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GUEST EDITORIAL

Divided Interest*

By Paul W. Thomas

SOMEWHERE along the way, something should be said about a temptation which frequently comes as an angel of light, but when yielded to, seriously weakens the work of God. This is the temptation to divide our interests. Most of us have only about so much time and strength. And it is possible to spread ourselves so widely that the covering gets fairly thin in places. Then, too, there is the question of where, under God, our responsibility lies.

The temptation of scattered interests besets every worth-while person. Some good preachers seem particularly vulnerable. To be sure, we can become too narrow and restricted in our outlook and sympathies. The Lord would have all such to be "enlarged" (II Cor. 6:13). But enlargement of soul is one thing; the unscriptural and illogical dividing of our interests is something else.

There are many interests that bid for the attention and support of the enterprising. Divers movements, associations for this and that, various institutions, radio ministries, campaigns and drives, all offering important and essential ministries (some quite willing to declare their particular service a "must"), seek for interest and support.

The attention some of these appeal-

ing things can give the potential supporter is downright flattering! With others there is a mild form of blackmail; we are given to understand that if we don't pitch in and help, we are "sectarian," perhaps "bigoted." A few of us have been so afraid of being classed as sectarian that we have become famous for supporting all manner of outside interests while giving only token support to our own.

Certainly God wants us to be good neighbors, but after all, the neighbors ought not expect us to do their farming when we have land of our own that must be tilled. The Lord has a strong word for those who neglect to provide for their own (I Tim. 5:8).

When we solemnly and in the fear of God enter into a covenant with other Christians to form a church, certain responsibilities rest upon us, such as the care of that church and the meeting of its commitments. And the results of faithful, united effort for Jesus Christ and the church have made possible wonderful achievements in evangelism, missions, church extension, Bible colleges, Sunday-school work, and other varied interests of the church.

In this matter of divided or scattered interests, some who testify to a call from God to preach the gospel will do well to heed to their ways. There are not only outside civic and religious causes that may tempt the

*Editorial "Pilgrim Holiness Advocate" (made available through Evangelical Press Service).

preacher to an unwise division of interests, but there are tempting business opportunities that beckon.

The work of God is languishing in

too many instances today because of scattered interests. Some of us do well to pray with the Psalmist, "Unite my heart" (Ps. 86:11).

FROM THE EDITOR

Unthankful Thanksgiving

It is scramble time! Time to try to whip together the annual Thanksgiving message! Perhaps it is for the Union Thanksgiving service in the community; perhaps it is for the local congregation. But November is the time (early October for Canadians), and it is such a well-established holiday that the preacher can hardly ignore it, even though he would like to. There is the escape of preaching on missions and the Thanksgiving Offering that Sunday, or there is the strategy of trying to completely spiritualize the concept, so as to avoid the deadening implications of preaching about Thanksgiving as such.

Let's face it. Or rather, let's confess it. Thanksgiving sermons are a dime a dozen but Thanksgiving messages are priceless. They are about as difficult as any special day message to find and harder than any to preach. Give me Christmas or Easter or Mother's Day or Labor Day or Straw Hat Day any year and I'll let you have Thanksgiving. Perhaps this is a phobia of mine which I should not press upon my readers. Maybe I've just missed it. Maybe you like to preach at Thanksgiving time. If so forgive me and turn to the sermon outline section and pass this up.

But for those who feel somewhat as I do, here's the plight I'm in. I need some help in getting my Thanksgiving message this year.

It really began to crystallize a year ago. I was asked to speak at Thanksgiving services in a high school and in a union church service. I began to list the things for which I was thankful, so I could tell the folks about it. I listed a free nation, absence of a hot war, the largest national income in history, a measure of personal health, a fair job, a wonderful family, etc., etc., etc. But the list went dead on me, for my mind would not concentrate on the beautiful gadgets and gimmicks which surrounded me. All it would do was remind me of those who *did not have* the personal blessings I was listing and who were not sharing in the national bounties about which I was boasting.

My problem is this. If I say I can thank God for enough money for my needs, I imply that the person who does not have enough money for food for his family has a perfect right to curse God. If it is proper for us to thank God profusely for the bountiful harvest and overflowing grain bins, then it is right and proper for the

two-thirds of the earth's population who go to bed hungry every night to blame God for their plight. If I can get blessed thanking God for my two hands, then it is proper for the lad who has no hands to despair that God has forsaken him. If I say that God has given me health this year, then what can the crippled man dragging himself along the street on his crutches say? Actually, the wrong fellow in a Thanksgiving service can ruin the service and choke the preacher nearly to death! We saw it during the war. Thanksgiving services were poor affairs then, for we were stripped of the pleasant circumstances around which we so habitually build these festive services.

