for hard work. Joshua told his people to march around the city once each day for six days, then seven times on the seventh day. This was labor on their part.

1. We can go out once a week or more for Sunday-school calling.

2. Joshua and people were both willing and organized.

V. THE RESULT OF A SUNDAY-SCHOOL VISION IS VICTORY.

A. The day of victory came for Joshua and company; it will come for us.

B. We will not have empty pews.

C. We will have fruitful altars, not barren.

D. There will be money for the needs of expansion.

CONCLUSION:

Where there is a building Sunday school, there is a building church. The Sunday school leads the way to all-round expansion. Let us rise to the task!

The Pastor's Class

By Nelson Mink*

WE WERE making house-to-house calls in a nearby town, where we later organized a new church. This area is predominantly populated by the people of an old denomination that is known for its solidarity among its members. Four out of five homes I had called on were all from this same church. One of the ladies of a home mentioned above made me think. As she answered the door, I told her I was a minister of the Church of the Nazarene, making a religious survey of the community, and . . . But when it came her time to respond, she raised her head high, closed her eyes, and then dropped her eyes down to my level and said, "Oh, I'm a ———," and she told me the

name of her denomination. Seeing she was so sold on her church, I asked her if her training as a child in catechetical classes had not solidified her in her faith. She replied, "I believe it did."

We cannot imitate everything done by older church groups, but we have been slow to cash in on some of the things that have helped make them what they are. Because some churches have had "Membership Classes," preparing young children for membership, probably taking them in without a radical or definite experience, we have been tempted to shy away from the program altogether, and we are losing something very important by it.

I am conducting "pastor's classes"

each year now in my ministry, and I am enjoying the exercise and believe that these youngsters are getting a foundation for their faith that will abide with them in all the days to come.

Older people in my church that have listened in on the courses, or were present at the "graduation" exercises, have said that they wished they could have had training like that in their younger days.

We can sell our children on our doctrine and our church just as well as the Catholics and some Protestant denominations have on theirs. I believe the idea of a pastor's class comes the closest to anything we have as yet.

I recently graduated two classes. One class was with the Junior boys and girls, ten, eleven, and twelve year olds. We met an hour before prayer meeting on Wednesdays. Parents seemed glad to get them there. We studied James H. Jackson's little text, *I Believe*, published from our own Beacon Hill Press. I used the companion volume for this work, the *Teacher's Guide*, by Hannah Groseth Arechuk, also from our Publishing House.

We took about ten weeks to go through this book; with it I worked in some Bible drilling, "Sword Practice." Then we had a public service, at which time they demonstrated to the parents what they had learned. I also presented to them certificates.

The other class conducted recently was with the teen-agers in the meeting time for teen-agers on Sundays, 7:00-7:45 p.m. The supervisor gave me this time for eight weeks. We studied Dr. D. Shelby Corlett's booklet, *ABC's of Holiness*. This little book is excellent for foundational work for a good, workable knowledge of holiness.

I am also using regular catechetical books from the Abingdon Press. They

have three grades, as follows: *A Catechism for Small Children*, *The Junior Catechism*, and *The Standard Catechism*. These three small texts can take care of children of all the ages: 6-9, 10-12, and 13-16.

Some pastors have the groups to come to their study or to their homes after school hours. Parents are easily sold on the idea of getting them there, and it is not difficult to arrange a time and place.

I asked a young teen-age boy in my class recently to explain the two ways in which we are to understand sin. (We were studying Dr. Corlett's book, *ABC's of Holiness*.) And he replied, "Inner and outer sin." I'm not sure the experts would accept this explanation, but it made it easy for us to grasp the ideas.

I find that older members of our church, who have the experience of holiness, and who are fully sold on the doctrine, find it almost impossible to explain the doctrine to somebody else. Why is there such a dearth of knowledge about our wonderful experience? It is because we have not had any technical study or training along this line.

Children are quick to catch on. They seem eager to learn. They seem glad to have a "pastor's class." It is something different. It is different from what we get in Sunday school or Bible school or anywhere else. And the pastor seems to be the key man to give out this storehouse of information.

Open the door for the children;
See, they are coming in throngs.
Bid them sit down to the banquet;
Teach them your beautiful songs.

Pray you the Father to bless them.
Pray ye that grace may be given.
Open the door for the children;
Such is the kingdom of Heaven.

*Pastor, Oxford, Pennsylvania.

Values in Planning in Advance

By Fletcher Galloway*

TREE-RIPENED FRUIT is tastier than that which is "force-ripened" by artificial methods. This principle applies in my sermon preparation. I have found that I can do much better work when I do not work too close to the deadline. My ministry has been entirely in the pastorate in the Church of the Nazarene—thirty-four years without an intermission—twenty years of this in one church. I still have all the sermon outlines I have ever prepared, dating back to 1921—a whole filing case full of them. However, I have rarely ever used the same outline twice. I have held at least six full-length revival campaigns in the churches of which I was pastor, and have given many other shorter preaching series like Holy Week messages, etc. So I have had the responsibility of preparing quite a few sermons. I can recall only a very few times when I felt unsure of the message for a particular occasion, or the preacher-killing panic of being unprepared. I think the key has been long-range planning. I have always kept myself open to the leading of the Spirit and have prayed constantly that He would guide me in every sermon. However, several times each year I would take time to plan at least the broad outlines of my preaching program, many months ahead. The pre-Christmas, the pre-Easter, and the pre-Pentecost seasons present wonderful opportunities for emphasizing certain lines of truth. Then, of course,

a Nazarene preacher would be remiss who did not give one or two series of sermons on holiness each year. The holidays present wonderful opportunities and challenging subjects. Expository preaching has been my special love, and when a preacher gets into this field it is almost impossible to avoid sermon series, even if one should want to.

My general preaching method has been to give sermons in series. Sometimes I have the entire series fairly well planned in advance. This gives the added advantage of preadvertising. At other times I have preached a sermon and, as it unfolded, I felt led to develop more fully the different points which it implied. There have been times when I have had a sermon series running concurrently in the morning and evening services. One such series I remember was based upon the Minor Prophets. I was reading my Bible through and the thought impressed me of my own lack of familiarity with much of what I was reading. I felt this same fact might be true of my congregation, so I ran a series for twelve Sundays with the text for the morning sermon and the evening sermon taken from the same book. These were textual sermons, although I use the expository method more frequently. There was a great wealth of illustrative material for these sermons in the historical setting and in the facts relating to the authors.

All of this is given to explain what to me is the strongest factor in my sermon preparation. My sermons,

whether peaches or lemons, grow. Changing the figure slightly, I find my sermons developing constantly because there are some limbs on which the thoughts which come to me can be attached. It seems to me that I am developing sermons all the time I am awake, and my subconscious mind must keep at it while I sleep, because many times I have awakened at night and received some of my most effective preaching material—a few times I have developed an entire sermon outline while I lay there in the darkness. Other times I have arisen and spent the remainder of the night writing. When I have a number of sermons in process, I find that everything I read, or hear, or see, or experience has a way of attaching itself to one of the messages.

Church problems have to be dealt with. Many of these need correcting by a positive rather than a negative approach. Incidentally I have tried both. I drew one lady's picture so accurately that she came to me at the close of the service and to my embarrassment said, "Did you mean me?" Needless to say, I have learned better. Good illustrations are not easy to obtain just when you need them. However, if you are working on several different lines of thought it is surprising how many illustrations a person will pick up along the way. Last November I was sitting at the base of a big pine in the woods of northern Michigan with a rifle across my knees waiting for a buck to put in his appearance. I was thinking about the New Year's sermon I planned to preach, which would be a challenge to the church as it crossed the threshold of a glorious new opportunity. I was thinking about the tremendous importance of being able to work together, and all at once I found my illustration from the shell in my gun. On Sunday morning more

than a month later I said to the people: "Suppose I had here the powder that would normally go into making a 30-30 bullet. I could pour it out on the pulpit and strike a match to it. You would see a flash and hear a 'Wheesh!' and that would be all. Each little grain of powder would go its own way, like the little nursery rhyme, 'One flew east and one flew west and one flew over the cuckoo's nest.' But suppose all those little grains of powder decide to co-operate. All of them put their total influence back of a united project. Then see what happens! A lead missile can be driven through the heart of a big buck several hundred yards away."

My sermon preparation in its more definite form is something like this: The sermon subjects have been given to the press on Wednesday noon. The texts are decided on and much of the material has been accumulating. The first thing I always do when I go to my study is to get down on my knees and ask God to help me to think His thoughts and speak for Him to the people. I tell Him in earnest prayer that I am keeping my mind open for any last-minute orders. Following this I do more reading in preparation for the immediate subject of emphasis. I start with the Bible. What does God say about this? I refer to different versions if I think this might help to clarify any of the thoughts. I frequently use a Bible dictionary to refresh my mind in relation to places and people. I read what the various Bible commentators have said about the scriptures which I am using. Often I go next to the *Biblical Illustrator* and read many of the sermon outlines which are given based upon the text I am planning to use. It is not often that I get many new thoughts from this, but it seems to give me a greater feeling of confidence as I develop my own thoughts. The

*Pastor, First Church, Grand Rapids, Michigan.

actual sermon preparation now begins. I read the notes which I have been jotting down for many days or weeks. I begin making up an outline. Then I take a full sheet of paper for each point and develop it quite fully. I may use twenty or thirty sheets of paper in this rough draft of my material. I cut this down more and more until finally I have, as a rule, three points together with one or two illustrations.

Now begins the typewritten outline. I very carefully select the exact words of the text and the scripture lesson to be used. Then I write out the first sentence of my introduction. This usually requires several "tries." There is no part of my sermon which I prepare more carefully than the first sentence. I have found that if that first sentence really challenges the thinking of the people I have little trouble holding them from then on. If I am unsure of myself in the first few sentences, I find it hard to get my audience with me. I think an audience likes to feel that the preacher has a definite purpose in his message, that he knows where he is going, and that he proposes to accomplish something by it. The people quickly recognize any hesitation or faltering. Newspaper men have a slogan, "Say it all in the first sentence." That does not express the full purpose of a sermon introduction, but the opening words need to be sharp and clear and purposeful.

There are many things that can happen that affect the time element in relation to a service. Because of that fact I try to keep in mind the one central truth which I want to get across in every sermon. If I find it wise to cut down my message, even after I get on my feet, I keep the heart of my message uppermost and do not sacrifice it.

Next to the introduction, I give most careful preparation to my conclusion. Sometimes I close with an illustration, sometimes I repeat the text, sometimes I quote a related passage of scripture, and sometimes I give a challenging sentence or question. If I know just where I am coming out, I find it much easier to get results, either at the altar or in accomplishing other purposes. Dr. A. M. Hills, who was my homiletics professor in college, used to quote a little rhyme that went something like this: "The butterfly is soon forgot, for he flits about on careless wing. But the hornet is remembered and ignored we cannot, for his final point has a sting."

There is a sense of satisfaction when the outlines are complete and typed and in readiness. However this does not end my sermon preparation. After I go to bed on Saturday night and before I drop off to sleep, I go over my message in my mind and then spend my last conscious moments lifting my heart to God in prayer. My first waking moments on Sunday morning again are taken up with going over my message preparation. I formed the habit years ago of taking my outline book into the pulpit with me. It gives me confidence to have it there for reference in case of need. However, I do not use it very much. I am sure that I could get along without it.

Sunday night I try to think of ways that I might have improved my messages of the day. If I see where I could have improved the approach I made, I register this in my thinking for future reference. I very often write out the high point of my message on Monday, to be used on the radio or for publication.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

IF I WANTED TO—I WOULD

If I wanted to elevate and purify the spiritual atmosphere of my church, I would attend the Wednesday night meeting.

If I wanted to let people know that I was vitally concerned about religion, I would attend the Wednesday night meeting.

If I wanted to emphasize the value of prayer in the eyes of the world, I would attend the Wednesday night prayer meeting.

(Selected)

SENTENCE SERMONS

"It is our duty to avoid, as well as to resist, temptation."

"The gift of God is unspeakable, but it is knowable."

"Wise men are instructed by reason; men of less understanding by experience."

"The unspeakable gift calls for spoken gratitude."

"Joy is the flag which flies from the castle of the heart when the King is in residence there."

(Selected)

WHAT TO DO IN CHURCH

You are in the house of God—reverence it!

You are here to worship—do it!

God is here to bless—let Him!

There's a message for you—hear it!

Someone is sitting near you—pray for him!

Someone wants to talk to you—hear only God!

(Anon.)

SHALL I MAKE MY CHILD GO TO SUNDAY SCHOOL AND CHURCH?

J. Edgar Hoover says: "Yes, we make him go to school, take a bath, and many other things. Why be timid about spiritual things?"

I MUST HAVE:

A whole Christ for my salvation,
A whole Bible for my staff,
A whole Church for my fellowship,
A whole World for my parish.
(Source unknown)

A MEDLEY OF BONES:

The bones of the body are two hundred or more;
But for sorting out people we need only four.

Wishbone People

They hope for, they long for, they wish for and sigh.

They want things to come, but aren't willing to try.

Funnybone People

They laugh, grin, and giggle, and twinkle the eye.

If work is a joke, sure they'll give it a try.

Jawbone People

They scold, jaw, and sputter. They froth, rave, and cry.

They're long on the talk, but short on the try.

Backbone People

They strike from the shoulder. They never say die.

They're winners in life, for they know how to try.

(Anon.)

*Pastor, Oxford, Pennsylvania.

WHAT IS EVANGELISM?

It is the sob of God.
The anguished cry of Jesus over a doomed city.
The cry of John Knox, "Give me Scotland or I die."
The sob of parents in the night over a lost child.

(Selected)

THE REAL NEED

In the hospital, a woman who was very ill received the sacrament from the minister. Afterwards, turning to the woman in the next bed, she said: "I hoped it would do me more good." The other replied, "What you need is not 'it,' but Him."

—Free Methodist

Sermon Subjects for March

From the Editor

Testimonies Around the Cross

Subjects

1. THE STUMBLING APOSTLE
2. THE APOSTATE BETRAYER
3. THE APPEASING GOVERNOR
4. THE RILED MOB
5. THE DECADENT NATION
6. PILATE'S SUPERScription
7. THE MAN OF CYRENE
8. THE WAGGING WARFARERS
9. THE MOCKING RULERS
10. THE PENITENT THIEF
11. THE WONDERING BYSTANDERS
12. THE FAITHFUL WOMEN
13. THE LOYAL DISCIPLE
14. THE CONVINCED CENTURION
15. THE MAN OF GOD

Scriptures

1. Mark 14:71, *I know not this man of whom ye speak.*
2. Matt. 27:3-4, *I have sinned in that I have betrayed the innocent blood.*
3. Matt. 27:24, *I am innocent of the blood of this just person: see ye to it.*
4. Matt. 27:22, *Let him be crucified.*
5. Matt. 27:25, *His blood be on us, and on our children.*
6. John 19:19, *Jesus of Nazareth the King of the Jews.*
7. Matt. 27:32, *They compelled him to bear his cross.*
8. Mark 15:29-30, *Save thyself, and come down from the cross.*
9. Mark 15:31-32, *He saved others; himself he cannot save.*
10. Luke 23:42, *Lord, remember me when thou comest into thy kingdom.*
11. Mark 15:35-36, *Let alone; let us see . . .*
12. John 19:25, *Now there stood by the cross of Jesus . . .*
13. John 19:26-27, *. . . Jesus . . . saith . . . Behold thy mother.*
14. Mark 15:39, *Truly this man was the Son of God.*
15. Luke 24:51-52, *This man . . . begged the body of Jesus.*

PREACHING PROGRAM

For March

March 4, 1956

Morning Subject: PRAYER PETITIONS

SCRIPTURE: Col. 1:9-13, 18-19

INTRODUCTION: Christ has ordained all Christians to be priests unto God. In these verses we have the burden of Paul's prayer for the Colossians.

I. "THAT YE MIGHT BE FILLED WITH THE KNOWLEDGE OF HIS WILL IN ALL WISDOM AND SPIRITUAL UNDERSTANDING"

This wisdom can be achieved:

- A. By taking God's will into our considerations.
- B. By seeking God's will in our associations.
- C. By accepting God's will in our negotiations.

II. "THAT YE MIGHT WALK WORTHY OF THE LORD"

This walk can be demonstrated:

- A. By production in outer fruitfulness.
- B. By extension in greater knowledge.
- C. By strengthening in inner might.

III. THAT YE MIGHT GIVE THANKS UNTO GOD.

- A. For our glorious inheritance.
- B. For our mighty deliverance.
- C. For Christ's grace in abundance.

E. S. PHILLIPS

Evening Subject: IGNORANCE OF AN IMPORTANT ISSUE

TEXT: Acts 16:30

INTRODUCTION: Give something of the historical significance of Philippi.

- A. Named after Philip of Macedon.
 - B. Center of ancient learning and culture.
 - C. Yet in such a center people were ignorant of vital salvation.
- People of the twentieth century asking:

I. THE QUESTION—"WHAT MUST I DO TO BE SAVED?"

- A. Salvation is a deliverance from an inward frustration. Unregenerate man lives amidst frustrating pursuits.
- B. Salvation is a deliverance from sin's guilt. Not simply a release from guilty feelings—but sins have been forgiven.
- C. Salvation is a conscious awareness of rightness with God. The object of salvation is not happiness—but rightness.
- D. Salvation is a transformation in the inward life. It has a corresponding transformation in the outward life.

II. THE ANSWER—"BELIEVE ON THE LORD JESUS CHRIST."

Belief signifies "hand" or shaking hands in agreement. Placing self in the hands of another. This involves:

- A. Renouncing of all past alliances.
- B. Restoration of all past misappropriations.
- C. Reception of Christ's forgiveness.
- D. Response to all Christ's demands.

E. S. PHILLIPS

March 11, 1956

Morning Subject: The GREAT COMMISSION

SCRIPTURE: Matt. 28:18-20

INTRODUCTION:

- A. At the Cross, the disciples became victims of abandoned hopes.
- B. After the tomb they became vicegerents of a new commission.
- C. To successfully fulfill the commission, Christ gave them:

I. THE ASSURANCE OF AN ACCOMPANYING PRESENCE—

"I will be with you always."

- A. Without Him, seeming success will eventuate in final failure.
- B. With Him, disheartening defeat can eventuate in vaulting victory.

II. THE SECURITY OF A SETTLED PHILOSOPHY—

"Teach what I have commanded."

- A. Christ is the ultimate Authority.
- B. His Word is the ultimate in power. Its precepts provide an active philosophy.