Don't misunderstand me. I'm really not a pessimist—I think. But it seems to me, if we grasp the real significance of Thanksgiving we are going to dig a lot deeper than we have in the past. It's like the little motto which struck me so forcibly years ago and which has pestered me ever since: "I cried because I had no shoes, and then I met a man who had no feet." Or put it this way: "I cried because I did not have a simple 'necessity' of life and would have blamed God if I could have done so and not been seen by my neighbors. And then I saw a man who had so much less than I and he seemed to have a smile on his face."

A year ago I visited a man in the hospital. He had been on his bed for thirty-one years. At that he was comparatively young. As he visited with us he gasped for breath between every few words. Across his chest lay a

copy of the *Herald of Holiness*; at his bedside was his Bible. He wheezed out his love for God for His blessings upon him. When leaving, the pastor asked him, "What can we get you? Do you need anything?" His reply staggered me back on my heels. "No, I need nothing, nothing at all!"

Should we, then, throw out our Thanksgiving observance? No, not at all. In fact, I think we should improve it. Our big problem now is that people are so busy getting primed for a feast of turkey or roast duck that they can't take time once to be genuinely thankful. But could we as preachers help our people see that thankfulness is a testimony, basically not of material but of spiritual bounties. The true root of thankfulness is in God and not in us. The greatest experiences of gratitude have come out of the deepest sorrow and the greatest poverty. Love, loyalty, friendship, opportunity to serve, faith, the presence and comfort of God—these are the basic principles of thanksgiving. And many times these qualities are the most evident in the midst of the greatest physical need. In essence, we must be grateful for God himself and all He is to us. Then there can be thanksgiving everywhere—in want or in plenty—in distress or in blessing. Then a crippled child who was carried by loving parents will not be able to wreck the Thanksgiving service and cause the preacher's pleasant platitudes to stick to the roof of his mouth.

Forgive me for passing on to you my problem. But I could do no other.

MISTAKES

To err is human, but when the eraser wears out before the pencil, you are overdoing it.

The Preaching of Seth C. Rees

By James McGraw*

HALFORD LUCCOCK tells of a theological student who found in the pulpit of the church in which he was to preach a little framed card with the question, "What are you trying to do to these people?" His embarrassment was considerable as he ran over in his mind the various parts of his sermon and realized that he was not doing anything specific—he was just preaching.

Such was not the case in the preaching of Seth Cook Rees, for if anything at all can be said of his pulpit ministry, it can be accurately and definitely said that he preached for the salvation of souls.

The first child of his mother, Luzena, and the tenth child of his father, Zechariah Rees, Seth Rees was born August 6, 1854, in Westfield, Indiana, where his father and other members of his Quaker family had pioneered in building the first roads and helping to establish the town.

Rees told of his conversion, which came when he was a boy of nineteen and Rev. Calvin W. Prichard was conducting a revival in Westfield. He said: "As I entered the meeting house yard a neighbor said, 'Will thee come and sit with me?' and without waiting for an answer he led the way to a seat much farther forward than I had been accustomed to occupy since I was a boy. I had not long been seated when the Spirit fell on the congregation, and the meeting proved to be one of testimony and confession.

When the meeting was well under way, a strange power came over me and I arose and confessed that I was an awful sinner. I was not on my feet thirty seconds, but I sat down a saint!"

The vivid powers of description which Seth Rees knew how to employ in his preaching are seen in the words he used in explaining his newfound joy in the Lord. "Up to that time I had not attempted to pray," he said, "and I had not shed a tear. Now my eyes were fountains; I wept like rain. The complexion of everything changed. Every blade of grass, every drop of water and every bird of forest and field seemed to dance with delight."

Seth C. Rees's life followed the pattern of that simple yet powerful experience of conversion. His education, his call to the ministry, his first sermon, and his entire preaching career were unusual in their uniqueness, yet plain and powerful in their impact.

In 1873, just six months after he was converted, this zealous young disciple felt led of the Spirit to climb upon a pile of dirt down by the pump which supplied water for the quarterly meeting, and preach to those who were gathered there. It was from the time of this meeting that Rees was "recorded" a minister of the gospel.

His education was limited but adequate. In the academy maintained by the Society of Friends in Westfield he received practically all his learning, and it taught him the value of

preparing his mind as well as his soul for the task of preaching. He read widely, although not so intensively as many other preachers; but he knew how to glean the choicest and best kernels of grain from the pages as he passed quickly by the unnecessary or less important "chaff" which he felt he did not need.

Seth C. Rees was an evangelistic preacher. Even in the early part of his ministry—he preached ten years before he was sanctified in 1883—he saw many souls saved in his meetings. One of his converts in those early days of preaching was a young lady named Hulda Johnson, who became his bride in 1876 and labored with her husband until her death in 1898.

After the death of his first wife, Rees devoted his full time to evangelism; and after he married Frida Marie Stromberg he continued his evangelistic ministry. On their honeymoon they held a camp meeting at Laurens, South Carolina, and a thousand souls sought pardon or purity in that meeting.

Rees was a courageous preacher. He earned the reputation, in those early days of his ministry, of "hewing to the line." A Quaker brother greeted him once with the words, "Art thou he that troubleth Israel?" If he believed he was right, his attitude seemed to be that Israel needed to be troubled, as for example his baptism with water in 1886 in fearless opposition to the belief of many in his church that such a rite was unscriptural. He was not allowed to preach in several sections of his church after his baptism, and this was doubtless one of the factors which led him from the Friends church. When the Pilgrim Holiness church was formed, he was elected to the general superintendency and continued in that position until ill health forced his retirement in 1933.

Seth C. Rees was a Bible preacher, although he would probably not be classified as an expositor. Many of his sermons were textual, and his outlines were topically treated. He often took a single verse as a text, and divided it into its logical parts as divisions in his sermon outline. Many of his sermons contained three points in the outlines, but some as many as six divisions.

It is to his credit as a homiletical preacher that he preached his texts in their contexts. There are very few examples of Seth Rees "accommodating" a text, or intentionally adapting its meaning to suit his subject. He loved the Word, and he loved to preach it. He was true to its meanings and clear in its exposition.

Someone has told of a printer who in setting up the type for the church page of a certain newspaper made one of the most "fortunate" mistakes that has been made in the history of preaching. This typesetter, in printing the text of a certain sermon, had it read, "Though I speak with the tongues of men and of angels, and have not clarity, I am become as sounding brass, or a tinkling symbol." Seth Cook Rees's sermons had that keen, clear, definite characteristic that so many sermons lack. He was a clear, pertinent, purposeful, moving preacher of the gospel.

Rees's introductions were brief and to the point. Many of his sermons have such little time devoted to the introduction that they seem to have none at all, for he was usually very quick to "get down to the point" and into his message. His conclusions also were very brief, usually consisting of a recapitulation type summary of the main ideas of his message and a strong appeal to action.

In analyzing Seth C. Rees's homiletical style, one is reminded of the words of St. Augustine: "Make the

*Professor, Nazarene Theological Seminary.

truth plain! Make the truth pleasing! Make the truth moving!" Rees's preaching did just that. He preached with such great feeling that it was impossible for people to hear him without being moved and stirred to action.

They were "jarred" many times by his forthright way of presenting the truth, but they responded to his spirit and accepted his reproof. He would say, "You must evangelize or fossilize!" He would declare: "Some of you who used to run up and down the aisle here are looking about two-thirds sick. God is not dead! The springs are not dried up! The river has not gone dry!"

Often advertised as the "earth-Quaker," Seth Rees was no quiet, lukewarm, halfhearted preacher. He walked about the platform and used vigorous gestures, and his voice carried well to the large audiences in tents, tabernacles, and open-air meetings in those days when public-address systems were not as common as they are today.

There was no doubt as to his theological position when he would de-

clare: "Holiness is the greatest thing in the world. It is indestructible. You cannot burn it, drown it, or down it. Persecution does it no damage and difficulties greatly aid it!"

He would never be accused of giving what his distinguished son, Dr. Paul S. Rees, once said in describing what some modern-day preaching is like—"the quiet talk of a tepid titmouse!" The "earth-Quaker" preached what he believed and he preached what he felt, and his ministry had a tremendous impact upon those who heard him.

Dr. H. Orton Wiley, after Seth Rees passed to his reward in 1933, had this to say in tribute: "Rev. Seth C. Rees was one of the outstanding evangelists of the holiness movement . . . A rugged warrior, an anointed minister, a fiery evangelist, a successful soul winner, a gifted man of God, an earnest Christian, he has finished the course of his life here . . ."

His last words were, "I'm almost home." His name deserves a place among those we proudly honor in the "Holiness Hall of Fame."

REACHING THE UNCHURCHED

A pioneer woman who had lived in a sod house after moving to Dakota was asked later, "What did you do for a Sunday school?"

She said, "We had one as soon as we got the sod house."

"Where did you get the children?"