III. THE ACCELERATION OF AN AGGRESSIVE PROGRAM—

"Go to all nations"

- A. Program is necessary to success.
- B. We are related to Christ's program for His Church.
 - 1. Related to program of the Church universally.
 - 2. Related to program of the church denominationally.
 - 3. Related to program of the church locally.

E. S. PHILLIPS

Evening Subject: AID FOR THE TEMPTED

TEXT: Heb. 2:18

INTRODUCTION:

- A. The world has drastically changed in 2,000 years—emotionally, geographically, commercially.
- B. Basically mankind has remained the same. Man's heart remains the battlefield of great moral issues.
- C. Jesus, the Representative, was tempted as we are. Notice some factors in His temptation:

I. THE PLACE OF TEMPTATION

- A. In the wilderness.
- B. Greatest temptations fought when alone.
Moses, Elijah, David, Samson.

II. THE PERIOD OF TEMPTATION

- A. Immediately after baptism.
- B. Spiritual advancement always encounters Satan's assaillment.

III. THE PURPOSE OF TEMPTATION

- A. His temptation was involved in His redemptive plan.
- B. He was tempted that He might aid us in our temptation. Only three areas where we can be tempted—physical, mental, spiritual.

IV. THE PROVISIONS OF TEMPTATION

- A. Victory through His achievement.
- B. Moral courage through inner strengthening.

E. S. PHILLIPS

March 18, 1956

Morning Subject: FULLNESS IN CHRIST

SCRIPTURE: Col. 2:9-10

INTRODUCTION:

- A. Paul dealt with principles, not peripheral issues.
- B. Here he deals with the heart of theology—the person of Christ.
- C. It was a needful message, because the Colossians were having a theological struggle with Jewish traditions and Oriental philosophies.

D. In refutation of heresies Paul sets forth Christ in His fullness.

I. HIS FULLNESS IS EVIDENCED BY HIS DIVINITY.

- A. Christ was not an emanation from God. He is God.
- B. Christ was not a product of time. He was before time.

II. HIS FULLNESS IS EVIDENCED BY HIS HUMANITY.

- A. Mythology always had a man changed into the form of god.
- B. In Christ we have a God in the form of man.

III. HIS FULLNESS IS EVIDENCED BY OUR LIBERTY.

- A. Apart from Christ all men are in captivity.
- B. Apart from Christ all men must pay sin's penalty.

IV. HIS FULLNESS IS EVIDENCED BY HIS ABILITY.

- A. Ability to supply all man's needs—here.
Three basic needs—light, water, bread—Christ typifies all.
- B. Ability to present us faultless—there.

E. S. PHILLIPS

Evening Subject: CHRIST BEFORE PILATE

TEXT: John 19:22

INTRODUCTION:

- A. There is a famous painting in Wanamaker's store in Philadelphia. It is entitled "Christ Before Pilate." It depicts the scene in Pilate's judgment hall.

B. Pilate's life should teach some important lessons.

I. IMPORTANT DECISIONS ARE THE PRODUCT OF MANY FACTORS.

- A. Environment, heredity, training.
- B. We act according to the character we have formed.
- C. Life is not series of disconnected actions, but life is a whole.
 - 1. Past influences present—present influences future.
 - 2. What we will be we are fast becoming.

D. Pilate acted according to character he had formed.

II. EVERY DECISION MUST HAVE TWO ALTERNATIVES.

- A. Pilate had two alternatives.
 - 1. He had power to release Christ. We also have this power.
 - 2. He had power to crucify Christ. We also have this power.
- B. Every choice has its consequence.
 - 1. Tradition states that Pilate lost position, died a suicide.

III. DANGER OF DECISION BECOMING FINAL.

- A. Pilate said, "What I have written I have written." Writing indicates a man's character.
- B. Pilate was begged to change his writing, but refused. People today hear same exhortation, some repent, others reject.

E. S. PHILLIPS

March 25, 1956

Morning Subject: A PAEAN OF PRAISE

TEXT: Rev. 1:5-6

INTRODUCTION:

- A. John on Patmos gets a vision of Christ.
- B. Instructed to write to churches.
- C. Begins to set forth Christ in His completeness.
- D. Begins to get blessed and bursts forth in this paean of praise and sets forth what Christ does for a soul.
- I. HE LOVED US—"UNTO HIM THAT LOVED US."
 - A. Love begins with God.
 - B. But no limits can be set to the extent of God's love.
 - 1. It is all measureless—height, length, depth, breadth.
 - 2. It is all-inclusive; all may share it.
 - 3. It is nondependent upon race, occupation, or position.
- II. HE LOOSED US—"FROM OUR SINS."
 - A. John was in a condition of physical serfdom. But within his heart he was free.
 - B. The tenor of Christ's message is freedom. No sin, habit, or fetters by which we must be bound.
- III. HE LIFTED US—"AND HATH MADE US."
 - A. Kings unto God. Kingship implies wealth, power, and authority.
 - B. Priests unto God. Priesthood implies sacrifice, intercession.

E. S. PHILLIPS

Evening Subject: FAITH HEALING

SCRIPTURE: John 3:14

INTRODUCTION: Today begins the great week of the Christian Church known as Passion Week. In memory we relive again the chapters of "The Greatest Story Ever Told"—the story of the life, works, death, and resurrection of the Son of God.

- I. THE PURPOSE OF HIS LIFE
 - A. To save His people from their sins.
 - B. His announced purpose implies a needy humanity.
 - 1. Today we are living in a "sick" world.
 - 2. Sick economically, politically, morally, and spiritually.
- II. THE PROVISION OF HIS GRACE
 - A. He diagnoses the world's malady as sin. The moralist, religionist, philosopher, and psychiatrist also diagnoses.
 - B. He provides the healing remedy. Christianity is first of all a religion of redemption.
- III. THE PRODIGALITY OF HIS OFFER
 - A. As the antitype of the brazen serpent, He heals all who look.
 - B. Like bitten Israelites, there are four attitudes we can take toward our sin.
 - 1. It is not serious.
 - 2. God is unjust to permit it.
 - 3. We are beyond remedy.
 - 4. We can look and live.

E. S. PHILLIPS

SPECIAL

AGAINST THE SKY

TEXT: John 19:17-18

INTRODUCTION: When pastoring in San Francisco, I visited a young man who had sinned against grace and goodness. I talked and prayed as best as I could. The psychiatric ward of the County Hospital was a far cry from the warm Christian home in which he was reared. As I walked down the long, glass-enclosed corridor, I glanced to the west, where the startling brightness of the sky belied the late afternoon. The massive, cold cross on Mt. Davidson was stark and naked against an incredibly clear sky. I thought of the cross the young man had brought to his parents—and of the three crosses when Christ died.

I. THE CROSS OF OUR OWN MAKING

Someone said, "If only I had two lives—one for practice, and one for keeps!" But this one is for keeps.

- A. We make it by despising warnings.
 - 1. Especially youth. We like to think that those who warn are narrow and bigoted.
- B. We make it by insistence of a "phony" freedom.
 - 1. True freedom releases from slavish habit.
 - 2. True freedom releases from guilt.
- C. We make it by putting the accent on what is useful—not what is good and true.
 - 1. The question most ask is, "Is it advantageous to me?"
 - 2. Even in religious matters it has been well said, "Utilitarians become futilitarians."

The nails of unused light.

The thorns of missed opportunity.

The jeering of an outraged conscience.

II. THE CROSS WE MAKE FOR OTHERS

- A. You are your brother's keeper.
 - 1. The men who betrayed America's atomic secrets will add row upon row of small white crosses in our national cemeteries.
- B. The cross placed on children.
 - 1. Your sins affect them.
 - 2. Your indifference to spiritual matters.
 - 3. Your example of where your real love lies.
 - 4. The merchants in souls, liquor, gambling, dope.
- C. Remember you are not your own. You either help or hinder.

The nails of neglect.

The thorns of selfishness.

The jeering of, "I don't care, it's my life."

III. THE CROSS FOR CHRIST (Heb. 6:6)

- A. Every falling away crucifies Him.
 - 1. In spirit, in coldness, lack of enthusiasm and burden for lost mankind.

2. Once interested, now take it or leave it.
 3. Once loyal, now let someone else carry the burden.
- B. Puts Him to an open shame.
1. He has His enemies tonight. Will you join them?
 2. The world has forgotten His Word, His day; His deeds, His spirit. "Will ye also go away?"
- C. Remember that when you bear your cross proudly you lift up Christ so that all men may see Him in His glory and power.
- The nails of broken promises
The thorns of preoccupation
The jeering of spiritual cowardice.

WILSON R. LANPHER, Pastor,
Hutchinson, Kansas.

THE STEWARDSHIP OF RIGHT DIRECTIONS

SCRIPTURE: Acts 9:1-6.

INTRODUCTION: Story of the conversion of Saul from a persecutor to a lover of Christ. Saul does an "about-face." We are naturally wicked, and need to turn around.

I. FOLLOW GOD: NOT KNOWING WHERE HE LEADS.

- A. Unknown paths
- B. Uncharted courses

ILLUS. Abraham, Isaac; God intervenes

II. A CHRISTLIKE DETERMINATION TO FOLLOW THAT FAITH.

- A. Good and bad seasons
- B. When weak and strong
- C. As will of God directs

ILLUS. Children of Israel—cloud by day, pillar of fire by night

III. COURAGE TO ABANDON WRONG PATHS.

- A. "I was wrong," hardest words
- B. Not always right.

ILLUS. Jonah, Nineveh, Tarshish.

IV. LAY ASIDE EVERY HINDERING THING

- A. Circumstances
- B. Devil is great hinderer
- C. Legitimate things; yet hindering

ILLUS. Gideon, "yet too many"

V. GET ACTIVE IN RIGHT WAY.

- A. Lost in a cause.
Edison—the incandescent lamp
Columbus—sail to India
We—the cause of Christ

- B. Find right direction, then act!

ILLUS. Peter loses self in a misdirected cause and cuts off high priest's servant's ear. Peter again loses himself in a cause when he preaches on Day of Pentecost and many are saved. The former in wrong direction and the latter in right direction.

KLINE F. DICKERSON, Pastor
Detroit, Bethel, Church

REDEMPTION

TEXT: *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons (Gal. 4:4-5).*

INTRODUCTION: The coming of Christ in the flesh was the greatest event of all time.

- A. It has been called "the sunrise of history."
- B. It marked the beginning of a new creative epoch, the great turning point in the life of men.
- C. It took place in "the fulness of the time."

I. HOW DID HE COME?

- A. He came in the ordinary human way—"born of a woman."
- B. He took on Him, not the nature of angels, but "the seed of Abraham."
- C. "The Word was made flesh," that He might bring God within our little horizon.
- D. He incarnated himself in a human single life, that He might incarnate himself in the whole of humanity.

II. WHENCE DID HE COME?

- A. Jesus himself answers this question when He says: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."
- B. His coming was a "visitation," something brief and fleeting, a momentary disclosure of the eternal secret.

III. WHAT WAS THE OBJECT OF HIS COMING?

- A. This is the point of supreme interest. Yet how many dwell on the fact of His coming and overlook the purpose of it!
- B. When Jesus was born in Bethlehem, the angel proclaimed to the shepherds: "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."
- C. Incarnation was the first step in Christ's redemptive mission; the Cross was the last.
 1. He came to die for men.
 2. The shadow of the Cross lay across His pathway from the beginning to the end.
 3. The manger and the cross have the same meaning, the same message, and the same object.
 4. The message of each is that of redemption.

CONCLUSION: The cross of Christ brought the world a saving power that can transform lives and make all things new. He came to give, in place of fetters, freedom to every soul which had in it the spirit of adventure which would follow Him in the masterful employment of redeeming, through sacrifice and love, a world out of bondage and into the liberty of the sons of God.

T. O. WEATHERBY, Pastor,
Hayward, California

THE FRUITS OF HOLINESS

TEXT: *Wherefore by their fruits ye shall know them* (Matt. 7:20).

PROPOSITION: The test of any Christian doctrine is in the life and character which it produces.

INTRODUCTION: Holiness is both an experience, wrought instantaneously through faith in the shed blood of Jesus Christ, and an ethic. The life which is produced is known as the ethical aspect of holiness. One cannot live a holy life; that is, bring forth the fruits of the sanctified life, without having the experience of heart holiness. One must have the inward sanctifying experience to purify the inner springs of life: our motives, our desires, our actions.

Let us apply our proposition to our theme:

- I. IT IS A LIFE OF VICTORY OVER ALL SIN (Rom. 6:22; 6:17-18).
- II. IT IS A SEPARATED LIFE (II Cor. 6:17-18; 7:1).
- III. IT IS A LIFE WITHOUT BLAME (not without fault) (I Thess. 5:23; Eph. 5:25-27).
- IV. IT IS A LIFE OF CONSISTENCY (I Thess. 5:23; John 17:15-17).

Christ does not propose to take us out of the world when He sanctifies our hearts; but He does propose to keep us from evil.

About the last thing they do to the great cargo vessels that are to travel through enemy waters is to demagnetize them. The great hulk of steel and iron will draw mines of explosives which the enemy has placed in the ocean; but when properly demagnetized they can sail safely through these enemy waters. We are like this great hulk of steel and iron. We draw mines of temptation to us. Sanctification is the demagnetizing system. It will enable us to go through this world of sin and evil without one pull toward it. Thank God, we can have pure hearts that feel no pull toward sin and evil.

- V. IT IS A LIFE OF ONE SINGLE PURPOSE (Jas. 1:8; 4:8; Rom. 8:5-6).
- VI. IT IS A LIFE WITHOUT BITTERNESS (Heb. 12:14-15).

This "root of bitterness" is the stump of carnality which remains in the heart. The leaves and foliage are removed in regeneration; but the root must be removed by the baptism of the Holy Spirit. If it is not removed it will spring up "trouble you, and thereby many [will] be defiled."

- VII. IT IS A LIFE OF PEACE (I Thess. 5:23; Heb. 12:14).
- VIII. IT IS A LIFE OF LOVE (divine charity) (I Cor. 13:1-8).
- IX. IT IS A LIFE OF FRUITFULNESS (John 15:2; 15:5; Gal. 5:22-24).

CONCLUSION: One life in which the fruits of the sanctified life are plainly seen will do more to bring conviction to the unsanctified and a desire for the experience of holiness than many, many testimonies where the fruits are not possessed. "What you are speaks so loud, I cannot hear what you say" (Emerson).

WM. A. TALBERT, Pastor,
Loudonville, Ohio

THE PATHS OF MEMORY

TEXT: Matt. 26:75; Acts 11:16; II Pet. 3:1

INTRODUCTION: The marvel of the human faculties. Memory is a tool of great blessedness. While the Bible shows us wisely how to forget some things, it also shows the blessedness of remembering some things. "Thou shalt remember that thou wast a bondman in Egypt." If the Israelite had always remembered this, what heartache and eternal woe it would have spared him!

Tell the story of Peter's declension up to the text.

I. PETER REMEMBERED HIS SIN.

A. This is a merciful ministry.

1. "And when he is come, he will convict the world of sin."
2. It is the devil's business to make us forget this.

B. He may use different instruments but the Spirit is faithful to make us remember this.

1. Paul on the Damascus road. His testimony in after years, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy" (I Tim. 1:13).
2. Nathan to David, "Thou art the man."

II. PETER REMEMBERED THE WORD OF PARDONING MERCY.

A. Jesus' teaching made an indelible stamp on Peter.

- B. God's forgiving grace takes the sting out of the memory of sin.
- C. "But I obtained mercy." Paul's language indicates a definite past experience. Peter's language indicates the same: "According to his abundant mercy hath begotten us again" (I Pet. 1:3).

III. PETER REMEMBERS ANOTHER WORD.

A. What are the experiences that lead up to this verse?

1. His unstable Christian experience before Pentecost.
2. Christ's promise at the Ascension.
3. Pentecost itself.
4. What happened at Cornelius' house? "This is that."

B. How did Peter interpret this at the Jerusalem Council? "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

IV. HE WOULD STIR OUR OWN MEMORIES.

A. The words of prophets and apostles.

- B. Remember the kind of life demanded in the great day (II Pet. 3:11, 14).

CONCLUSION: A day when memory will be full-orbed: "Son, remember." Will you let God minister to the paths of your memory now?

GEORGE GRAWBURG, Pastor,
Corning, California

WHAT IS CRUCIFIXION?

TEXT: I Cor. 2:2

INTRODUCTION: Great symbols and their meaning. "The Stars and Stripes." The cross is the principal symbol of Christianity. The central fact about Christ is not the earthly life or the teaching, as important as those are in our holy religion, but death and resurrection. We must come to the Gospels through the Epistles. Let us look at the Cross through history and see what it means for our own experience.

I. IN THE FATHER'S HEART

A. What do the Scriptures say?

1. I Pet. 1:18-20
2. Eph. 1:4-9
3. Acts 20:28

B. Sacrifice in an earthly father's heart.

1. A son or daughter is given for the mission field.
2. A boy is sacrificed on the field of battle to safeguard the homes of loved ones.

II. ON CALVARY

A. The historical Cross is the final expression of the Father's heart as well as the Son's willing love.

1. Sufferings from broken friendships.
2. Sufferings from rejection of those closest to Him.
3. Sufferings from final torture on the hill.

B. More than suffering, death, and martyrdom (Isaiah 53).

C. The radiance and glory of that Cross.

*In the cross of Christ I glory,
Tow'ring o'er the wrecks of time . . .*

III. IN THE CHRISTIAN'S HEART

A. Begins to be seen when first under conviction.

1. Christ died for our sin.
2. Christians are called to die to sin.

B. Flowers out in all of its beauty when the Christian climbs the Calvary of consecration and utter abandonment.

1. There is crucified the false ego.
2. There he finds true identification with Christ (John 17:21, 23; Gal. 2:20).
3. Test it. Is Christ the Chiefest among ten thousand? Should God upset your well-laid plans, what then?

C. What makes the Christian determined to make this Cross the permanent pattern of his life and experience?

1. The hunger for holiness and purity.
2. The beauty of the crucified and risen Christ.

CONCLUSION: The experience of Thomas Cook in his book, *New Testament Holiness*, p. 153.

GEORGE GRAWBURG, Pastor,
Corning, California

BOOK BRIEFS

Book Club Selection for March

HOW TO PREACH TO PEOPLE'S NEEDS

By Edgar N. Jackson (Abingdon, \$2.75)

A practical handbook for the working preacher which relates, with concrete examples, how psychology helps the minister preach to his people's needs.

It would be well to emphasize that the "practical" angle is much more stressed in this book than is the evangelical tone. You will repeatedly wish that the author had taken off his gloves and struck out fervently against sin.