"Get them? We went out after them. As soon as we got a wagon full of children we bumped it down into the sod house and started a Sunday school."*

As in those days, there are still unchurched children and their families to go out after in every community. They are still the responsibility of concerned Christians. There has been no amendment of the divine command to "make disciples of all." And now every church has better facilities for doing this than a sod house and a wagon.

—by ALICE L. GODDARD
Director of Children's Work
National Council of Churches

*From a report given to the World's Sunday-School Convention in 1889.

SERMON OF THE MONTH

On Being Filled with the Spirit

By Roy W. Hoover*

SCRIPTURE: Ephesians 5:15-20

TEXT: *And be not drunk with wine . . . but be filled with the Spirit* (Eph. 5:18).

INTRODUCTION

Why do men drink? Probably not for the taste thrill or for the joy of spending their money. Many an alcoholic detests the taste of the beverage he craves. Men drink generally for sociability and for the sense of stimulation which bottled spirits seem to provide.

In some sense the fellowship of the inebriated becomes a stand-in for the fellowship of the redeemed. The tavern may become a secular substitute for the church. The bar replaces the altar; the cocktail, the cross. A boisterous "For he's a jolly good fellow" makes it seem unnecessary to "hail the power of Jesus' name."

The unobserving eye sees similarity in the two experiences mentioned in our text. On the Day of Pentecost the 120 were filled with the Spirit, but the crowd thought it was a brawl. Those believers were intoxicated with the presence of the Divine; but the onlookers said, "These men are full of new wine."

But the similarities are only superficial. The differences are deep. There is intensity of feeling in both cases. But one is merely the stimulation of the senses; the other is the elevation

of the soul: One leads to debauchery; the other to devotion. One is riotous fever; the other is redeeming fire. One is wretched ruin; the other is reveling in righteousness. Both are the products of a type of intoxication, but both do not result in inebriation.

One of the attempts to curb this country's bottle habit took the form of prohibition. But prohibition failed in this country simply because it is not enough to be sober. Wine is not the big problem. The root of the trouble is the empty soul. We have attempted to solve alcoholism the way Joshua solved Jericho. We had implicit faith in the strategy that if we would march around the outside of the subject seven times, making a loud noise, the problem would collapse. But it did not work. It was not enough to teach the "Thou shalt not's." Drink is only a symptom of a deeper drunkenness. Our country is also drunk with divorce. We are drunk with delinquency. Fear of communism has us in a drunken stupor. We are intoxicated with prosperity. *But the problem is not lack of orthodoxy. It is emptiness.* And this is where the problem comes home to the church. Every Christian takes his stand with the apostle: "Be not drunk with wine." But what about the rest of Paul's sentence? What about "Be filled with the Spirit"? Drunkenness has brought great ruin. But what

*Pastor, Los Angeles, California.

price has been paid for our failure to be filled with the Spirit? It is possible for us to become drunk with something other than wine. It is not enough to avoid wine. We must avoid all intoxicants which prevent us from being filled with the Spirit.

I. DRUNK ON COMPASSIONLESS PURITY

First, we are in danger of becoming drunk on compassionless purity. It may well be questioned whether we have a right to condemn the man who is full of wine unless we are filled with the Spirit ourselves. The drunkard is all too noisy and embarrassing a testimony to the fact that man does not live by bread alone. Jesus was more severe with the orthodox but empty Pharisees than He was with the misdirected publicans and sinners. They were filled to excess, it is true. But at least they displayed an appetite for something beyond themselves. The curse of the neurotically clean is that they are too easily content with their false cleanliness. They are apt to waste their energy on washings. They tend to lack compassion. They are "pure" and they know it. They have little sense of inadequacy because they are so thankful they are not as other men are. They recognize no sin in themselves but it is all they can see in others. They are not penitent because they said, "I'm sorry," once long ago and have never forgotten it.

When purity becomes an obsession—when it becomes a passion divorced from its purpose—it ceases to be a virtue and becomes a curse. Jesus did not condemn the Pharisees because they were scrupulous in their washings. He rebuked them because they were consumed with outer cleansings. They were satisfied with scourings. They had moved religion from the sanctuary to the kitchen. The great exhortation, "Worship the Lord in the

beauty of holiness," had degenerated to the empty command, "Be sure to wash the dishes." A passion for purity must be accompanied by a compassionate heart. Proud purity is false purity. The pure in heart are also the melted in heart.

The priest and the Levite were cleaner than the Samaritan when they arrived in Jericho, having bypassed the man who had been beaten by robbers, but Jesus said they were not so good as he. If our passion for personal purity prevents compassion for the impure, then any purity we may possess is false purity and we need to be filled with the Spirit.

II. DRUNK ON THE PETTY

It is pathetically possible for us to become drunk on the petty. If we are filled with the Spirit, we will be dedicated to large truths. Halford E. Luccock has said that he has heard some sermons which may be best described as carved cherry pits. They reflected intense effort upon miniature themes. The man who preaches such sermons may be pictured as a hippopotamus chasing a pea. And the tragedy of it is that such men are apparently blind to their folly. They believe their work is monumental. They think they are chasing something big. They seem to be unaware of the fact that their theme is small.

Cherry-pit sermons are pathetic enough but cherry-pit lives are tragic. Some Christian people who profess to be filled with the Spirit give clear evidence of their lack of the Spirit by dedicating their whole lives to chasing religious peas—items so small that they scarcely demand the Spirit-filled Christian's attention.

A passion for the petty is clear evidence of a lack of the Spirit. It is by definition the mark of a fanatic: "One who has redoubled his effort after losing his aim." Spirit-filled men are

often mistakenly called fanatics, but no man is ever led into fanaticism by the Spirit. The fanatic thinks he is a giant-killer, but in reality he is a peapicker. He thinks his intellectual kitchen is cooking up beef stew. But his servings have the color, the flavor, and the odor of pea porridge.

Pea porridge hot!

Pea porridge cold!

Pea porridge in the pot—

It's getting rather old!

If we are filled with the Spirit we will not have time to pick religious peas. We will leave the stew and the porridge in the pot where they belong. We have a higher calling. We have a larger task. We are to be filled with the Spirit.

III. WE RUN THE RISK OF BECOMING DRUNK ON PROGRAM

It is said that Greek drama, German music, and Italian painting each started with a strong religious impulse. They gradually acquired a technique adequate to express it. Then the technique became an end in itself, the religious impulse was lost, and art declined into triviality. The Christian Church has too often participated in this four-act tragedy: Act I, "The Deep Religious Impulse"; Act II, "The Acquired Technique"; Act III, "The Means Becoming the End"; Act IV, "Triviality."

Our own church will have to face this format. We are here because of a deep spiritual impulse. We have been working diligently to acquire a technique in order to express that impulse. And now we are beginning the biggest battle of our short history. Now we must make certain that technique and spiritual impulse are happily married. We must see to it that technique clings to the spiritual impulse as long as they both shall live. If technique becomes the master of

the house, triviality is inevitable. It is not enough to show the little people in the little churches (who comprise over half of our number) the blueprints for progress. They must see the heart of the draftsman. If the spiritual impulse is not kept out where it can be seen, then our members will see percentages rather than people, certificates instead of souls. Act III will be under way whether we want it or not. Act IV will be sure to follow. The fire in our camp will dim and vanish. Another group will be born from above and God will start all over again.

India's Prime Minister Nehru commented on the problems of governing a people who had been granted their political freedom. He said that he discovered that, if a democratic government is to work, its people must have either conscience or coercion. And these are the alternatives for all free men. We will either pay the price for a Spirit-filled heart and a Spirit-directed conscience, or we will go through the mockery of ecclesiastical coercion. "Where the Spirit of the Lord is, there is liberty" (II Cor. 3:17). Where there is not liberty, there is not the Spirit of the Lord.

IV. DRUNK ON PART-TIME DEVOTION

Fourthly, and most importantly, we are liable to become drunk on part-time devotion. There are some folk who live by the Bible, but with certain precautions. They have religion, but with reservations. They have said, "Yes," to God, but there are strings attached. The honest testimony of their hearts runs like this:

I'll go where You want me to go, dear Lord;

I'll say what You want me to say. But I'm busy just now with myself, dear Lord;

I'll help You on some other day!

Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). The man who is only partially devoted is inclined to be filled with the spirit of the age instead of the Spirit of the Ages. He is apt to note the tempo of the times rather than the tympani of the eternal. He is more likely to be drunk with the wine of prosperity than consumed with compassion.

In the college I attended you could pretty well judge the progress of a love affair by the flowers the girl wore at the banquet. If they were gardenias, you knew the fellow was keeping his pocketbook uppermost in his mind. If they were roses, you knew he was weakening. His lady had made definite progress. But if she wore an orchid, it was good-by bachelorhood, hello heaven. The gardenia was social obligation; the rose was a flutter of affection, but the orchid—well, that was the mark of a fanatic. That was taking the last turn in the path. From there on in, the road led straight to the altar.

Some people give God a gardenia. They have no real care for Him. They are just doing what is expected from courteous people. In order to properly escort a young lady to a formal banquet it is socially advisable to buy a corsage for her. In order to be thought of as a good, decent person, it is socially advisable to be associated with a church—at least to go through the motions of expressing an interest in religion, but at the same time keeping a healthy reserve. That is giving God a gardenia.