But, having said that, I must insist that there are honest values and a slant to the ministry that has not appeared in my reading of late. Sift the material through your screen and there will be nuggets of worth. "Preaching to the Tense"—how many there are like that! "Preaching to the Immature"—another populous category! "Preaching to the Insecure"—these we all have with us!

Your Book Man just wishes that a holiness preacher had done this book with the punch and vitality it deserves.

HOLY FIELDS

By J. Howard Kitchen (Eerdmans, \$2.50)

An excellent geographical study of the Holy Land. With ten maps, many of particular localities, anyone can become better acquainted with the land which became the habitat of Christ. Any preacher, any Sunday-school teacher will find rich and rewarding material for both the pulpit and the classroom. All the way through, the discussion of the geography is saturated with scriptural references. The Bible will take on new color as it is geographically located by a master of the trade. The concluding chapter, "Palestine Past and Present," will give you a picture of current happenings in this troubled land.

You will be amazed at the sheer immensity of material brought within the compass of the book of 154 pages.

VICTORIOUS CHRISTIAN LIVING

By Alan Redpath (Revell, \$3.00)

This is a sad mixture of confused theological thinking and deep spiritual yearning. The author most surely knows more about the life of victory than he is able to point out to the wayfarers who will read his treatise. Every little while Redpath points out a high peak of spiritual victory—even a life of holiness; then before you could clearly discern the path leading to that peak, he clouds the issue with his theological recipe consisting partly of eternal security and Keswickian "victory in Christ."

This should be said, however. To read this for its value as a study in the Book of Joshua will be thoroughly rewarding. That is, if the doctrinal relationships are carefully screened.

Your Book Man was often forced to sigh as he read it, "Oh, that this man could have known Brengle or Steele or Chapman, and been instructed more clearly in the way!" His leadership toward Canaan is altogether too wavering.

BILLY GRAHAM: A MISSION ACCOMPLISHED

By George Burnham (Revell, \$2.00)

A newspaperman's running account of the events of the historic revivals in Europe. This is not preaching material, but thrilling history of the working of God in sin-blighted London, Glasgow, and the Continent.

BIBLE PRIMER

By Ray Freeman Jenney (Harper, \$2.50)

One would assume from the title that here is a simplified explanation of Biblical materials, the kind to place in the hands of new converts. Well, your Book Man comes with this review just to remind you that this is distinctly liberal regarding Biblical interpretation, calls Bible stories "tales," and denies the Genesis account of creation.

It is a case where the historical value of the book does not warrant its purchase in the light of the hazards it presents.

THE CHRISTIAN IMPERATIVE

By Max Warren (Scribners, \$3.00)

A man who has traveled widely throughout the world, and done a lot of missionary work, looks at the task of the gospel on a world-wide scale. Chapter One is an excellent treatise on preaching. The remainder of the book is quite strongly social gospel in its implication, and "baptismal regeneration" is assumed. A heavy load of academic straw to thresh for a small portion of wheat.

POWER TO MANAGE YOURSELF

By Harold B. Walker (Harper, \$3.00)

The title is appealing, and so is most of the book. It deals in a realm where thousands are seeking for help—self-management. Who is there who cannot manage other people's affairs better than his own? Are we honest enough to read a book distinctly aimed at our own selves?

The doctrinal it not the dominant note, and where it does crop out it is the suggestion of daily sinning and daily forgiveness. But clothing this unfortunate theological position is a great array of fine counsel at the point of personal helpfulness. "Your Responsibility for You" is the first chapter and sets the tone of the book. In "Get Rid of Your Guilt" the author reveals his doctrinal deviation from the Wesleyan position. But in such discussions as "Putting Trifles in Their Place" and "You Can Worry Wisely" he offers some of the soundest advice to ministers read by your Book Man in some little time.

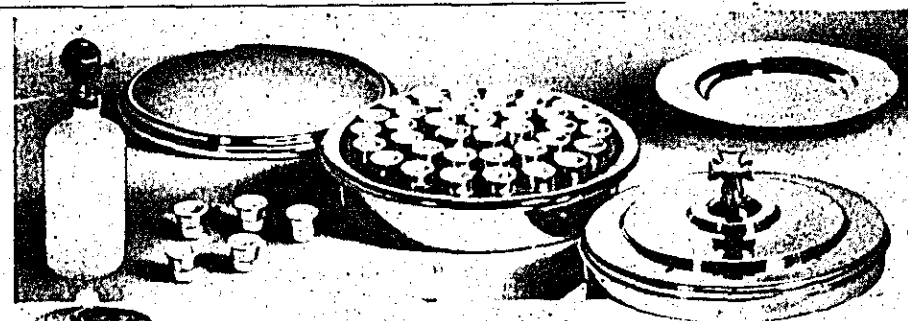
THE SPIRIT OF LIFE

By Tom Rees (Moody, \$2.50)

Seldom have I found a book in which a man stood on the brink of deep need, then set out to deny the possibility of any solution. Having stoutly criticized others who pointed the way to spiritual victory, he roundly laughs at them; then concludes the book with a wistful look at the very solutions he earlier derides.

The work of the Spirit is presented in a confused and illogical manner. The author adroitly side-steps scriptures which clearly promise a life of spiritual victory and freedom from inner sin. He flatly asserts that cleansing is a gradual growth rather than an instantaneous work of grace. He fails to differ between "sanctification" and "entire sanctification" and overlooks the fact that all holiness groups teach a growth in the sanctified life.

All in all, this is about the poorest presentation of the work of the Holy Spirit to come before me for attention in many a day.



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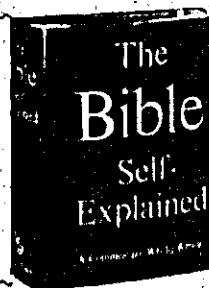
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... Christ our Lord, 1 co. 1, 2.—Follow
charity, peace, with them that call on the Lord out of a pure
heart. 2 Ti. 2, 22.

15 But the Lord said unto him, Go thy way:
for he is a chosen vessel unto me, to bear my
name before the Gentiles, and kings, and the
children of Israel:

The Holy Ghost said, Separate me Barnabas and Saul for the
work whereunto I have called them. Ac. 13, 2.—He said unto
me, Depart: for I will send thee far hence unto the Gentiles.
Ac. 22, 21.—The Gentiles, unto whom now I send thee, to open

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GUEST EDITORIAL

Our Holiness Message

By Roy S. Nicholson*

THOSE WHO HAVE BEEN entrusted with the proclamation of the message of full salvation discover that they are confronted by an unwholesome and hostile environment. The age is characterized by (1) moral relaxation, (2) political revolution, (3) spiritual idolatry, and (4) theological uncertainty. There is also an intellectual recoil against emotional expression in the religious life. There are two principal areas wherein problems are most acute. One is the new religious thinking and psychology with rabid criticism of the positive doctrines of systematic theology which are based on the authority of the Bible.

In the face of such a situation it is our solemn responsibility to emphasize these essentials: (1) the inerrancy of the Holy Bible and its indisputable authority as the basis of our theology; and (2) the supernatural character of Christ and the relevance of Christianity to our day and its problems.

The restlessness of the age and competitions from other sources, which are most often mediums of entertainment, have led to the shortening of the sermon to essay length. The emphasis on "a beautiful order of service" (even in nonliturgical church circles!) has helped to deprive

many preachers of an opportunity to present and defend "the faith once delivered unto the saints." Such a "program" seems to necessitate the discontinuance of theological discussions. There have been substitutes which do not require one to express positive theological views. The greater part of the preaching of our day seems to be minus the "burden of the Lord," and to be deficient in its doctrinal content and definiteness.

One hears *very little* about the supremacy and sovereignty of God, the vicarious Blood atonement, the total depravity of man, the hideousness of sin, the horrors of hell, the glories of heaven, and the motive for holiness. There is, generally, too little of what our fathers termed "conscience preaching," which leads to confession of sin, forsaking one's old habits, restitution for wrongdoing, and separation from worldly customs which hinder the spiritual life.

It appears trite to suggest it to you, but the preservation and promotion of our holiness message and the fulfillment of our mission to our age require us to alert our people to the sober fact that it may be possible for our people to conform to a pattern which, while popularly called Christian living, involves little knowledge of the true Christian life and demonstrates little depth of convictions. If

*President, Wesleyan Methodist Church.

they are satisfied with anything less than the distinctively Christian life as presented in the Scriptures, they will not meet the requirements or fully embrace the principles or enjoy the privileges of the consistent Christian life which God's Word teaches.

There is a further peril against which we must warn our members: that of substituting a standard for the true standard which is God's requirement. There is danger, in all directions, from anything other than God's one and only standard.

There is also the other real peril: that the Bible standard of the Christian life may be considered as an ideal toward which to strive, but can never be attained in this life. One has remarked thus: "The King's standard, instead of being too ideal to be realized, is too real to be idealized" (Dungan). The one standard, which is revealed in the Scriptures and is "a strictly logical and entirely reasonable conception of Christian character and life," requires three absolute essentials: (1) conformity to the divine law, which produces righteousness; (2) accord with the divine nature, which produces holiness; and (3) harmony with the divine disposition, which manifests itself as lovingness, or man's proper response to the love of God. Such is the standard which may be, and ought to be, realized. God's initiative and the Trinity's participation in providing it guarantee its being realized upon meeting the conditions.

It is manifestly impossible "to do more than indicate a few points which need careful study and presentation; but in order to preserve the holiness message's vitality and effectiveness, safeguards must be erected and emphasis given to the following points, against which the greatest attacks may be launched.

I. Those who attend our churches should be properly instructed concerning the nature and extent of sin.

Long and unprofitable controversies might be avoided if there were an understanding as to the different senses in which the word sin is used. The basic point at issue is: May the Christian be without sin, or live without sinning, in the present life? A full study of this question leads one into research wherein he discovers the very real differences between the Calvinistic and the Arminian schools of thought. One's ideas of sin will be reflected in his ideas of salvation. Our message must make clear the distinction between a sinful state—a moral quality and condition which may manifest itself by the conceits of virtue, as well as by the deceits of vice—and a sinful act, which is the visible manifestation of that sinful state which refuses to be always quiescent. The acts of sin must be forgiven, but the state of sinfulness must be cleansed. The proper development of this necessary distinction will show both the nature and the necessity of entire sanctification as a subsequent experience in the life of the Christian believer.

II. Those who attend our churches should be taught that repression of sin is not the New Testament standard for the Christian life.

The question of the extent to which one may be saved from sin in this present life is a vital one. Some, from a deep conviction of the "entire and radical depravity of human nature," and from a consciousness of the numerous imperfections which attach to mortal man, deny the possibility of complete freedom from inbred sin until the hour and article of death. They do teach, however, that sin may be subdued, and they urge believers to strive to live a victorious life. Others,

equally as sincere, feel that there is provided a full and present salvation which extends beyond the guilt and dominion of outward sin, and includes purification from the remains of sin, so that moral pollution is cleansed by the atoning Blood.

The truth is that the terminology of the Greek language indicates something far stronger and more radical than repression; it suggests the idea of death, destruction, the extinction of being. The idea of repression of sin is out of harmony with the divine purity. Holiness is the essential nature of God and is imparted to man, who is made "partaker of the divine nature"; and while the holiness of man is derived from God, and is relative—according with human limitations—and not absolute, as in the infinite God, it is of precisely the same nature as the holiness of God. Dr. Daniel Steele, one of the stalwarts of the holiness work in the last generation, asked: "Who dares to say that God's holiness is different in kind from man's holiness, save that the one is original, and the other is inwrought . . . ?" He also asked: "If the Holy Spirit cannot eradicate sin now, through faith in the blood of Jesus, what assurance have we that he can ever entirely sanctify our souls?"¹ Repression does not change the nature of the carnal mind any more than the prisoner's cell changes his heart. Sin must be destroyed, or remain forever.

There are vast areas of thought which deserve attention at this point, as for instance the difference between virtue and holiness. Virtue is the natural excellence of man as tested by law, the practice of his duty ac-

cording to the established standards of rectitude. Thus virtue relates to actions, whereas holiness is purity and relates to quality; in man holiness, or moral purity, is the essential quality of the soul. Chalmers, quoted by Jones, *Entire Sanctification*, said of holiness: "It is not abstinence from outward deeds of profligacy alone; it is not a mere recoil from impurity in thought. It is that quick and sensitive delicacy to which even the very conception of evil is offensive . . . It is not purity of action that we contend for; it is exalted purity of heart."

III. Those who attend our churches must be taught that the death of the body is not necessary to the destruction of sin.

Here, again, is a question which has occasioned almost endless controversy. The arguments of those who deny the possibility of sin's destruction in the soul prior to the death of the body are both numerous and indefensible. Such a position is not only fallacious, but it derogates from the power and virtue of Christ's sacrifice, and would render His mission, as to the great main end of it as expressed in I John 3:8, largely ineffectual.

To teach, or accept the teaching, that the destruction of sin must await the death of the body not only makes the existence of sin necessary to our physical existence and to our earthly probation, but also limits the scope of personal Christian experience and makes the Scripture's commands and promises ambiguous. It also misleads the soul on the great question of personal salvation and produces spiritual slothfulness.

To teach such, or to acquiesce in such opinion, is to encourage the false assumption that the indwelling sin principle ministers to a Christian believer's spiritual advantage; whereas

¹"Milestone Papers," p. 115.

²Ibid., p. 118.

the whole tenor of the Scriptures is that it is an irreconcilable foe to God and man, and that the purpose of Christ's death is to save His people from their sins, not in them (Matt. 1:21; John 1:29).

IV. Furthermore, those who sit under our ministry should be taught that *entire sanctification is an instantaneous crisis event, a subjective act, wrought by God in the believer's heart, on the condition of faith.*

This glorious experience for which there was, doubtless, a gradual preparation by careful and prayerful walking in the light since experiencing initial salvation, makes instantly real in us what Christ's death made possible for us. By the power of the Holy Spirit's operation in response to our faith and obedience, *the covenant act of holiness accomplished by our great High Priest, "who of God is made unto us wisdom, righteousness, sanctification, and redemption,"* becomes a matter of personal experience in the soul.

This great crisis experience is related to quality, not quantity. We are filled with love and grace up to the capacity of the moment. It does not mean instantaneous and automatic perfection of the intellect, but it does mean purity of intention, for "when the seeking soul purposes to be holy, the action of the will changes all the relations of the soul, and the obedient seeker submits cheerfully to the process of purification," complying with the terms of the promise.

Perhaps it should be added that while this great crisis experience gives to human life "a unity, dignity and power unknown before and otherwise inconceivable" (Beet), and satisfies the intelligence and fits a man for every position in life, it is not a finality.

V. Finally, we should teach those who sit under our ministry that *Christian perfection is a continuing process, the resulting objective life of holiness, subject to development and increase as one "walks in the light."*

There is a continuation beyond the crisis. In fact, the crisis had the process in view and was to that end. Doubtless, great hurt has come to the cause of holiness due to the failure to teach concerning the post-crisis continuation.

Just as it was necessary to meet the conditions for the crisis of entire sanctification, so it is necessary for us to maintain the conditions by which the benefits are preserved. Too many have rested in their obtainment and become static, with the result that their experiences proved unsatisfactory and their progress was dwarfed.

We should instruct our people to understand that the blessings incident to the crisis of cleansing are at one and the same time the primary stages of religious experience and the fundamental condition for Christian maturity. The crisis of cleansing wrought by the Spirit is but the threshold of unlimited privileges for immeasurable development. The continuation in this grace and growth therein are contingent upon the believers' efforts and are therefore of necessity gradual and progressive.

If, therefore, we are to teach and preach holiness according to the divine pattern, we are of necessity compelled to acknowledge that heart purity, which is the negative aspect of holiness, is not the most advanced state of the Christian life that is possible. Beyond the glorious crisis of cleansing lie opportunities for almost inconceivable spiritual development as one develops the capacity to "be filled with all the fulness of God."

My Right to Be a Preacher

I CANNOT GO through the Passion season, past the darkened halls of injustice, out onto the *Via Dolorosa*, up the Hill of the Skull to stand before the Cross, without feeling an overwhelming sense of unworthiness. He was so patient; He was so forgiving; He was so dedicated to His mission; He was so holy; His suffering was so great; the sin He carried for me was so great.

Against that backdrop I feel my own unworthiness; I feel how utterly dependent I am upon the mercy of God and upon His redemption that lifted me from sin and made me His child. Certainly, if I was ever tempted to be proud or boastful or just a professional preacher, it would not be now, with the heart of God so completely revealed on a cross.

In these times I am forced to ask myself again and again: "What is my right to be a preacher? Is it because I am naturally better than others? Is it because I am a person favored above others in the sight of God? Is it because I have inherited a peculiar immunity to the common tasks of life?" No, indeed, it is none of these. For I must confess that I am the least of all, that I am only a sinner saved by grace. Let me see, then, what is my right.

1. Because I have a call to preach. I cannot explain this. When I try to tell young people what it means, I always feel inadequate. But it is true. God has deigned to put His hand upon me for this special task. Well I re-

member when I first knew that this was my place in life. Well I recall how through the years God has reaffirmed it. Well I know today that I could not lay aside that call and still stay within God's will for my life. And so, he who has such a call—one which he alone can describe—has, in a strange and wonderful way, a right to preach. But this is not all.

2. I must sustain my right to preach because I have something to preach. Preaching is the declaration of a message, the truth of God. Some have erred in believing they had a right to fill a pulpit with only the call of God. But on top of the pulpit is a Bible, and out of that Bible must come a message. And unless I have that message, unless I have something to say, I have forfeited my right to be a preacher. I must have more than one sermon, I must have more than ten sermons. I must have more than a two years' supply of sermons. In fact, my right to preach is not dependent upon the number of sermon outlines I have or how easily I can borrow outlines from others. It is dependent rather upon the message which I have in my soul and the burning passion of the student which possess my mind. It is my constant burden to have a fresh version of that message out of God's Word as I face my people each week. They have a right to expect that I have such a message. God has a right to expect it. I, too, must expect it.

3. But a message cannot be merely

a set of isolated declarations; it must be underlined by my life. I must live what I say if I have a right to be a preacher, one people look to as a man of God. I must be a person of unquestioned moral integrity—unquestioned by church authorities, unquestioned even by my critics, and certainly unquestioned by my own conscience. I cannot explain why some men seemingly have had a fruitful ministry and at the same time have lived double lives. I am not going to attempt to answer it. But of this I am confident, a preacher worthy of the name must be morally straight and genuinely sincere. The gospel perishes like a snowflake on a hot stove when it becomes "inshot" with superficiality, sham, and moral laxness. We cannot truly preach a message of holiness and righteousness unless our lives are exemplary of that message. A surgeon who has lost his hands must cease his work. A preacher who has lost his integrity has disqualified himself as a surgeon of souls.

4. As a preacher I cannot always live behind my pulpit. There comes a time when my sermon is over and I must step down among my people. If I would have a right to walk in their midst as a shepherd, I must love them. It is easy in our highly commercialized day to look at people as "prospects," those who will help me beat a record or pay the bills. But as a preacher I must genuinely love people. It cannot be just a "policy" or a method of "winning friends and influencing people." A person must be more than a statistic, more than a carrier of a pocketbook, more than a click of the turnstile, more than one who will do me a favor. We must love people, not use them, not abuse them. Jesus said, "Feed my sheep,"

not, "Drive my goats." I must love people, not only the nice ones, the ones I like, the ones who pay, the ones who do thoughtful things for me and my family—but also the offensive ones, the crude ones, the indifferent ones. If I do not love people I must give up my fundamental right to lead them."

5. But beyond this, I must have the dispositional and temperamental fitness to be a preacher. The minister is the only member of the congregation who does not have a pastor. He must be his own self-starter, his own dynamo. He must radiate faith when the clouds of despair hang low. He must be farsighted and optimistic when today's news tells of defeat. He must laugh with others when his own heart is breaking. He must weep with the sorrowing when his own heart is gay. He must forfeit any personal right he might feel he has to have moods or "tell people off." He must be poised when all others are excited. He must demonstrate faith when others are wavering. As a leader of men, the preacher must stand head and shoulders above the crowd. He cannot be small and be respected.

6. Of necessity we have been moving to the last suggestion: a right to preach carries with it the obligation to stay in tune with God. I may get a sermon by being tuned in to current affairs. I get a message only when I tune in to God. I dare not say, "Thus saith the Lord," if I have not heard from Him. I cannot succeed in drumming up an imitation of His presence if I have not walked in that presence. I dare not accept the responsibility of the needs of my people if I am not acquainted with God. I dare not be unprepared spiritually for the emergencies which daily arise in the life of the minister of God.

The Preaching of Christian W. Ruth

By James McGraw*

IT WAS an unusual experience—baptized with the Holy Spirit on the sidewalk on the way to church—but after all, he was an unusual man, Christian W. Ruth. A few moments later he rushed into the church and before the opening hymn was announced told the congregation what had happened on the sidewalk.

"Billows of glory swept over me until my joy seemed to be utterly inexpressible and uncontainable," he exclaimed. That deep sense of joy and victory remained with him through nearly fifty-seven years of a faithful ministry, and it was the outstanding characteristic of his preaching.

HIS GODLY HERITAGE

Christian Ruth was born in 1865 in the Pennsylvania home of devoted parents. They were members of the Evangelical Association, and his early home life was one of genuine spirituality and deep piety.

In writing his *Life Sketch* later, C. W. Ruth listed the things he remembered in his very earliest recollections of childhood, and the list included the family altar, Sunday school, prayer meetings, revivals, and camp meetings. He is another in a long list of examples showing the importance of early home training in the building of godly character. Without agreeing with Horace Bushnell that training and "Christian nurture" are all that

are necessary and no crisis experience need take place, one must nevertheless see that an atmosphere of spirituality and worship has its effect on the children whose privilege it is to be born into such a home.

C. W. Ruth thanked God many times in his life for the godly heritage he had, and those who were blessed by his ministry may well join him in thanking God for the part his parents played in presenting to the world a great holiness preacher.

HIS GLORIOUS EXPERIENCE

Conviction came to C. W. Ruth through the changed life and radiant testimony of a friend. The seventeen-year-old lad noticed something in the life of his boyhood friend that brought a deep sense of need upon him. The conviction seized him while he was sitting in a prayer meeting, and he immediately began to pray for forgiveness. He prayed until Sunday, and when an altar call was made on Sunday evening he was more than ready to seek the Lord.

It was a year later that he was sanctified while walking down the sidewalk toward church. He described later how he looked up toward heaven and said, "I believe that the blood of Jesus cleanseth my heart from all sin now; He sanctifies me now!" When this simple affirmation of faith and trust was voiced aloud that day, he suddenly felt the conscious presence of the Holy Spirit, and knew that his heart was cleansed from all sin.

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In more than a half century of preaching, the definite crises of justification and entire sanctification gave a flavor of refreshing reality to Brother Ruth's ministry. Here was theory backed by experience; here was a man who while talking about Jesus did not overlook the need of being like Him.

HIS GREAT ENTHUSIASM

C. W. Ruth carried with him a spirit of joyful optimism and unbounded enthusiasm. Small of stature but straight and sturdy-looking in his long, square-cut coat, Brother Ruth seldom preached with an attitude other than vigorous and inspiring encouragement toward those who heard him.

He did not use many gestures, but often raised first his right arm and then his left in a full-arm gesture bringing emphasis to a point of scriptural truth. He read his text clearly and distinctly, and then walked toward the side of the pulpit to preach. He did not read a manuscript nor look at notes, but looked straight at his audience as he preached, first to one side, then to the other, then to the center. He had a masterful command of the passages of scripture that he needed, and he quoted them from memory. His voice was not especially deep, nor was it high and fine, but it was clear and strong in a moderate scale. He preached with an enlarged conversational style of tone, emphasizing truths more with the power of Biblical force than with oratory or excellence of delivery. He radiated confidence in the pulpit; he knew his subject, he knew his Bible, and he knew his hearers needed what he came to offer them. He expected, and saw, results.

C. W. Ruth made good use of a strong body and good health, for he

was a busy preacher who took advantage of every opportunity to preach. He once stated that in twenty-five years he had not had a vacation of more than three weeks and had averaged more than one sermon a day each year. He enjoyed preaching, not finding it a burdensome chore. It may well be added that those who heard him enjoyed listening.

HIS GLOWING EMPHASIS

Christian W. Ruth was a holiness preacher. Early in his ministry he became active in the National Holiness Association, and for a time was one of its vice-presidents.

In preaching holiness, Brother Ruth used an ample supply of scriptures. Typical of his outlines is one he preached in the camp meeting in Wichita, Kansas, on the subject "Seven Reasons for Holiness," from the text, "As He which has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Pet. 1:15-16). His outline had seven divisions, and each division contained at least five or six different scripture references. Some had as many as nine different scriptural notations supporting and clarifying the point under discussion. His seven points were:

- I. A Command
- II. A Provision
- III. A Need
- IV. Fitness for Service
- V. Efficiency of Blood
- VI. Preservation
- VII. Passport to Heaven

Supporting the first division as a reason for holiness, Brother Ruth quoted his text, then one by one brought in Heb. 12:14; Matt. 22:37; Eph. 5:18; Eph. 3:19; Gen. 17:1; 1 John 5:3; and Matt. 5:48.

His ministry was, according to Alden D. Grim, who heard him many times, one of "teaching holiness" more than anything else. There were times when he melted the audience with his anointing preaching, and he did use an emotional appeal on occasions. His appeal in most cases was through the intellect, however, as he didactically yet warmly and enthusiastically set forth the claims of the gospel supported by Biblical passages and unanswerable logic.

His sermons often developed with such considerations as "What," "Whom," "Why," "How," and "When," followed by a practical conclusion and appeal. He preached on such subjects as "Sanctification," "The Baptism with the Holy Spirit," "The Consecrated Life," "Inherited Depravity," and "Holiness."

He used contrast effectively in his preaching, often presenting scriptural holiness by contrasting on the one hand justification and on the other hand entire sanctification. Sometimes he would continue for several minutes with one after another contrasting characteristics of the justified life and the sanctified life. To hear him was to be enlightened, convinced, and convicted. He left the "scolding" to others; his was a ministry of "feeding" and teaching. In the camp meeting, he was more useful as the morning preacher than in the evening service with the intensely evangelistic appeal.

C. W. Ruth was literally "full of his subject." He loved God supremely, and he loved the doctrine of holiness. He could quote verse after verse in sermon after sermon throughout a series of protracted meetings and never repeat himself. A reading of his book *Entire Sanctification* will reveal the qualities of clearness and

directness in the presentation of doctrine, and these characterized his preaching as they did his writing.

It would be difficult if not impossible to appraise accurately the results of Brother Ruth's ministry. Dr. J. B. Chapman said his name had become a synonym for soundness in the teaching of the doctrine of holiness, and Rev. C. A. McLaughlin once said that "it would be impossible for any candid man to affirm that he has not proved the doctrine," so clear were his teachings and so logical his messages. Dr. H. C. Morrison described a sermon he heard Brother Ruth preach in a camp meeting where they labored together, and he said, "The truth was put so clear, so scriptural, with such courtesy that it seemed almost impossible for anyone to find fault." Brother Ruth once wrote that in his ministry he had witnessed more than thirty thousand souls kneel at the altar seeking pardon or purity, and there were doubtless thousands more who, although not seekers in his meetings, were strengthened in spirit and grounded in doctrine as they may never have been had they not heard him. Dr. John W. Goodwin, late superintendent and stalwart spiritual giant, was influenced by Ruth's preaching. He said, "When Brother Ruth came with his clear, strong, and forceful opening of the Word of God a new day dawned for me. I had received the fullness of the divine Spirit, but did not know how to teach it or preach it to others."

C. W. Ruth will be remembered for his happy and joyous optimism and his radiant spirit. He will be remembered for his wit and humor, and for his clear, captivating presentation of holiness. He will be remembered for the thousands who were won to Christ and to holiness through his preaching,

and for the countless others who were influenced by his messages and strengthened in their doctrinal position. He will be remembered that he was not only gifted with the natural endowments which made for successful preaching, but blessed by the stamp of heavenly approval and God's gracious power.

No finer tribute could be paid this

holiness pulpiteer than to declare that God kept His word when, on that Monday afternoon that he received the call to preach, the Spirit gave him the promise in the words of Luke 21:15: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

In Partnership with God

IV. Professional Confidence Kept

By C. B. Strang*

I KNOW DOCTORS who do not even tell their wives the nature of the diseases of their patients nor give the reasons for the operations they perform. They feel they should keep this information to themselves in order not to violate the confidence of their patients.

It seems to me this is a very good idea. Doctors are often accused of withholding information. How often have we heard said, "You can't get a thing from that doctor"? Probably the doctor is only trying to keep a professional confidence.

I recommend these ethics to the preacher. Too often to tell the preacher is to tell the community. How different with the Roman Catholic priest! What goes into his ear remains there. Even the law will not try to force him to yield his secrets.

Confessions made to him are kept inviolate.

It has happened that Protestant ministers have invited confidences and even high-pressured individuals into giving them, only to diffuse that information to the detriment of the confessor.

Confessions are often encouraged at the altar through high-pressure methods. Some lives have been badly hurt and even ruined by this procedure. Like Jephthah, of old, a sinner should be encouraged to utter "all his words before the Lord." But public confessions should be made only where the public is concerned and private confessions should be held in the strictest confidence.

No minister should receive any kind of confession without advising the individual to be sure to tell him nothing for which the person will be sorry later.

I have had poor individuals come

in the darkness of night to confess to self-abuse, others to homosexuality. Diseased in mind and body were they; ashamed, but seeking for strength and liberty. How low would one need to be to betray their confidence! Professional ethics demanded that I wouldn't even tell my wife.

Some years ago a young man told me that he had burned his store to get the insurance. At my advice he went South to confess it. Later I received a letter from him. He was in prison, but had the victory. No one in my church knew his trouble but myself.

Dr. Hamlin sent me one day a fine couple. The man had a responsible position. Both were college graduates. They had a fine family. He had cut the tendons in his wrist and poked needles in his eye. Dr. Hamlin attended his physical wounds and sent him to me for spiritual help. He was a victim of sex perversion. He was suffering from masochism, the disease that demands pain in one's body to satisfy it. Impossible? No, there are such individuals. I labored with him for months, but to little avail. One day I was called to his home. He had attempted to saw his hand off and would have done so if he had not been prevented by his wife. His story makes interesting listening. But it can't be told locally. His name and identity I have not revealed, nor shall I. Many who know him best do not suspect his trouble. I shall never tell them. Neither will Dr. Hamlin. We are hoping that the grace of God will finally triumph. Professional ethics on the part of the doctor and the minister demand secrecy.

Of course, there are some things that must be handled intelligently, no matter how much it hurts. To keep

a guilty silence at such times is to become an accessory. But I am thinking of the untold trouble that has been caused by those who have told things that couldn't have helped and have caused permanent damage.

In our church, news travels fast. Many times it is not transmitted in quite the same words in which it was received. Hurtful things have been broadcast because someone had a loose tongue and another itchy ears. One is as bad as the other. They usually go together. "What do you know?" is the familiar question with which many of our preachers greet one another. "Did you hear about . . . ?" are the words that invite the group to put their heads together. All of us are familiar with the priest who demanded that a loquacious parishioner throw to the four winds a bag of feathers. "Those feathers," said the priest, "are like your gossip." After they had blown away the priest demanded, "Now gather them up again." When the parishioner objected that he could not, the priest said to him, "Neither can you any more gather again the words that you have spoken." How true!

Nazarenes hurt each other when they don't really intend to do so. Sometimes it is careless speech; at other times the whole story is not told. Again it is simply overtold and thus we have the man who would not defile his mouth with tobacco, alcohol, or profanity originating words with his mind, forming them with his larynx and tongue, passing them over his lips, and hurling them out to society. These words can never be recalled, and if they are not complimentary they should never have been spoken. They may be arrows of tragedy. Wouldn't it be better if people would say of us concerning informa-

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tion we might have: "It's hard to get anything out of that preacher"?

There is only one thing worse than being unethical in social groups and that is being unethical in the pulpit. It seems unbelievable but some ministers take advantage of the sacred desk to send out hurtful communications about others. They make their pulpit a sounding board for the small talk they have heard during the week. They take the measure of individuals they don't like from the pulpit.

I know that effectual preaching always "hits" somebody. If we stopped always to say to ourselves, "Will this fit somebody, and if it does I'd better not say it," we would never preach.

But on the other hand, the minister knows in his own mind as to whether or not he is taking an unfair advantage through his messages.

A desire to be sensational will often lead to the unethical. When we are in partnership with God we will remember: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." When our thoughts are pure, our speech and actions will be likewise. Preachers would do well to emulate the ethics of the wise doctor.

Contest Winners

We are happy to announce the winners for the 1955 "Preacher's Magazine" contest, which called for series outlines for prayer meeting talks. Winners, and their awards, are as follows:

First—Claude Pittenger, Fairbury, Nebraska

Award: One year's Book Club selections

Second—Howard Sayes, Trinidad, British West Indies

Award: Six months' Book Club selections

Third—Gene Mallory, San Bruno, California

Award: Three months' Book Club selections

The outlines from these winners, as well as other entries, will appear in the "Preacher's Magazine" during the coming year.

SERMON OF THE MONTH

Partakers—Also of the Consolation

(A Devotional Meditation on II Corinthians)

By Rev. Maurice Winterburn*

INTRODUCTION

This Epistle gives us as good an inward glance into the sufferings of Paul as any part of the Scriptures. In the Acts of the Apostles the outward narrative of Paul's sufferings is given, but in the Epistles the inner significance of suffering is outlined by the sufferer himself. Suffering is the common lot of every true Christian. In her book *Consolation*, Mrs. C. E. Cowman on the dedicatory page puts these words: "I dedicate this volume to the largest household in the world, the household of the sorrowing."

There are two types of suffering mentioned in the Word of God which have entirely different imports. There is suffering which is due to sin, and the suffering which comes through the Christian life and testimony. The first is more common; the latter is more powerful and meaningful, called in this passage "the sufferings of Christ" (v. 5). Even the most uneducated man can see the difference. The dying thief could see a difference in meaning between his own sufferings which were due to sinning and the sufferings of Christ which came because of holiness (Luke 23:41).

I. INCIDENTALS

One of the most illuminating studies of Paul's life is to examine incidentals and see how the apostle rises over them by the power of the eternal. Our lives are largely made up of daily incidentals, and most of our sufferings come through this channel. If only we could rise above them by living in the power of the eternal, we should stamp upon our temporal life the glory of the immortal. James Denney once said: "It is the seal of Paul's inspiration, that in his hands the temporal becomes eternal, the incidental loses its purely incidental character, and has significance for all time."

Look for a moment at some of the incidentals around Paul in this context. They must have been pressing, for we read, "We were so utterly, unbearably crushed that we despaired of life itself" (v. 8, R.S.V.). First, he was misunderstood by the Corinthians, by the very people he had led to Christ. He had an original plan, on his third missionary journey, of leaving Ephesus and traveling via Corinth to Macedonia with the purpose of retracing his steps through Corinth again, and thereby giving to that city two visits. Now circumstances demanded a change of plan. He now

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went from Ephesus direct to Macedonia, and then on to Corinth, allowing it one visit instead of two. Though this would give to Macedonia the first contact in his tour, it would allow Corinth to have a longer visit (see I Cor. 16:5-7). Because of this alteration of route he was charged by carnal Corinthians with fickleness and instability. Many members of the fellowship do not allow for pressure of circumstances in judging their brethren, particularly those who live at a hot pace and carry the world on their heart. Yes, Paul was misunderstood, and he knew it.

Then the apostle was resented. Previously the church in Corinth had asked him for advice with respect to standards of membership. The reply had been too strong for a church that was flabby and compromising, and they resented his suggestion of putting out of a membership a man who persistently lived in open sin. Now he writes again, this time to a resenting people.

One more kind of pressure! Paul was suspected. His enemies spread suspicion of his character and office, and this letter largely deals with Paul's vindication of that office. What can we do when we are misunderstood, resented, and suspected? Just bear it, that's all! Just continue to burn in the love of Christ. That is the great answer.

II. INSIGHT

Notice the word "blessed" in this passage of Christian trial; it is a word of rapturous joy and delight. It seems that a new insight is granted into the character of God as Paul passes through his sufferings. This title used of the Lord here is not duplicated in any other part of the New Testament; God is seen from a new angle. Sufferings are educative,

and even if they do not have an explanation of their purpose, they do bring new insight into the heart of God. The Book of Job teaches us that suffering cannot be accounted for by human philosophy, but suffering can give to the tried one a more intimate grasp of his Lord (Job 42:5).

The point of revelation of God to Paul here is His mercy and pity. What a view is seen of the tender goodness and the inward strength of our Father! These sister words, comfort, consolation, etc., are used ten times in this passage, the root word (*paraklesis*) being of the same meaning as John's word used for the Comforter, the Holy Spirit. What is consolation? One of our great English divines gives this as an answer: "It is the presence of the exalted Saviour in the heart through His Spirit. It is a clear perception, and a firm hold of the things which are unseen and eternal." This comment emphasizes the following points. By consolation—

1. We have the realization of His presence.
2. We have an increased clearness of insight.
3. We have a better grip of spiritual realities.