Others give God a rose. They have some of their heart in their religion. They really do care and often try to please Him, but they are not quite sure. Godly living looks good and at-

tracts them, but they do not want to marry it. They want to be free to date other interests also. That is giving God a rose.

But there are some who will dare to give God an orchid. They do not ask how much it costs. They simply want to show what is in their hearts. They have no eye for other suitors; they have given their whole lives to God. They are wholehearted. Theirs is not merely shallow courtesy or the flutter of vacillating affection. Theirs is the love that comes from going off the deep end. They have said a last yes to the will of God and have pledged to live with Him and for Him forever. That is giving God an orchid.

CONCLUSION

Frank C. Rideout said recently, "More tears are shed in our theatres over fancied tragedies than in our churches over real ones." The first tragedy of our time is our failure to be filled with the Spirit. The second is like unto it: that so few tears are shed over our emptiness.

Billy Graham tells the story of John Hyde on his way to a mission station in India. As a result of a telegram saying, "Are you filled with the Spirit?" he got down on his knees in his stateroom and yielded himself completely to the Lord, and claimed by faith the power of the Holy Spirit in his life. As a result he was instrumental in the great revivals in India, Korea, and Manchuria, all because one man was filled with the Spirit.

We want revival in our country. We want revival in our church. The present shortage is not one of power but one of man power. We are short of Spirit-filled men.

"Be not drunk with wine . . . but be filled with the Spirit!"

New Men for a New India

II. The Mar Thoma Christians

By David K. Kline*

EARLY in the nineteenth century the British came to power in India. Through the influence, some say the personal request, of the British resident, Colonel Munro, the Anglican church sent a mission of help to Malabar. It is significant to note that these missionaries, Norton, Bailey, Fenn, and others, the first arriving as early as 1816, belonged to the "Evangelical," Low-Church section of the Church of England. Their attitude to the High Anglican position is well known. These godly men were greatly interested in evangelism, and laid considerable emphasis on scripture teaching. The Bible was translated into the vernacular, Malayalam, for the first time. The study of the Word of God enlightened and quickened the church, and God blessed them with several waves of revival.

Soon a significant number among the Malabar church were pressing for a more far-reaching reform than had taken place when they had revolted from Catholic domination. They decried the standard of life of the laity and clergy, which was often of a low order. Especially did they speak out against the residue of Romish doctrine and practice still to be found in their churches.

A young clergyman, later to be known as Abraham Malpan, the Great Reformer,¹ was among the prominent

men keenly disturbed about the condition of the church. It was not long until he emerged as leader of the reform party. His wisdom, piety, and enthusiasm for reform appealed to the people, and he was invited by the Anglican missionaries to be Syriac professor in their seminary at Kottayam. This enlarged position greatly enhanced his leadership of the reform movement.

Here one is struck, as he is again and again, by the similarity of this reform movement with that of the Lutheran Reformation in Germany,² for the next move of Abraham Malpan was the preparation of a memorial, appended to which was a list of practices which he and his followers held were not in keeping with those of the church of their fathers. This memorial was presented to Colonel Frazer, the new British resident, in 1836, requesting his support in this attempt to cleanse the church of abuses.

The major abuses inveighed against are as follows:

1. Prayers to the saints and for the dead.
2. Saying of Kurbana³ for pecuniary gain and without proper preparation and examination.
3. Baptism without proper instruction and examination.
4. Images in the churches.

*A "Malpan" is a Syriac professor.

*Pastor, Little Rock, Arkansas.

²In fact, the present metropolitan in a recent publication refers to Abraham Malpan as "the Luther of the East."

³Kurbana is the Syrian liturgy for the Lord's Supper.

5. Lack of the reading of scripture and the preaching of the Word in the services.

6. A mediatorial priesthood.

7. Scriptures not being used as the basis for all teachings and doctrines.

This direct challenge could not be overlooked by the ruling bishop, Metropolitan Mar Dionysius, who meted out the same punishment to Abraham Malpan and his followers that Leo X had given to Luther, namely, excommunication.

This was of deep concern to the great reformer, for he attached much importance to episcopal ordination. In order, thus, to secure a duly consecrated bishop with reform tendencies he sent his nephew, Matthew, a young clergyman of proved ability, to seek consecration at the hands of the Jacobite Patriarch at Mardin,⁴ near the Persian Gulf. Deacon Matthew set out for Mesopotamia in 1841 and after a period of about two years was consecrated bishop by the Patriarch Mar Elias. He took the name Matthew Mar Athanasius.

Upon his return to India, Mar Athanasius faced a difficult and delicate situation. He was a legally consecrated bishop, it was true, but of what diocese and of what people? His first task was to secure episcopal authority in his own hands, in spite of the bitter opposition of those opposed to reform. This battle he faced practically alone, for just a short time after his return his revered uncle died, Mar Athanasius had to achieve governmental recognition, for at this time only bishops who were so recognized by the state had the legal authority to govern the church. It took ten years for the government to rule in his favor.

The success of Matthew Mar Atha-

⁴This city was the then headquarters of the Jacobite Patriarch of Antioch, which headquarters are now at Holmes, Syria.

nasius in securing governmental recognition over his opponent, Mar Dionysius, the leader of the orthodox party, aroused a great deal of bitterness. A very complex period of suit and countersuit followed, finally culminating in the famous trial at Alleppy Court, started in 1879. After ten years of litigation the Appeal Court, consisting of three judges, two Hindu and one Christian, handed down their decision. The two Hindus pronounced in favor of the Jacobite incumbent, Mar Dionysius, while the Christian judge gave his opinion in favor of Mar Athanasius.

This historic judgment of 1889 made final the split between the Jacobite and Reformed parties. Mar Dionysius became the local head of the Jacobite church, accepting the headship of the patriarch; while Thomas Mar Athanasius, who had been consecrated by Matthew Mar Athanasius before his death in 1877, relinquishing all church property,⁵ but otherwise ignoring the decision of the court, organized his section of the church on an independent basis. Thus came into being the present-day Mar Thoma Syrian church of Malabar.

In India today, this church faces an opportunity of unparalleled challenge, even in her long and varied history. New India is in the process of making a new body, but down underneath she needs sustaining character. Independence is good, but not enough! Her outer form must rest on an inner substance. The verdict of history is that outer movements fail without an inner character. Thus the greatest need of India, as of all nations, is character.

Travancore, with its long Christian

⁵One hundred seventy-five churches were lost, along with all vestments and other property of great value. Only five churches were allowed the reform party, one of them being the now famous Maramon church, seat of the reformation. Thus the church was faced with the tremendous problem of entirely rebuilding all its institutions, and all but five of its churches.

tradition, is in an enviable position to produce such new men for new India. This district is 32 per cent Christian, 45 per cent literate, and has a school-attending population of 85 per cent of those eligible.⁶

Recently, the Mar Thoma church founded two colleges. One of them, Mar Thoma College, of Tiruvalla, Travancore, is now ending its third year with a staff of 24 well-trained lecturers and a student body of over 550. The registrar has already announced applications of approximately 800 students for next year. The year following, which will be the first year for the granting of the B.A. degree, 1,000 students are confidently expected. The other institution, St. Thomas College, is completing its second year with a registration of approximately 300. In addition there are the Mar Thoma Seminary in Kottayam, 200 primary and secondary schools strategically located in Travancore-Cochin State, and a well-organized Sunday-School Association with about 50,000 pupils. Think of the impact of these trained lives upon new India!

The unique position of this church for the evangelizing of her country is further appreciated when one real-

⁶The percentage of Christians in all India is only 2 per cent, literacy 11 per cent, with a school-attending population of less than 40 per cent of those eligible. The above figures are taken from the last census. "Time Magazine," February 22, 1954, gives the following statistics for Travancore-Cochin States: 54 per cent literacy, 98.8 per cent of children in school, 32 per cent Christian.

⁷In Travancore the academic year begins in July and continues until the last of March.

izes that practically wherever you go in India you find a small group of Mar Thoma Christians. The late metropolitan,⁸ Abraham Mar Thoma, had the great vision that the church must be a missionary body, and accordingly founded a "Voluntary Evangelistic Association" to emphasize that every member of the church must be a living witness to the gospel of Christ. Also the church recently appointed a missionary bishop, Matthew Mar Athanasius, to travel outside Travancore, his sole responsibility being the organization and administration of the missionary activity of the church in India. Today the Mar Thoma church has missionaries, or as they call them, evangelists, from Cape Comarin in the south to Nepal in the north. Thus, this church which was founded as a direct result of missionary activity from another country now is beginning to realize more and more its responsibility to send her young men and women as missionaries, not only to foreign lands, but to her own land and to her own people. Noted authorities on India today say this church is the brightest spot on the Christian horizon in southeast Asia. In these days when the ordinary Christian life is of such extraordinary value, let us remember to pray for the ever-expanding witness of the Mar Thoma Syrian church of Malabar, India.

⁸The senior bishop is called the metropolitan and is the head of the church.