By consolation we have more of God, we see more of God, we grasp better the things of God. A few years before his death, Rev. William Lamb, a Congregationalist minister of Manchester, knowing that a blood vessel in the lungs was ruptured, said: "I feel that I need not ask anything. I have all and abound. That this affliction is the greatest blessing ever sent me I am confident."

III. INTERCESSION

Our sufferings can be of use to others; they have intercessory value.

Notice the words, "... that we may be able to comfort them", and, "... it is for your consolation." Somehow we are of value to others when we have been pressed. The word used here is *thlibo*, which means "pressed" or "rolled." Fellow pastor, have you been under the steam roller? This will widen the sphere of ministry as nothing else. The writings of Theodore Cuyler, of Brooklyn, had a world-wide reputation during his day. His twenty-two books were translated into other languages than his own. When God took his little boy home to heaven, the heartbroken father wrote again a book of consolation,

The Empty Crib. This did more than all his other works; it was born in sorrow, and through that blessed the world. His biography tells us that it spoke deeply to high circles; even Dean Stanley of Westminster and Mrs. Gladstone, wife of Britain's prime minister, were greatly moved by it.

We shall never get through without pressure. Professor A. T. Robertson expressed the sentiment that a minister's life would be professional and perfunctory without pressure. We will bear the sufferings of Jesus so that we will know Him better, see more truth, and bless more people.

The Title on the Cross

By Elwood J. Dodge*

TEXT: Luke 23:38; Matt. 10:38-39

He who approaches the Cross from any standpoint must be either very bold or very needy. Books have been written, sermons have been preached, and yet the full meaning of the Cross has not been understood by man.

The Cross belongs in a very peculiar way to Christianity. It is the one absolutely unique thing about this religion. This towering emblem of our faith presents a strange paradox. We have a Cross, and we have it not. We claim it and yet, neglecting it, are hardly worthy of it. We have reduced it to the impotency of a symbol, an emblem, an ornament, a doctrine, and we have so covered it with ideas and

beliefs and explanations that even those who say they own it could not tell why, nor tell what it really means. Many who might resent any neglect of it by the minister never testify or witness to its power in their own lives. And so very few ever feel any demand from it by way of sacrifice. And so it has become less than a stumbling block or foolishness to the modern generation. It has become an object of indifference and ignorance.

The Cross is not only a paradox but an enigma. It says in the Gospel that the Roman governor, Pontius Pilate, caused a saying to be written "in Hebrew, and Greek, and Latin," and ordered it to be nailed above the head of the Crucified. He purposely had it translated into the three lan-

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guages so that anyone who passed by could read it and understand. And for that reason the world should understand better the meaning of the Cross. It has been written in English, French, German, and in every tongue and dialect; but alas, so few read, so few understand; it has become a relic of bygone days.

The translation of these words depends upon our view of the Cross. We may not be able to read either Hebrew, Greek, or Latin, but what the Man on the cross wrote we can read and understand. Let us take a few moments to see what men have discovered in that wondrous Cross.

1. First, there is the man who made it. Have you ever stopped to think about that man? He may have been a slave, or it may be some man who made his living making crosses for this purpose. I wonder what went through his mind as he worked at the job. Let us imagine for a moment some of the thoughts that might have come to him. Did he know the Man for whom this cross was being prepared? Had he ever met Jesus? Did he take a fiendish delight in what he was making? People who are making crosses today do not think at all, nor do they stop to consider or care.

2. Then there was the man who carried the loathsome thing up Calvary's hill in place of Him who had fallen under the load of it. He may have been prodded along with spears or the swords of the soldiers. Did he feel no concern for the One who had fallen under the load? He had come to Jerusalem to worship and now suffered the disgrace of having to carry a cross.

Years ago I read a story that stated Simon had made this cross and now had to carry the cross he made for another. Be careful; the cross you are making for someone else you may

have to carry yourself. I wonder, as he walked beside the One who was to die that day upon the cross he carried, what was said to him by Jesus. Did He speak an encouraging word of sympathy, of understanding? I believe that Jesus did.

3. Then there were the soldiers who nailed the Victim to the cross. They were acting under orders; they had done this thing before. This strangely passive Man was to them only another victim. What did they see? Did He speak softly to them between His groans as they drove the great spikes through His hands and feet? Did they ever have an afterthought? Was theirs a fiendish delight, satisfied with what they had done? Somehow I feel that even in this hour Jesus dealt kindly and graciously with these men.

4. And over there stand the priests who had condemned the dying Man. To them He was only an obstacle removed, an enemy silenced, put where He belonged. As they laughed at Him, mocked Him, and watched Him from a safe distance, was there anything at all which made them wonder if they were wrong? How easy it is to take sides against one who disagrees with us and our pet ideas and theories! One way we have of evening up the score is to put our victim of our hatred, malice, envy upon a cross and watch him as he suffers and dies.

5. Another view was had by the people who watched it from afar. To most of them it was but another crucifixion and conclusive proof that the great Galilean Prophet was only a man, after all. To many He was a fanatic, to others He was a disappointment. But to His mother, He was her Son, dying; she could not understand the reason, or the purpose.

6. But among all who saw the cross that day, the Man who died upon it was the only One who saw it for what it was. It was the picture of suffering God. It was proof of how far God was willing to go to save the world from its sins.

And now from this far-off age we too become spectators of the Cross. And what do you see there? Can you read that inscription written there? What do you see in that Man upon the cross? Which crowd shall we place you in?

There are some things which anyone can understand about the cross if he comes as one who has been crucified with Christ. Nothing ever is the same when measured by the Cross. We are not the same, our neighbors are not the same, life's problems are not the same, the world is not the same, and we enter into the business of life with a new understanding. A good test of this might be made when we lift our voices in criticism of another. Most of us are very exacting of others. We know the ideal, and while we never quite reach it ourselves, we are sure that others must.

Another way to understand the Cross is to measure our sufferings in the light of it. No one becomes filled with self-pity when he stands in the shadow of the Cross. Somehow the intense suffering becomes a means to some higher good when the Man on the cross looks down upon us.

Or let us measure our sacrifices by the Cross. We think we give. We talk of what we give, what we do. We like to have the world know. But all the gifts dwindle into insignificance when we place them beside the Cross. Ask yourself, "What have I ever given?" And as you think of Him who gave all, you will cry, "Nothing, nothing. I have given nothing."

April, 1956

The enigma of the Cross is answered in this: "He saved others; himself he cannot save." And when we turn our energies to the saving of others at whatever cost to ourselves, society will need no other answer than that. Our main difficulty today is in trying to save ourselves. When, oh, when will we stop trying to save ourselves? Too many Christians have adopted the motto, "Save yourself." "I am tired, weary, don't feel well," they say. "I guess I will stay at home and save myself." Even though someone needs to be called upon, for there is work that needs to be done for Christ and souls, still some will save themselves. There is a class of boys or girls in need of a teacher, presenting a real challenge, but those who can teach so often live under the philosophy, "Save thyself." We all have our modern conveniences, but "save thyself." All our modern life is built around this phrase, "Save thyself." That is the one thing we live by, "Save thyself." We fail to give, fail to do, fail to make sacrifices, all because we want to save ourselves.

What about you? Are you content to let others carry the cross? Remember the words of Jesus, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Resurrection

"He is risen!" No three words in human history have ever counted for more than these words. Without doubt, they altered the whole destiny of man and literally turned the world upside down.

—Lord of All Life,

A. IAN BURNETT (Rinehart)

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The Mentally Ill

By Milo L. Arnold*

THE PASTOR who reads a few books on psychiatry and feels that he is able to be a practicing psychiatrist is showing his ignorance. However, there are many times when the pastor will find himself in need of the fullest possible background of information regarding the mental and emotional needs of his parishioners. Every community has its large share of people who are seriously ill without organic cause for such illness. These mental or emotional sufferers are among our most miserable and needy people. They often present the pastor his most difficult and discouraging cases.

Most mentally ill people who come to the pastor come seeking help in some spiritual problem, some home problem, job problem, or health problem. An understanding pastor can often detect their need and induce them to seek professional help while their possibility for cure is at its best. Mental illness, like physical illness, does not just happen; it is caused, and will not likely be cured until the cause is removed.

Most cases coming to a pastor will have their cause in the following areas: (a) hidden guilt, (b) childhood emotional injuries, (c) hysteria due to sudden crises in life, (d) organic physical illness, (e) family tensions, often due to lack of information

at time of marriage or to warped ideas given them by unwise parents; (f) physical markings such as scars, birth marks, dismemberments, or irregularities as to size, height, looks, or anything which tends to make them look different from the people about them. Many times these people will laugh publicly about their peculiar differentness and will be joked often, but inwardly they may be terrified by it.

In violation of a personal code I will tell of a few cases as illustrations. My first rule in such work is never to talk of cases.

Case A—Mental illness due to guilt. Woman, age thirty-eight, appearance neat; looks, average or above; health, apparently good; occupation, nursing (unemployed). Married at nineteen. Husband and family above average, prominent in community. Obviously deeply frustrated. Came seeking help in family tension. Allowed to talk for three long appointments and revealed following. Three times committed to mental institutions. Three times unsuccessful attempts at suicide. Years of mental anguish. Thought herself unworthy of her family and feared losing them. Had deep sense of guilt. Finally told of being criminally assaulted at five years and of having one illicit experience with a brother-in-law soon after marriage. She was by nature sensitive and her mother's attitude toward the child-

hood assault left her feeling desecrated and with nothing to protect. Thus weakened, she had succumbed to her adult sin. She had never told her husband of either of these episodes. The guilt complex had grown while under cover and quite completely disintegrated her emotional pattern. The psychiatrists and mental institutions had been unable to deal with the guilt and she had never divulged it. I assured her that God would forgive as she confessed to Him. In earnest prayer she confessed all to God and was wonderfully forgiven. She confessed to her husband and the entire load was gone. After some years of observation she shows no symptoms of recurrence. Is now holding a very responsible position in a large hospital. Where mental illness is due to guilt, the holiness preachers have the advantage of an available answer. An amazing number of patients fall in this category.

Case B—Mental illness due to childhood emotional scars. Man, age forty-five, good family, good position, good health. Appearance, above average; looks, average. Came to ask prayers for his "nerves." Consultation revealed family tension, job tension, and serious frustration. He had tried to live Christian life but was unstable. Had often sought and professed conversion and sanctification. Symptoms showed dangerous brooding and melancholia. No contemporary situation seemed such as to produce the trouble, so sought back in life. Father a drunkard. Mother died when he was five. Raised by maternal grandparents, and his presence resented in home by other children. Abused by uncles slightly older than he. Felt that only his dog understood and cared. Once he displeased an uncle and as punishment was made to watch them kill his dog. Was given a calf,

which became personal pet and playmate. Was then forced to help kill and butcher the calf and forced against his revolt to eat the meat. Lived under enforced frustration through remainder of childhood. Came to associate fear, insecurity, and pain with everything he loved or cherished. Developed deep insecurity, which was now making him afraid he would lose his family, his job, his church, and even his soul. Not understanding the basic causes of his frustrations, he was fighting them in the dark. When these things were brought to his attention, he realized that they were the basis of his fears. He faced them wisely and with prayer. Confidence returned, his efficiency at work came up, his home was restored to happiness, and his health became the best he had known. Spiritual instability was gone and he has for years been a substantial member of the church.

Case C—Mental illness induced by fear in sudden crises. Man, aged fifty-five. Well educated, brilliant, good family, financially secure. Children grown and his partners in merchandising firm. Members of another church. He came to seek way of salvation. Wanted to be sure he was saved. He was very earnest, attentive, and co-operative. After instruction about the way of salvation he prayed earnestly and professed complete relief from sense of guilt and gave every evidence of conversion. As he left the study he turned and asked one puzzling question: "Reverend, this is wonderful, but are you sure now that I have done all I need to do to be saved?" I questioned him again and could find nothing lacking, but his question troubled me. I was shocked a few hours later to learn that he had gone out and ended his

*Pastor, Dodge City, Kansas.

life. I went immediately to his family doctor to see where I had missed my cue. I learned there that he had been told that week that he had a cancer, but he had showed no outward disturbance over it. Even the doctor had detected no sense of desperation. The man had made the mistake of concealing his problem, letting it build up, and seeking to hasten his escape from it. His only precaution was to seek to make peace with God before making his escape

from it all. Observation for years has taught me that the people who talk much about their problems and even threaten to do desperate things are not likely to be dangerous to themselves or others, but the person who keeps silent and broods is to be watched. I missed my opportunity to serve the man as fully as I ought because I was unable to see beyond his confessed problem to the hidden problem which was there.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:13-17

PERSONAL PURPOSE

PAUL TOLD the Roman Christians that he had often purposed to come to them. The word is *protithemi*, which means "set or place before." Here the word is in the second aorist middle. So it would mean: "I set before myself, proposed to myself, purposed, determined." But Paul was unable to carry out this intended plan.

"LET" OR "HINDER"?

The King James Version has Paul saying, "But I was let hitherto." However, the context indicates that he was not "let" in the meaning of the word today.

The Greek verb is *kolyo*, which means "cut off," and so "hinder, prevent." Three hundred fifty years ago, when the King James Version was made, "let" was used in the sense of

"hinder." But that is definitely not true today. The correct translation here is "hinder," as found in most modern versions.

JEWS OR GENTILES

The question has often been raised—and, in fact, debated in scholarly circles—as to whether the Christian Church at Rome was composed mostly of Jews or of Gentiles. The last part of verse 13 would seem to indicate that the majority were Gentiles. For Paul expresses the wish that he may "get" (second aorist of *echo*) "some fruit among you also, even as among other Gentiles." James Denney writes: "Nothing could indicate more clearly that the Church of Rome, as a whole, was Gentile."¹

However, we shall find in the sec-

ond chapter (v. 17) that Paul also addresses the Jews in the Roman church. Obviously the congregation there was composed of both Jews and Gentiles, unless we are to assume that they met in separate groups and that this Epistle was directed to both groups. That does not seem too likely.

FRUIT

The term *karpōs*, "fruit" (v. 13), is used in various ways in the New Testament, where it occurs some seventy times. In the majority of instances it is used in a metaphorical or spiritual sense.

We find it seven times in the seventh chapter of Matthew, where we are twice told; "By their fruits ye shall know them" (vv. 16, 20). That is simply a statement of the obvious fact that one's inward character can be recognized fairly accurately by one's outward conduct; for the latter is the fruit of the former.

The chapter where the term occurs most often, however, is the fifteenth of John's Gospel, where we find it eight times. Here the emphasis is on "bearing" or "bringing forth" fruit. It would appear that the term can be taken as referring either to the result of Christian service or to an inward growth in grace.

The latter idea is underscored by the great passage in Gal. 5:22-23 on "the fruit of the Spirit." There it refers to the inward graces of Christ-like character which are produced in the heart of the sanctified believer by the indwelling Holy Spirit.

Which is the primary reference in this passage in Romans? That would be hard to say. We would agree with Denney in allowing both emphases. He writes: "*Karpōs* denotes the result of labor: it might either mean

new converts or the furtherance of the Christians in their new life."²

DEBTOR

To all missionary-minded persons—and that should mean all Christians—the term "debtor" (v. 14) is full of significance. For every child of God is deeply in debt.

The word *opheiletes* means "one held by some obligation, bound to some duty."³ Wuest says: "The word refers to a personal, moral obligation as contrasted to a necessity in the nature of the case, which latter idea is expressed by *dei*."⁴

What made Paul say, "I am debtor"? It was his realization of what a vast amount of unnumbered blessings he had received from God. All this put him under obligation.

How was he to discharge this debt? Paul's whole Christian career furnishes the answer. The only way he could repay his debt was in loving service to others. Thus he would express his loyalty and gratitude to God. So, while his primary debt was to God, he could say: "I am debtor both to the Greeks, and to the Barbarians."

BARBARIANS

Our word is simply a transliteration of the Greek *barbaros*. The term was applied by the Greeks to any foreigner who did not speak the Greek language. With typical sophisticated prejudice they said of such a foreigner: "All he says is 'bar-bar-bar.'" So they called him a *barbaros*.

Thayer defines the word as indicating "one whose speech is rude,

*Professor, Nazarene Theological Seminary.

¹"Expositor's Greek Testament," II, 588.

²Ibid.
³Thayer, "Lexicon," p. 469.
⁴Wuest, "Romans," p. 23.

rough, harsh"; hence, "one who speaks a foreign or strange language which is not understood by another." He goes on to say: "The Greeks used barbaros of any foreigner ignorant of the Greek language and the Greek culture, whether mental or moral, with the added notion, after the Persian war, of rudeness and brutality." But he adds that Paul did not intend any reproach to foreigners here, but used the phrase "Greeks and Barbarians" as the equivalent of "all peoples."⁵ While Paul was well acquainted with the language and culture of Greece, he would not refer to non-Greeks in any disparaging way.

WISE AND UNWISE

We are so accustomed to thinking of these terms in a mental frame of reference that it is difficult for us to get the Biblical point of view. In the Scriptures, both Old Testament and New, the primary emphasis of wisdom is moral rather than mental.

The Greek adjective *sophos* ("wise") is used here in the dative plural. Of the cognate noun *sophia* ("wisdom") Trench has this to say: "We may affirm with confidence that *sophia* is never in Scripture ascribed to other than God or good men, except in an ironical sense, . . . nor are any of the children of this world called *sophoi* except with this tacit or expressed irony. . . . there can be no wisdom disjoined from goodness."⁶

Of those described by the adjective *anoetos* ("unwise"). Trench declares: "In the *anoetos* there is always a moral fault lying behind the intellectual."⁷ Again we would say that in the Bible

"wisdom" is more of a moral matter than a mental one. The best of the Greek philosophers recognized this distinction, as Trench points out. It is the dominant idea connected with wisdom in the sacred Scriptures.

POWER

In verse 16 Paul makes one of the great assertions of this Epistle: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." The initial "for" is related to the previous verse and tells us why he is "ready to preach the gospel to you that are at Rome also." The apostle knew that he had a great gospel worthy of being preached in the capital city of the greatest empire the world had ever seen.

Rome boasted of her power, which consisted of military might. But Paul declares that his gospel is the "power of God." It is more than human might.

The Greek word translated "power" is *dynamis*, from which we get "dynamite," "dynamic," "dynamo." It means: "strength, ability, power; . . . inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts or puts forth."⁸ The gospel, then, is the inherent power of an infinite God exerted in the salvation of mankind. What a glorious conception of truth! "The Gospel has all God's omnipotence behind it."⁹

SALVATION

The Greek word is *soteria*, from *soter*, "savior." Sanday and Headlam state: "The fundamental idea contained in *soteria* is the removal of dangers menacing to life and the con-

sequent placing of life in conditions favorable to free and healthy expansion."¹⁰ They further point out that in the earlier books of the Old Testament the term is used for "deliverance from physical peril." Later it is applied more to "the great deliverances of the nation." Finally it is associated with "Messianic deliverance," both "in the lower forms of the Jewish Messianic expectation" and "in the higher form of the Christian hope."¹¹

The basic idea of salvation is deliverance. It is a divine deliverance both from sin and to holiness.

RIGHTEOUSNESS

The term "righteousness" (v. 17) is, of course, one of the key words of this Epistle. In fact, the whole thesis of Romans is summed up in verses 16 and 17. The gospel is God's power unto salvation, which consists of God's righteousness, which comes by faith. That is the message of the New Testament in a nutshell.

The Greek word *dikaïosyne* comes from *dikaïos*, "righteous." Cremer defines this as "what is right, conformable to right."¹² With regard to *dikaïosyne* he says: "In its scriptural sense, both in the Old Testament and New Testament, righteousness is the state commanded by God and standing the test of His judgment, the character and acts of a man approved of Him, in virtue of which the man corresponds with Him and His will as his ideal and standard."¹³ In the Pauline thought it is "the righteousness which God not only demands, but gives to man."¹⁴

Vincent gives an extended treat-

ment of the two terms we are considering. He begins by saying that "*Dikaïosyne* is rightness as characterizing the entire being of man."¹⁵ He ends his discussion with the statement: "Righteousness thus expresses the relation of being right into which God puts the man who believes."¹⁶

In common with many other commentators, Vincent declares that "righteousness of God" here does not mean an attribute of God but that righteousness which He bestows on the believer.¹⁷ Some support is found for this in the fact that the definite article does not occur here. It is either "a righteousness of God" or "God's righteousness."

But Sanday and Headlam protest, perhaps wisely, against this one-sided view. After giving carefully the arguments for both views, they call for acceptance of both. They write: "The righteousness of which the apostle is speaking not only proceeds from God but is the righteousness of God Himself."¹⁸ This seems to be the most reasonable interpretation.

FROM FAITH TO FAITH

This phrase rather obviously means from a lesser faith to a greater faith. But what is the application? It is generally taken as indicating the change from a lower to a higher faith in the individual. But again Sanday and Headlam call for a dual interpretation: "The phrase means 'starting from a smaller quantity of faith to produce a larger quantity,' at once intensively and extensively, in the individual and in society."¹⁹

⁵Op. cit., p. 95.

⁶Richard C. Trench, "Synonyms of the New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1947), p. 283.

⁷Ibid.

⁸Thayer, op. cit., p. 159.

⁹Sanday and Headlam, "Romans," p. 23.

¹⁰Ibid.

¹¹Ibid.

¹²Cremer, "Lexicon," p. 183.

¹³Ibid., pp. 190-91.

¹⁴Ibid., p. 192.

¹⁵Vincent, "Word Studies," III, 10.

¹⁶Ibid., III, 14.

¹⁷Ibid.

¹⁸Op. cit., p. 25.

¹⁹Ibid., p. 28.

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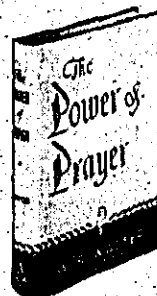
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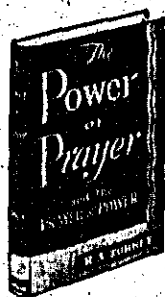
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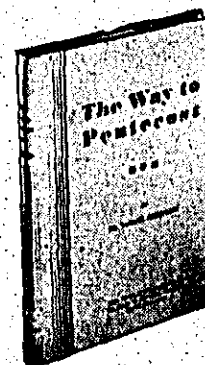
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"QUEEN OF THE PARSONAGE"

Positive Spirituality

By Mrs. J. W. McClung*

TO BE TRULY SPIRITUAL, we must have the right attitude: toward God, toward others, and toward ourselves. In having the right attitude toward God, we will put Him first.

We will love holiness and all that it stands for when we have the right attitude toward God. He said, "Be ye holy; for I am holy." If we love holiness, we will hate sin; for God hates sin. (However, He loved the sinners and gave His Son to save them.)

We will be obedient to God. No matter what light He shines on our pathway, we will receive it with gladness and walk in it. We should always be "ready to go, ready to stay, ready to do His will."

As spiritual people, we will have the right attitude toward others. This includes a concern or burden for the lost ones round about us. We cannot be comfortable, knowing that others around us are slipping into eternity without God. Realizing this, we will spend as much time as possible in intercessory prayer.

We will have a love for the brethren. It will not be so easy for us to see other people's faults; but we will minimize their faults, and look for their good points. I John 3:14 tells us: "We know that we have passed

from death unto life, because we love the brethren." Here is one test of our spirituality.

We will be long-suffering toward others. No matter what they may do to us, we will take the right attitude toward them and be forgiving, kind, and patient with them. This is a quality that is to be developed through the years, as we grow in our spiritual life.

Then, we will have the right attitude toward ourselves. We are advised not to think more highly of ourselves than we ought to think. Yet we must have self-respect, for our bodies are the temples of God. We should keep ourselves clean and neat—a credit to the cause of holiness.

We should be humble before God, not "seeking place" nor having selfish ambition. When we are truly humble before God, He will see that we get the advancements we deserve. The Psalmist has said, "Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." I had much rather wait for my promotion to come from God than to gain a big position by "wire-pulling," only to find I was not big enough to fill it.

We must live consistent lives. We should be careful that our words,

thoughts, and deeds work together to uphold the testimony that we give. Everyone recognizes the importance of watching the things that we do and things that we say. But do we guard our thoughts closely enough? The Proverbs tell us that as a man "thinketh in his heart, so is he." There are lots of things in this present world that a spiritual person does not have time to think much about. There are things all about us that are not conducive to spiritual life; and if we truly desire to be spiritual, we have no time for them. A lot of the magazine reading could well be left off. The radio has some things on it that are good, but there are many things that

are light and frivolous. If we spend all our time filling our minds with those things, we do not have time for thoughts of God and His kingdom.

Then we will try to recognize and overcome the faults and failures in our own lives. As Robert Burns has so aptly said, "to see ourseles as others see us." We will say with the Psalmist David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." It would help us all if we would have times of heart searching to see if we have let anything creep in that might be displeasing to God.

My Prayer for You

Our Father, we thank Thee again and again for the revelation of Thy truth to our hearts and to our minds. When we contemplate Thy greatness, Thy majesty, Thy compassion, Thy mercy, Thy love, we are overwhelmed. On these days when it has pleased Thee to release from nature some of Thy secrets, and to give into men's hands some of the power which has been hidden through all generations—power to destroy, to annihilate all that is mortal in man—we stand amazed and awed in Thy presence.

Give us, I beseech Thee, hearts that yearn to do Thy will, hearts submissive, kind, loyal, true, and full of gratitude for all Thy tender mercies. May we behold Thee, as Thou art, Saviour, Lord, Master, Servant of all. Make us into Thy image, dear Lord, that we may glorify Thy name and serve Thee as becometh Thy children.

May we never bring reproach upon Thy dear name. Keep us pure and holy. Give to us wisdom and be a light unto our pathway. May our choices be in full harmony with Thy will. Give us, dear Lord, the power to do that which is right in Thy sight, regardless of the consequences to our own self-interests. Above all, our Father, in every circumstance of life give us a compassionate spirit.

We thank Thee for the joy and peace that abiding in Thee brings to us from day to day. No matter how the storms rage, the winds blow, and the lightning flashes, our anchor holds. Blessed be the name of the Lord. Amen and Amen.

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

*Pastor's Wife, El Dorado, Arkansas, from a paper read at Pastors' Wives' Retreat.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

The Pastor's Meditation

"I feel so small before the Lord—my lips are heavy, I don't know how to speak;—it is the Lord who is causing the church to grow. Frequently I fall on my knees at the feet of Jesus to plead for the church. Much of the time sleep escapes from my eyes at night as I study and meditate about the lost souls and pray the mercy of God for them, pleading that someone can get to them to evangelize them personally."

This is the testimony of a pastor whom the Lord is blessing with success. He began the year with an average Sunday-school attendance of 40 and now is averaging as high as 145 per month. He is pastor of the Kallari church in Bolivia. His missionary superintendent, Rev. Earl Hunter, writes as follows about his ministry:

"Such passion for souls! Now you can understand why and how I was able to baptize 41 new converts in a cold river on the way to this annual meeting, take 45 graduated probationers into full membership, and consecrate 14 small babies while there."

HOW WE DID IT

In the spring of 1955, our scheduled evangelist canceled his meeting with us at the last moment and we were

unable to get someone else. As an alternative, we planned a week of soul-winning visitation. None of us had tried this before, and the laymen were either skeptical or frankly scared, but they were loyal and willing to try.

On Monday night we met, and a guest speaker gave instructions. On Tuesday to Friday evening we went calling. Our church had sixty-eight members and we had as many as seven teams of two going out each night. Through the visitation that week, nine people were converted, and now the church is enthusiastic about this plan.

As an example of the way the Holy Spirit worked, one team called on a couple on Tuesday night. They were seemingly not interested, so the team left them a card with their name and phone number and invited them to call at any time they could be of help to them. On Friday afternoon when the husband on whom they had called came home from work, he told his wife he couldn't stand it any longer. He phoned a member of the team and asked them to come over and pray with them. They were converted in their home and have joined the church.

Last year we received five new members on profession of faith, and we are still receiving results from the week of soul-winning visitation.—SPURGEON LYNN, Indianapolis South Irvington, Indiana.

CRUSADE ECHOES

Winning the Backslider

By C. B. Dickerman

The purpose of this visit was to win a soul, but I did not know how to proceed. While Mr. S. was feeding the chickens, I talked for a few minutes with his wife and their grown son. Mr. S. lived a clean, upright life. He attended church as regularly as his family, but for twenty-five years had not had Christ in his heart.

At different times I had invited him to the altar only to meet a resolute, "No." The night before, we had had a veritable Pentecost under the ministry of Rev. J. W. Short, who was holding a week-end revival for us. Again I invited him and he refused to come. But this time the entire church was burdened for him. His family gathered around him. We felt that this was his time of decision. We did succeed in getting him to his knees in the back of the church, but still he insisted he couldn't make it. When he left I assured his daughter that he would be saved.

I realized that if Brother S. was to get saved it must be through someone's personal effort. Hence, my call to the home that day. We three sat baffled and meditative over the problem and finally I said, "You pray for me. I'm going out and talk to him."

I visited with him briefly about his nice calves and then approached him with regard to his salvation:

"I came over to talk to you about being saved. What is it, Brother S., that's keeping you out of the Kingdom?"

"Oh, I don't know what it is," he replied lightly, as if to pass the matter off.

"I wish you would tell me what

your problem is, so that I could help you," I appealed. "There isn't anything too hard for God, is there?"

"No, I guess not," was his curt but honest reply.

"Then why not get it settled? There's no use to put it off, is there?" I insisted.

"Oh, I s'pose not," he admitted.

Glancing about, I saw there on the floor of his garage an old gunny sack all spread out in the corner. "Look at that old gunny sack over there. Wouldn't that be a wonderful place to kneel down and pray through?"

"I guess it would." He seemed surprised at his own response.

We both went over and knelt down. After praying I asked him to pray. As he prayed I pleaded with the Lord to save him. When I looked up, his face was aglow.

"I ought to have done this a long time ago," was his testimony that assured me the work was done.

The Crusade pays big dividends!

Take up your cross, then, both daily and believingly. And all the time be sure to exercise your imagination on your cross. For one thing, imagine yourself in your offensive neighbor's place. Put yourself inside the mind and inside the heart and inside the history and inside all the circumstances of the man who is such a cross for you. For, depend on it, we are all as great crosses to other people as they are to us. He is a helpless fool who goes on all his life thinking and saying and praying that he is the only injured man and the only insulted man and the only despised man and the only cross-bearing man in all the community.

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*Secretary, Crusade for Souls Commission.

How I Prepare My Sermons

Seedtime to Harvest in a Pastor's Study

By Anthony B. Sampson*

BARRING INTERRUPTIONS, Tuesday morning marks the start of a regular weekly sowing-to-reaping season. It's time to start selecting texts, themes, and sermon materials for two preaching services on the following Sunday, now only five days away.

Some circumstances, fortunately, designate this as the latest possible time to begin. Monday, though not necessarily "blue," and certainly far from being yet established as "the preacher's day off" in my schedule, does become quite naturally occupied with matters outside the study, and seldom does sermon preparation find a place in it. A city weekly newspaper, always willing and valuable in notifying the public, wants to know by Tuesday evening what sermons will be preached to my people on the coming Sunday. If the newspaper editor is to know by that time, the preacher must know a few hours earlier. The daily newspaper demands to know by Thursday noon, and so carries our information and invitation to the people of the community, besides being available for the "late arrivals" in sermon subjects.

Since getting settled in mind and heart in the selection of scripture and theme is such a vital part of preparation for Sunday, there are two observations that, almost without exception, apply to this preacher. One is that the difficulty of getting the mind of the Spirit, or finding the

scripture that affords that inner satisfactory sense of "This is My message for you and your people" this Sunday, increases as the time shortens between me and the preaching hour. This does not apply when it is a matter of "picking out" a sermon from among previously prepared ones, but only in cases where it is a matter of preparing from the very start, as pastoral preaching frequently requires. When preaching time is a matter of a few hours away, it becomes practically impossible for me to become settled and inwardly assured of the Lord's message. I cannot explain this fully, and I'm sure God isn't handicapped by the shortness of time, but it is a mental limitation which I would be foolish to ignore. Hence the earlier in the week a definite choice of sermons can be made, the more satisfactory, as well as complete, will be the preparation. In the preparation for preaching, time is torture until the matter of "what to preach" is settled; but once that is determined, preparation becomes a delight. When using sermon series, or upon the numerous special dates of the church calendar, this phase of preparation is freed from much of this pressure. I find one series of Sunday morning sermons and one series of Sunday evening sermons not too much each year, providing the series is not "too enduring."

The other observation is that the difficulty, or lack of difficulty, I en-

counter is in direct proportion to my care, or carelessness, in general reading during the two or more weeks "ago" period. In other words, neglect of reading is sure to result in a "drought" of sermon subjects not more than two weeks hence. This drought, once it sets in, requires the full "seven times" treatment that Elijah found necessary to break one of a different kind; though it is to be devoutly hoped that, for the sake of the people, this one is not so long.

A few words concerning the hours of time customarily devoted to sermon preparation seem fitting here. This must not be considered a recommendation, and surely fails badly when compared with the "ideal"; but since our subject is "How I Do It" and not "How It Ought to Be Done," I must be honest though it involves elements of confession. Monday morning usually is required for business, correspondence, and other desk work, ministeriums, etc. Wednesday evening is as late in the week as promotional mail may safely be sent; also, there is a midweek service Wednesday evening for which preparation is needed, so that sermon preparation falls on Tuesday, Thursday, and Friday study hours, with the same hours frequently available also on Saturday for this purpose. Daily hours start at eight, and the pangs of hunger prevail at twelve-thirty. The first half hour or more is needed for devotional reading and prayer, so that the total hours will be between fifteen and twenty for constructive study. The hours of six to eight-thirty Sunday morning and four to five-thirty Sunday afternoon are indispensable for final freshening of mind and heart by devotional reading that centers about the burden of the message soon to be delivered.

As to types of sermons: The most

frequent is the textual, with the textual-expository next, and the expository as the only other kind ever used. The method of preparation varies little one from the other, except that fuller writing is required by the textual than by the expository in preparation, and yet fuller outline and notes are needed in the pulpit for the expository than the textual. The former takes more writing in the study and less in the pulpit, while the expository needs more in the pulpit and less (writing, not digging) in the study.

Three phases are observable between (and not including) the "seedtime" and the "harvest" of each particular sermon. Laws are as natural in this as in the physical world. It is "first the blade, then the ear, then the full corn in the ear," as Jesus speaks in His parable. The three steps come between the "casting in the seed" and "putting in the sickle." These take up the matter immediately after the mind has been settled and the heart assured concerning text or theme embodying the divine message for the appointed service, and they end when the pastor leaves the study to enter his pulpit.

To me, the first to "arrive," that is, the "blade" or first visible sign of life, is a text or portion of scripture embodying a text or major truth. For example, it would be very unusual if an impression came to me for a message on "Repentance," but a most likely thing would be to receive an impression to preach on II Cor. 7:8-10, which deals with repentance. This is then followed by a listing and careful reading of many or all related portions of scripture. This usually will settle the one portion best suited to "public reading" as a basis for the sermon. I have a strong prejudice against abbreviated, hurried, and

*Pastor, Malden, Mass.

fragmentary scripture readings, which could give a congregation the impression that it was just "a necessary part of the service," or that that which follows (the sermon) outweighs it (the scripture) in importance. This, of course, doesn't mean a portion must be long, but it ought to be a clear, complete Biblical statement on the subject intended in the sermon.

Usually by this point a "theme" will have emerged, something not too lengthy and not too trite but appealing, dignified, and suitable for release to newspapers and for use in promotional materials. While becoming settled in this area of theme or text, it is also well to fix in the thinking the logical goal for this sermon. To formulate definite mental objectives in the light of the portion chosen helps one to steer a straighter course through the other phases of preparation, and also in delivery tends to confine one to that goal and prevents getting into "bypaths." To have the first objective defined in my own mind is even a help in extending an altar call.

The second phase, or "ear" stage, suggests fruit is beginning to form and the sermon ought to begin to appear in some form on paper: the introductory thought, the main points or divisions that proceed to develop the theme toward its climax. Seldom do I break the rule of "trinitarianism," though occasionally two points will make a complete sermon, and occasionally four are needed. The actual outlining has never seemed difficult to me, and many times this preacher "sees the outline" when the first light breaks into his mind.

The next move, and possibly the most valuable of all, is to begin a careful prying into the actual meaning and thought contained in each word

of the text or portion selected to be expounded. Rereading it in all available translations is often mentally fruitful. Not being a student of "original languages" puts me more at the mercy of the "common taters" than is perhaps ideally desirable. Martin Luther spoke of the Bible as a "great and powerful tree, each word of which is a mighty branch." He confessed, "Each of these branches have I well shaken, so desirous was I to know what each one bore and what they would give me."

A few of my helpers in "shaking the branches" are: *Word Pictures in the New Testament*, by Robertson, Clarke's Commentaries, and other standard works which provide many fresh insights into meanings of words and texts, as well as insure against misinterpretation of the Scriptures. It is quite disturbing to fall in love with a certain text or portion, decide to use it in the sermon of a given occasion, and then in study to discover its meaning is quite different from that first thought. Quite disturbing, yes, but better to find it out when one sits down to prepare than when one stands up to preach. I find the new R.S.V. very helpful, and Phillips (*Letters to Young Churches* and *The Gospels*) extremely readable and suggestive. Weymouth's, Moffatt's, The Twentieth Century, Gooby's, Wesley's, and other translations provide helpful "along with" reading. I never, however, show up in the pulpit with anything but the King James Version. Even the few times I have used another version in any way for public reading (such as rereading or to convey a modern language clarification), it seems a coolness comes over my hearers (or I imagine it), as though some act of near desecration had been committed. If I cannot retain the thought of the

modern translation and quote or make use of it without the book before me, then it just gets omitted. Once I used a funeral manual that employed the American Revision, and when I got back to my study, after a hard time even reading it publicly, I asked the Lord to forgive me for cheating the bereaved of their due comfort.

During this time, points, subdivisions, thoughts, illustrations, and other bits to be included have been jotted in rough and unorganized style on scratch paper.

The full writing out of the introductory thought is very valuable, even when other portions are not written in full either for preparation or for use. Few completely written sermons see the light of day with me. A dear professor of homiletics thought we should write in full one of our sermons each week, but I fail woefully by that standard. The tape recorder is a fine aid here. I read a great deal upon it, read the Scriptures, read other materials that are gems of interpretation or illustration upon it, and then listen to it replayed several times; listening to it while doing other things and also with full attention. This reveals many ways to improve wording, delete materials, and also affords a familiarity that many readings will fail to produce. It will improve the rate, inflection, and general quality of both material and delivery, and fix much of the very wording desired in the mind, and while not memorized it is familiarized. To speak portions, or to repeat illustrations to be used, will often reduce bulk and improve both style and force.

Near this juncture there is an excursion taken into "filed materials," such as illustrations (not books of

illustration except as a final resort and then later than here), quotations, gems of oratory or exposition, and the like. My files seem to bulge with materials on every subject but the one at hand; however, occasionally something really worth-while turns up. When filing not too lengthy and "sure to be used" materials, it sometimes seems best to make two copies, one to file and the other to keep where it can be found.

The task of arranging, rearranging, sifting, and recopying marks the transition to "full corn in the ear." These provide the form to be used in the pulpit and later to be placed lovingly in the traditional "barrel." This usually ends by covering in typed form both sides of a four-by-six-inch file card or both sides of a five-by-eight-inch, unruled, three-ring notebook page, either of which will easily file and index for future study or reuse. However, when one is taken from among these to be reused, it has very much the appearance of a "corpse" to me and requires a reworking almost equivalent to the resurrection touch.

The spirit of prayer is as important in one state of the preparation as another, and seems to be an element which refuses to take a "given place." I have the good fortune of a church study located handily to both the pulpit and the sanctuary, so that the "between the porch and the altar" phase of the ministry is easy to practice with literality; but the seasons seeming to demand it occur with equal frequency while "casting in the seed," while caring for and protecting the tender "blade," while nurturing "the ear" and the "full corn in the ear," and when "the sickle is thrust" into the golden harvest.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

EASTER THEMES

Delayed Sympathy: "There came a rich man . . . who also himself was Jesus' disciple" (Matt. 27:57).

Believing Is Greater than Seeing: "Blessed are they that have not seen, and yet have believed" (John 20:29).

A Personal Saviour: "They have taken away my Lord . . ." (John 20:13).

FOR THE BULLETIN BOARD

"The gospel breaks hard hearts and heals broken hearts."

"God will accept the broken heart, but He must have all the pieces."

"Hammering hardens steel, but crumbles putty. Can you take it?"

A religion that is not worth exporting, is not worth keeping at home."

—Selected

HYPODERMIC SAINTS

We have too many hypodermic saints, living on shots of religious excitement, instead of growing normally on food, rest, and exercise.

—Selected

A little boy, asked what he thought of Jesus, replied: "Jesus is the best photograph God ever had took."

*Pastor, Oxford, Pa.

THOUGHTS ABOUT SWEARING

Swearing is just the blustering of a bully.

Swearing shows the limitations of your vocabulary.

Swearing is lip filth.

Swearing is the crutch for conversational cripples.

Swearing is conversation's cesspool.

—Nazarene Bulletin, York, Pa.

THE BIBLE AND DRINK

There had been an automobile wreck. The police were searching the car. Drink was suspected as the cause. Then one said to the other: "There is no use to look for liquor here. Here is a Bible."

The officer was pretty safe. Liquor and the Word of God do not usually ride in the same car.

—Anon.

WHAT A REVIVAL MEANS

An awakening within the church;
Old covenants restored;
Differences adjusted;
Forsaken altars repaired and used;
More compassion for the lost;
A quickened spiritual life;
A new interest in sacrificial giving.

—Selected

GOOD WORDING

D. L. Moody defined a missionary as "one who was sent, and went."

EVERYTHING IN ORDER

A four-year-old boy told his mother, "I will not get up until I see Jesus." At first the mother could not understand. Then she comprehended his meaning. A copy of the painting of Christ was on the wall. When the boy awoke it was still dark; only with increased light could he see the picture.

—Source unknown

PRICE

For thirty silver coins did Judas sell His Lord? Ah, no. It was himself he sold.

Beloved, watch lest thou, too, sell thy soul.

For something less than even coin of gold.

—JEAN LEATHERS PHILLIPS

Sermon Subjects for April

From the Editor

Luke 24:36-49

Subjects

1. THE CENTRAL FIGURE IN EVERY CROWD
2. THE MESSAGE OF JESUS TO TROUBLED HEARTS
3. SCARS OF THE CROSS THE CERTAINTY OF THE RESURRECTION
4. THE CHALLENGE TO RELIGIOUS CERTITUDE
5. CONFUSED HUMANITY BEFORE REVEALED DEITY
6. CHRIST'S ETERNAL IDENTITY WITH HUMANITY
7. THE RESURRECTION IN GOD'S PLAN
8. THE AUTHORITY OF THE WRITTEN WORD
9. MYSTERIES MADE PLAIN
10. SUFFERING AND RESURRECTION—SIAMESE TWINS OF REDEMPTION
11. THE GOSPEL SET FREE
12. EASTER MORN AROUND THE WORLD
13. THE GLORIOUS COMMISSION
14. THE PROMISE OF THE FATHER—POSTLUDE TO EASTER
15. "TARRY UNTIL"

Scriptures

1. v. 36, Jesus himself stood in the midst of them . . .
2. vv. 36, 38, Peace be unto you. . . Why are ye troubled?
3. v. 39, Behold my hands and my feet, that it is I myself . . .
4. v. 39, . . . handle me, and see . . .
5. v. 41, They . . . believed not for joy, and wondered . . .
6. v. 43, And he took . . . and did eat before them.
7. v. 44, These are the words . . . that all things must be fulfilled . . .
8. v. 44, [Things] . . . written in the law of Moses, . . . the prophets, and in the psalms . . .
9. v. 45, Then opened he their understanding . . .
10. v. 46, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead . . .
11. v. 47, . . . that repentance and remission of sins should be preached . . .
12. v. 47, . . . preached . . . among nations.
13. v. 48, . . . ye are witnesses.
14. v. 49, . . . behold, I send the promise of my Father . . .
15. v. 49, . . . tarry ye . . . until ye be endued with power . . .

April 1, 1956

Morning Subject: THE MESSAGE OF EASTER

TEXT: Matthew 28:6

INTRODUCTION:

- A. Each spring, nature produces the miraculous.
 - B. Easter saw miraculous in human and divine nature.
 - I. IT IS THE MESSAGE OF A THRILLING RECOVERY
 - A. A thrilling recovery of lost hope.
 - B. A thrilling recovery of lost fellowship.
 - C. A thrilling recovery of lost initiative.
 - II. IT IS THE MESSAGE OF THOROUGH UNDERSTANDING.
 - A. Understanding the problems of our moral nature.
 - 1. Man can be cleansed of moral cowardice.
 - B. Understanding problems consequent to following Him.
 - 1. Many stones too difficult for us to handle alone.
 - 2. Supernatural powers are at our disposal.
 - III. IT IS THE MESSAGE OF A TRIUMPHANT FAITH
 - A. Easter points with faith to the verified word.
 - B. Easter points with faith to a clarified vision.
 - C. Easter points with faith to an unqualified victory.
- CONCLUSION: Albert Payson Terhune's last book was on immortality.
His last line was: "God always finishes His sentences."
—E. S. PHILLIPS

Evening Subject: DECLARING OUR ALLEGIANCE

TEXT: Exodus 32:26

INTRODUCTION:

- A. An amazing scene in the camp of the Israelites.
 - 1. People miraculously guided by God.
 - 2. Same people now want guidance of dumb idol.
- B. The question: "Who is on the Lord's side?"
- I. THOSE WHO WERE OPPOSED
 - A. The majority remained in the camp.
 - B. They preferred a "god" of their own creation.
- II. THOSE WHO WERE INDIFFERENTLY DISPOSED
 - A. They served a god of expedience—the mixed multitude.
 - B. The neutralist is a menace to any organization.
 - C. If we don't positionize ourselves—then we automatically line up against God.
- III. THOSE WHO WERE EMPHATICALLY POSED
 - A. They made a definite decision for God.
 - B. They took subsequent action by separation from sin.
 - C. They obeyed the commandments given.
 - D. They demonstrated an interest in spiritual things.

—E. S. PHILLIPS

April 8, 1956

Morning Subject: VISIONS AND VOICES

TEXT: Acts 26:19

INTRODUCTION:

- A. Early on the morning of August 3, 1492, three vessels sailed from Palos, Spain; on October 12, 1492, they glided into the harbor of a new world. Columbus saw a vision and heard a voice.
- B. For great tasks:
- I. GOD SELECTS PREPARED AGENTS.
 - A. Moses prepared to deliver Israel.
 - B. Ezekiel prepared to interpret Oriental symbolism.
 - C. Isaiah prepared to become evangelical prophet.
 - D. Paul prepared to become missionary to Gentiles.
- II. GOD GIVES A VISION OF HIMSELF.
 - A. To Moses, He was omnipotent—a wonder-working God.
 - B. To Ezekiel, He was immanent—an ever-present God.
 - C. To Isaiah, He was eminent—a high and holy God.
 - D. To Paul, He was permanent—a never-changing God.
- III. GOD SPEAKS WITH CERTAIN VOICE.
 - A. What did they hear?
 - 1. A call to personal purity.
 - 2. A call to personal service.
 - 3. A call to personal witness.
 - B. Christians today need to hear His voice in personal calling.

—E. S. PHILLIPS

Evening Subject: THE CONSEQUENCES OF A RIGHT CHOICE

TEXT: Hebrews 11:24-25

INTRODUCTION:

- A. Moses' life shows three great powers!
 - 1. The power of Satan—death of all male children.
 - 2. The power of faith—mother placing child in basket.
 - 3. The power of God—overruling adverse circumstances.
- B. Notwithstanding, life's great choices are always personal.
- I. CHOICE INVOLVES AT LEAST TWO ALTERNATIVES.
 - A. Negatives—Moses said, "No," to advantages of Egypt.
 - B. Positive—He said, "Yes," to disadvantages of God's way.
- II. CHOICE INVOLVES SOME KNOWLEDGE OF CONDITIONS.
 - A. Renunciation of social position.
 - B. Renunciation of apparent wealth.
 - C. Renunciation of seasonal pleasures.
 - D. Renunciation of indulgent loved ones.
- III. CHOICE INVOLVES SOME RESULTING CONSEQUENCES.
 - A. Highest position possible—fellowship with God.
 - B. Christlike character—One like unto Moses.
 - C. Treasures incorruptible—pleasure with God.

—E. S. PHILLIPS

April 15, 1956

Morning Subject: THE RICHES OF GOD

TEXT: Ephesians 3:8.

INTRODUCTION:

Paul speaks of three denominations of God's riches.

I. THE COPPER COIN OF HIS GOODNESS—Rom. 2:4

- A. In the structure of the universe
- B. In the organism of the human body
- C. In the daily provision of life's necessities

II. THE SILVER COIN OF HIS GRACE—Eph. 2:6-8

- A. In the provision He had made for our spiritual poverty
- B. In the promises He has made for our spiritual progress
- C. His grace to those who voluntarily accept it

III. THE GOLDEN COIN OF HIS GLORY—Eph. 3:16

His glory is reserved for those who enter the "holy of holies."

- A. The "glory" of the O.T. relation to God's presence in the Tabernacle or Temple
- B. The "glory" of the N.T. relation to God's presence in the temple of man's heart

CONCLUSION:

- A. What is God's attitude toward these riches?
- B. What should our attitude be toward them?

—E. S. PHILLIPS

Evening Subject: THE DISASTER OF SELF-SUFFICIENCY

TEXT: Judges 16:20

INTRODUCTION:

- A. Biblical biography gives an unbiased portrayal.
- B. Samson serves as a signal instance of a man with the finest opportunities and brightest prospects marring both by his folly.

I. THE INDICATIONS OF HIS ACCEPTANCE BY GOD

- A. He was the child of promise.
- B. He was a Nazarite from birth.
- C. He was chosen to judge Israel.
- D. He was endowed with supernatural strength.

II. THE INDICATIONS OF HIS ABERRANCE FROM GOD

- A. He went too close to enemy territory.
- B. He transgressed the law of God.
- C. He formed wrong companionships.
- D. He had a disregard for his spiritual endowments.

III. THE INDICATIONS OF HIS ACQUIESCENCE TO GOD

- A. When he was denied that which promised pleasure.
- B. When he found that without God he was powerless.
- C. In his returning to God—God returned to him.

—E. S. PHILLIPS

April 22, 1956

Morning Subject: AN EXPERIENCE TO BE REMEMBERED

TEXT: Luke 24:49

INTRODUCTION:

- A. John reminded people of another baptism.
 - B. Christ reminded His disciples of another experience.
 - C. Christ warned against accepting any other phenomenon as a substitute for the promised experience.
- Notice the coming of the Spirit as recorded in Acts.

I. ITS ACCOMPANYING PHENOMENA

- A. These accompanying aspects were hard to understand.
 - 1. The rushing mighty wind.
 - 2. The cloven tongues of fire.
 - 3. The speaking in tongues or languages.
- B. Danger in making these externals the essentials.

II. ITS ACCOMPLISHED CHARACTERISTICS

When the Holy Ghost came, something of reality happened.

- A. Their hearts were purified—with all that purity implies.
- B. They had a new perspective of spiritual values.

III. ITS ABIDING QUALITIES

The phenomena passed—but some qualities remained.

- A. They retained a love for all peoples.
- B. They retained a zeal even amidst persecution.
- C. They retained an experience which was real to the end.

—E. S. PHILLIPS

Evening Subject: A WORD OF ENCOURAGEMENT

TEXT: Galatians 6:9

INTRODUCTION:

- A. Paul knew from experience the tendency to weariness.
- B. Therefore he voices this exhortation to the Galatians.

I. HE RECOGNIZED SYMPTOMS OF SPIRITUAL WEARINESS.

- A. Every disease has its symptoms.
- B. What are the symptoms of physical weariness?
 - 1. Reduced exertion—Do as little as possible.
 - 2. Distorted vision—Magnify trifles.
 - 3. Distracted interest—Concerned about fellow workmen.
- C. These symptoms relate to spiritual weariness also.

II. HE RECOGNIZED CAUSE OF SPIRITUAL WEARINESS.

- A. Caused by living on edge of spiritual reserve.
- B. Caused by struggling with internal conflicts.
- C. Caused by temptation to self-pity because of limitations.

III. HE RECOGNIZED CURE OF SPIRITUAL WEARINESS.

- A. By the elimination of the divided heart.
- B. By recognition of the fact that God is working for us.
- C. By the assurance of success in spiritual endeavor.

—E. S. PHILLIPS

April 29, 1956

Morning Subject: THE KEY TO A REVIVAL

TEXT: II Chronicles 7:14

INTRODUCTION:

- A. This text is often used to urge prayer for a revival.
- B. Primarily it is a promise to sinners.
- C. Secondly, however, it contains a number of factors essential to a spiritual awakening.
- I. A REVIVAL IS NOT A CAUSE, BUT A RESULT.
 - A. Physical achievement means compliance with physical laws:
(1) gravity, (2) attraction, (3) inertia, (4) leverage.
 - B. Mechanical results come from use of mechanical means.
 - C. Spiritual results come from compliance with spiritual laws.
 - 1. To produce spiritual results, one must use spiritual means.
- II. A REVIVAL IS THE RESULT OF CO-OPERATIVE EFFORT.
 - A. There must be effort on God's part:
 - 1. But all is not dependent on God.
 - 2. It is possible for us to limit the Holy One of Israel.
 - B. There must be effort on man's part:
 - 1. A factor is your praying about a revival.
 - 2. A factor is your preparation for a revival.
 - 3. A factor is your enthusiasm concerning a revival.
 - 4. A factor is your presence at a revival.
 - 5. A factor is your effort during a revival.

—E. S. PHILLIPS

Evening Subject: THE CURE FOR BACKSLIDING

TEXT: II Peter 1:10

INTRODUCTION:

- A. Backsliding is a problem faced by all.
- B. Various reasons given for backsliding:
 - 1. Failure to attain experience of entire sanctification.
 - 2. Walking by feeling instead of by faith.
 - 3. Accepting convictions of people instead of Bible.
- C. In this Epistle, Peter gives us the cure for backsliding.
- I. CHRISTIAN LIFE IS NOT ONLY A MATTER OF CRISIS EXPERIENCES.
 - A. We must have the crisis experiences.
 - B. These prepare us for Christian development.
- II. CHRISTIAN LIFE MUST BE RULED BY PRINCIPLES AND PURPOSES.
Success in any area must have guiding principles.
- III. CHRISTIAN LIFE IS NOT STATIC ATTAINMENT.
It is progressive obtainment and development in the things of God.
- IV. CHRISTIAN LIFE IS NOT ONLY A SUBTRACTION OF SIN.
 - A. It is an addition of Christian qualities.
 - B. To keep from backsliding a Christian must add to his faith—
(1) virtue, (2) knowledge, (3) temperance, (4) patience,
(5) godliness, (6) brotherly kindness, (7) charity, (8) love.

—E. S. PHILLIPS

**First Prize—Sermon Series for
Prayer Meeting—Contest, 1955**

**Walking the Way of Holiness with
St. Paul**

By Claude E. Pittenger*

TEXT: *And an highway shall be there, and a way, and it shall be called
The way of holiness (Isa. 35:8).*

I. WALKING IN THE GOOD WORKS OF HOLINESS

SCRIPTURE: Ephesians 1 and 2. PUBLIC READING: 2:1-10

KEY VERSE: 2:10

INTRODUCTION: Holiness should issue in good works: "that we should walk in them [good works]."

- I. "WE ARE GOD'S WORKMANSHIP." "Created in Christ" (v. 10).
 - A. Holiness was the divine purpose of creation (1:4).
 - B. Salvation or holiness is not earned or merited (2:8-9).
 - C. Holiness is the workmanship of God, a gift (1:11; 2:8, 22).
- II. WE WERE CREATED FOR THE PURPOSE OF DOING GOOD WORKS.
"Unto good works."
 - A. Until a person is a workmanship of God, he cannot be a workman for God.
 - B. Holiness brings power to do good works (1:18-19; 2:1).
- III. WE ARE EQUIPPED FOR GOOD WORKS. "Ordained [or prepared] that we should walk in them" (v. 10).
 - A. God has prepared His workmanship by:
 - 1. Natural ability, talents.
 - 2. Circumstances, opportunities, providences of grace.
 - B. God's workmanship is proved in good works.
 - 1. Lack of good works may imply a weakness or lack of holy character.
 - 2. Practice of good works leads to strengthening holy character.

—CLAUDE E. PITTENGER

II. WALKING IN THE VOCATION OF HOLINESS

SCRIPTURE: Ephesians 3 and 4:1-16. PUBLIC READING: 4:1-16

KEY VERSE: Ephesians 4:1

INTRODUCTION: Living a holy life is more than a momentary experience. It is the number one task of every Christian. It is his calling or vocation.

*Pastor, Fairbury, Nebraska.

- I. WE ARE CALLED TO A HIGH AND HOLY CALLING. "Ye are called."
 - A. Vocation (calling) generally thought of as our trade, job, or business in life and should be divinely directed.
 - B. Christian life is a divine, holy calling, worthy of honor, and a call of the highest service (II Tim. 1:9).
- II. WE OUGHT TO WALK WORTHY OF OUR HIGH CALLING. "Walk worthy."
 - A. Responsibility rests upon us to be consistent.
 - B. Relates to others in our attitudes of humility, long-suffering, and forbearance (v. 2).
- III. WE BRING A UNITED EFFORT TO BUILD GOD'S CHURCH (v. 3).
 - A. Building requires co-operative effort.
 - B. "Henceforth"—therefore realizing, because of this high and holy calling (vv. 14-16).
 1. God gave each one place of service (vv. 11-12).
 2. Don't be deceived but be sincere in your high calling (4:14-15).
 3. Work together in harmony with Christ (4:16).

—CLAUDE E. PITTENGER

III. WALKING IN THE UNDERSTANDING OF TRUE HOLINESS

SCRIPTURE: Eph. 4:17-24. (Use Phillips translation.)

KEY VERSES: vv. 17, 23, 24.

INTRODUCTION: St. Paul briefly points out that true holiness leads, not to bondage, but out of ignorance and misunderstanding to an understanding of things spiritual. We "henceforth walk not as other Gentiles walk" (v. 17).

- I. THE UNDERSTANDING OF THE WORLD IS LIMITED AND DARKENED (vv. 17-19).
 - A. It is a vain life intellectually and morally. "Vanity of their mind."
 - B. It arises from blinded (or hardened) hearts and alienation from God (v. 18).
 - C. Ultimately it leads one to a moral madness or insanity (v. 19).
- II. CHRIST BRINGS THE TRUE KNOWLEDGE AND UNDERSTANDING IN A HOLY LIFE (vv. 20-21).
 - A. Truth apart from Christ means little. "As the truth is in Jesus."
 - B. Christ makes the transformation from the old life of sin to the new life "created in righteousness and true holiness."
 1. Put off the "old man" of sinful affections (v. 22).
 2. Made possible by the renewing power of the Holy Spirit in the intellect, affections, and will (v. 23).
 3. New man renovated and transformed within and without (v. 24).

III. OUR LIVES THEN FIND TRUE UNDERSTANDING AND PURPOSE IN A LIFE OF HOLINESS.

—CLAUDE E. PITTENGER

IV. WALKING IN THE PERFECT LOVE OF HOLINESS

SCRIPTURE: Ephesians 4:25—5:2

KEY VERSE: 5:2—"Walk in love . . ."

INTRODUCTION: The fourth walk of Paul concerns our affections and motives in our relationship to others. In speaking of "perfect love" we refer to that which Paul spoke of in Rom. 5:5. Walking in the perfect love of holiness:

- I. WILL CAUSE ONE TO BE HONEST WITH HIMSELF AND OTHERS (v. 25).
- II. WILL DELIVER ONE FROM CARNAL AND SINFUL ANGER (v. 26).
- III. WILL PROMPT ONE TO BE MOTIVATED IN DOING GOOD TO OTHERS (v. 28).
- IV. WILL GIVE US WHOLESOME SPEECH (v. 29).
- V. WILL ENABLE US TO WALK IN THE CHECKS AND DIRECTIONS OF THE HOLY SPIRIT (v. 30).
- VI. DELIVERS FROM BITTER AND RESENTFUL ATTITUDES TOWARD OTHERS AND ENABLES ONE TO FORGIVE (vv. 31-32).

—CLAUDE E. PITTENGER

V. WALKING IN THE LIGHT OF HOLINESS

SCRIPTURE: Ephesians 5:3-14

KEY VERSE: 5:8—"Walk as children of light."

INTRODUCTION: Walking in the light of holiness means that we shall turn from the darkness of this world, from the "unfruitful works of darkness."

- I. GOD'S ATTITUDE TOWARD SIN (5:6).
 - A. There is a false conception of God's attitude toward sin. "Let no man deceive you with vain words."
 - B. There is a standard of righteousness and things to be condemned (vv. 7, 3-5).
 - C. God's judgment is upon disobedience and sin (vv. 5-6).
- II. SEPARATION FROM THE WORLD OF UNFRUITFUL WORKS OF DARKNESS IMPERATIVE (vv. 7-8).
 - A. A holy life bears the fruit of: (1) goodness, (2) righteousness, (3) truth (v. 9).
 - B. Works of darkness are unfruitful ("no fruit unto holiness").
 - C. Standard of God's work demands a separation (v. 11; II Cor. 6:14).
- III. PERSONAL RESPONSIBILITY TO ALL CHRISTIANS (v. 14).

"Awake, thou that sleepest . . ."

 - A. New light demands that we discard unfruitful works of darkness.
 - B. We must be awake if we are to receive more light.

—CLAUDE E. PITTENGER

VI. WALKING THE CONSISTENT LIFE OF HOLINESS

SCRIPTURE: Ephesians 5:15-33; 6

KEY VERSE: 5:15—"Walk circumspectly."

INTRODUCTION: The world may not read the Bible but they read the lives of God's people. We are living epistles, "known and read of all men" (II Cor. 3:2-3).

- I. WE ARE TO WALK CONSISTENTLY IN THE WILL OF GOD (v. 17).
 - A. Choosing God's will is wise (5:15-17).
 - B. The will of God is for us to be filled with the Holy Spirit (v. 18; I Thess. 4:3).
 - C. Walk by continued devotion to spiritual things (vv. 19-21).
- II. WE ARE TO WALK CONSISTENTLY IN OUR DOMESTIC LIFE (5:22-6:3).
 - A. Wife is enabled to serve her part (v. 21-24).
 - B. Husband portrays love for home (vv. 25-33; 6:4).
 - C. Children show due respect and obedience (6:1-2).
- III. WE ARE TO WALK CONSISTENTLY IN OUR RELATIONSHIP AT WORK (6:5-9).
- IV. WALKING CONSISTENTLY IS MADE POSSIBLE THROUGH THE STRENGTH OF THE LORD (6:10).
 - A. By putting "on the whole armour of God" (vv. 11-13).
 - B. Every piece of armor is necessary (6:14-18).

—CLAUDE E. PITTENGER

SPECIAL

THE UPLIFTED CHRIST

SCRIPTURE: John 12:23-36

TEXT: *And I, if I be lifted up from the earth, will draw all men unto me.* (v. 32).

INTRODUCTION:

In Christ redemption is complete; without Him redemption is impossible. Through Him we become sons of God; apart from Him we remain aliens and strangers. Through Him we have eternal life; without Him we shall forever die. The world must see this eternal Son of God uplifted and exalted!

- I. CHRIST WAS UPLIFTED ON CALVARY'S CROSS TO PURCHASE REDEMPTION.
- II. CHRIST MUST BE UPLIFTED IN CONDUCTIVE CONVERSATION TO PROPAGATE RIGHTEOUSNESS.
- III. CHRIST MUST BE UPLIFTED IN CHRISTIAN CONDUCT TO PROVE THE REALITY OF HIS RELIGION.

—DOYLE C. SMITH, Pastor
Asheville, North Carolina

BULLETIN OF GOD'S EASTER PROGRAM

SCRIPTURE: Isa. 25:1-9; Eph. 3:6-16

INTRODUCTION:

- A. God is out to tell us we are created for a higher destiny than of earth. Only immortality speaks the greatness of our existence.
 - B. God was prophesying through Isaiah this Easter program of His plan for "our higher immortal destiny."
 - C. What does it mean?
 1. Satan and evil men had all but convinced people that "the dead can die forever."
 2. God was preparing His program to preserve mankind for a "higher immortal destiny for which he was created" (see Isa. 25:5-8).
 - I. BRANCH (CHRIST) BROUGHT LOW (v. 5).
 - A. "Bruise his heel" (Gen. 3:15).
 - B. "Became obedient" even to death on the cross (Phil. 2:8).
 - II. DESTROY COVERING (v. 7).
 - A. Spoke from cloud (Ps. 99:7).
 - B. "Woman, believe me, the hour cometh . . . when . . ." (John 4:21-24).
 - III. DESTROY THE VEIL (v. 7).
 - A. The veil remains but was done away in Christ.
 - B. "The veil of the temple was rent in twain from the top to the bottom" (Matt. 27:51).
 - IV. "HE WILL SWALLOW UP DEATH IN VICTORY" (v. 8).
 - A. "Destroy this temple, and in three days I will . . ." (John 2:19).
 - B. "I have power to lay it down, and I have power . . ." (John 10:17-18).
 - C. "O death, where is thy sting? . . ." (I Cor. 15:55-57).
 - V. "WIPE AWAY TEARS FROM OFF ALL FACES" (v. 8).
 - A. "And in him shall the Gentiles trust" (Matt. 12:17).
 - B. "And God shall wipe away all tears . . ." (Rev. 21:4).
 - VI. "WIPE AWAY REBUKE" (v. 8).
 - A. "That we may have boldness in the day of judgment . . ." (I John 4:17).
 - B. "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).
 - C. "Cursed is the ground for your sake" (Gen. 3:17).
 - D. "I go to prepare a place for you" (John 14:2).
 - E. "Husbands, love your wives, even as Christ loved the church, and gave himself for it . . ." (Eph. 5:25, 27).
- CONCLUSION: While Satan and evil men had all but convinced humanity that "the dead could die forever," God not only presented His bulletin of His Easter program but gave Christ, His Son, to bring it about.

—A. G. JOHNSON, Pastor
Batesville, Arkansas

JESUS IN THE MIDST

TEXT: John 19:17-18

INTRODUCTION:

- A. God has come down to men.
- B. God longs to be with men.
- C. Jesus in the midst—this is our theme.
- I. JESUS IN THE MIDST OF SINNERS (John 19:18)
 - A. This was deliberately done.
 - B. Jesus was in the midst of sin.
 - C. This was the place of the Lord's choice.
- II. JESUS IN THE MIDST OF HOPELESSNESS (Luke 24:15)
 - A. These two are symbols of hopelessness.
 - B. The world has a great army of people who have lost hope.
 - C. Jesus drew near and went with them.
- III. JESUS IN THE MIDST OF FEAR (Luke 24:36)
 - A. Fear is the symbol of beaten men.
 - B. Fear is the second greatest force in the world.
 - C. Then Jesus stood in the midst.
- IV. JESUS IN THE MIDST OF ALL THE REDEEMED (Rev. 7:17)
 - A. Jesus in the midst of the throne. He who was in the midst of sinners on the cross is now seen in the midst of the throne on high.

*The head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.*

*The highest place that heaven affords
Is His by sovereign right,
The King of Kings, the Lord of Lords,
And heaven's eternal Light.*

- B. Jesus in the midst of the heart. When Jesus is crowned, life sings with melody.
- C. Jesus in the midst of the redeemed. And the last teardrop will be dried.

CONCLUSION: What is your need? Jesus in your life can meet that need.

G. H. BOFFEY,
Kent, England

Speech

"I weigh my words before I speak," said one fellow. To which his companion replied tartly, "Well, no one could accuse you of giving short weight!"

—Builders

BOOK BRIEFS

Book Club Selection for April

THIS IS THE WILL OF GOD

By John H. J. Barker (Epworth, \$1.50)

Your Book Man is happy to introduce to you this month a book on doctrine. We have had several recently on the practical aspects of the pulpit ministry. This is a good serious study of the doctrine of holiness, and it is written by a Britisher, which helps bring to us a different outlook from what the normal American writer would give it.

The author states this to be a "Study in the Doctrine of Entire Sanctification as a Definite Experience." The reader will be conscious of the truthfulness of the purpose at two specific points. This is a "study." It is not a casual restatement of the arguments heard and reheard and which have worn wide channels in our minds. This study, without ignoring the traditional aspects, penetrates deeper and cuts finer lines than found in many modern books on holiness. In typical British thoroughness Barker opens with a chapter on "The Holiness of God." This is the one adequate beginning for every careful study of holiness.

Then, working up from a sound foundation, the writer describes holiness as a definite experience, and also clearly and searchingly points the way into the blessing. Many have pointed fingers at our modern "hurry-up" methods of urging seekers into the blessing; if that criticism is well founded, it will do any preacher good to follow the unhurried, six-step ascent to Canaan as outlined by Barker.

You may react somewhat at the statement on page 81 suggesting that entire sanctification at rare times has been synchronous with conversion. He merely follows John Wesley at this point. We would argue with the author a bit were he present.

An excellent addition to our good holiness books.

DEAD OR ALIVE

By Herbert Lindemann (Concordia, \$1.50)

The title might not suggest it, but this is a series of Lenten sermons. Before you will have read it through, one thing will stand out in your thinking, and that is: These sermons were not hastily thrown together on Saturday afternoon. They are extremely interesting, full of current interest and flavor, and, above all, they are very carefully developed and written.

The references to baptism, regeneration, etc., must be screened out as we read, but having done this, there is still fine, interesting material; and as we approach the Easter season this book can be enjoyed by all who read it.

SIMPLE TALKS ON THE TABERNACLE

By D. H. Dolman (Zondervan, \$3.00)

Very helpful studies of the Tabernacle, replete with many appealing illustrations. Warm with an evangelistic fervor, not always found in Biblical research. Will not be found to be doctrinally loyal to holiness interpretations, yet it is evangelical and not strongly Calvinistic.

One of the better books on Tabernacle studies.

THE GREAT INVITATION

By Emil Brunner (Westminster, \$3.00)

This is a translation from the German. These sermons by the famous German scholar are splendid specimens of quality sermonizing. They are not Calvinistic, nor are they soundly conservative. They are a type of their own. There are twenty-two sermons, all of which will give you mental and spiritual exercise.

GENES, GENESIS, AND EVOLUTION

By John W. Klotz (Concordia, \$5.00)

This is a careful, documented study of evolution and the Genesis account. It is an objective discussion, but shows that the Bible is still worthy of our total dependence.

Of distinct value for library use where high school youth need reference help in counteracting evolution teaching in the schoolroom. Pastors could well make it available in such cases as a real favor to embattled students.

THESE ALSO SUFFER

By William Goulooze (Baker, \$1.75)

Ten stories of people who have triumphed in tragic circumstances by the grace of God. The kind of book you will find helpful to give or loan to those afflicted with incurable diseases, or crippled or handicapped and thus discouraged. This will be medicine, a shaft of sunshine in the darkness, a soothing voice to challenge. This will be an antidote to the current prattle that all sickness is sin, and only the hale and healthy are thus saintly.

THE RISE OF THE CULTS

By Walter R. Martin (Zondervan, \$2.00)

It seems that the need for fresh books on the various cults is always with us. The author has not given us an extensive study of the various cults but has in the compass of one book given a very safe and brief treatment of Jehovah's Witnesses, Theosophy, Mormonism, Christian Science, Unity, Father Divine. A brief historical background is given, and then in each case it is pointed out wherein the teachings of the cult deviate from evangelical orthodoxy. It is not a rabid, emotional book, but well documented, objective, and fairly evangelical.

SOUND THE TRUMPET

By David Laurie (Zondervan, \$1.75)

This book is the series of lectures on evangelism, given at the Bob Jones University, for 1955. They are solidly evangelistic. One could hardly say that they are brilliant, but they do have many fresh insights and contain some very good illustrations. With reference to the work of the Holy Spirit, we wish they could have been more specific and clear, but there are no places where one could take strong objection. A few references to eternal security bob up in the book, but on the whole it is a book of solid worth.

THE SATISFACTION OF CHRIST

By Arthur W. Pink (Zondervan, \$3.95)

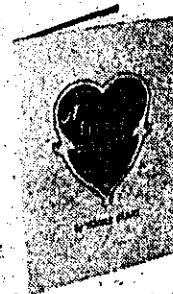
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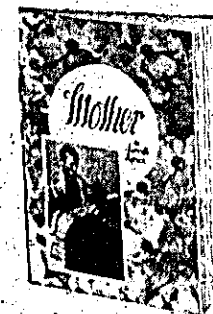
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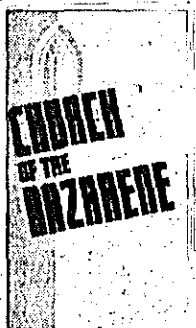
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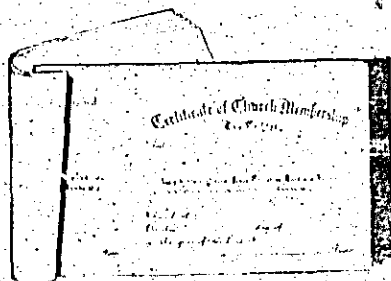
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