The Power of Prayer

By J. Melton Thomas*

THE NECESSITY of power if one is to achieve is a fact that hardly needs proof. God has promised the earth to the meek for an inheritance; but He has not promised it to the weak. It is the mighty meek, the moving meek who shall inherit; they who humbly, but none the less confidently, take hold of the world to shake it. Their meekness comes from the fact of their humility, their realization that their power is derived, rather than from any sense of inferiority and powerlessness.

Just a casual glance at history will suffice to show the need for and effects of power. Napoleons, Alexanders, Bismarcks, and Hitlers conquered because they had power—diabolical it may be, but power. Edisons, Bells, Fords, and Morses have discovered and applied the power of natural laws. Shakespeares, Miltons, Longfellows, and Bunyans have dipped their pens in inner strength. Wesleys, Moodys, Whitefields, and Bresees have drawn upon sources of great might to move the millions.

Unquestionably the Church needs power. Her great concern should not be about being overstrong, but rather about the source from whence her might and influence come. For just as surely as power is needed, so also the wrong kind of power may be used.

It is possible for the church to fall victim to using the very power of

Satan and the world, as for instance, that church in a large city that recently dismissed Sunday evening services in favor of a Sunday evening club. The folks met for supper first and then separated to various parts of the building to dance, play pool, etc. Our own churches will more likely be tempted to achieve power by using things, legitimate and desirable, as ends when in reality they are only means. We may erect adequate and beautiful buildings, but buildings do not convert men. We may have increase in some quarters because of a larger sampling of persons of means and prestige than formerly; but this can only engender pride. We may influence by means of a social program, but lodges, clubs, and fraternities do that quite well. We may achieve certain gains by the intellectual acumen of our ministry, the smooth organizational activity of our laity; but these will fall far short of the goal.

Understand, none of these things are to be despised. Buildings, artistic and adequate, the church must have; certainly within her ranks some of God's "ups" who were "out" could well be changed by power divine. The social side of people must be taken into consideration and provided for; without hesitation it may be said that a better trained clergy and a more actively organized laity are essential. But, oh, these are not enough! They are not enough simply because they cannot do enough. They may lead sinners right up to the gate, but they

have no key to open the door to God's kingdom of grace.

Hence some other source must be found from whence the Church may derive her power, and that source is the way of the Spirit. The slogan of World War II was, "Victory through air power." Well may the slogan of the Christian Church be, "Victory through prayer power." It is still true that the greatest loads may be lifted when men get on their knees. It is true that we must go to the task; it is equally true that we must begin on our knees. The power source, then, of the spiritual church is the secret place beyond the closet door.

This is true because of the type of job which the Church has to do. That job is to change men. Spiritual birth certificates will be issued, new names written in heaven, hearts and lives made new, Jacobs transformed into Israels if the Church does her task. Individuals will be changed, homes will be changed, communities will be changed if the Church reaches its objectives. The ranks of Satan will be depleted and the number of followers of Christ increased. The program of the Church is to make saints out of sinners! This, however, is a program which only God can carry out. Men may present the gospel story, may use every good means of arresting the attention of the lost, may persuade the sinner that Christ's way is best; but no one is able to break the seal of the soul except the Captain of our salvation.

So then the power that is needed is the power of God, and the only way for men to appropriate God's power is to pray. The kind of activity most needed is prayer activity. The kind of interest needed is prayer interest. The kind of meeting most needed is the prayer meeting. For prayer is the hand that moves the heart of heaven; and when God's heart is moved to ac-

tion, men's hearts are changed by His power.

This belief in prayer as power is more than an idea. For upon the anvil of experience the raw materials of theory have been hammered into the finished product of reality. Men have prayed and by it have achieved! They have thus been able to transcend natural laws. The sun has stood still, seas have been divided and rivers have backed up to make a dry path for the people of God, the heavens have stubbornly refused one drop of moisture for years and then suddenly melted in drenching showers—all because men prayed!

Not only so, but through prayer men have withstood the law of physical decay. Jesus was not the only one who had healing from His ministry. Peter and John saw the lame man leap for joy; in the case of Peter, his very shadow seemed to heal; in at least one instance Paul prayed the dead back to life. Since that day many a humble saint has received his sick back to life again because of prayer.

More important than these, however, is the fact that personal and collective spiritual victories have been and are being wrought through the prayer of dedicated faith. I say dedicated faith, for we are here understanding prayer in its total framework, that of preparing us to do all we can, and then of trusting that which we cannot do into the hands of God. So spiritual victories are won. Devilish passions are tamed, cruel temptations overcome, galling burdens borne, human weakness made strong, as men bow the knee to God.

Let us then seek the solitary place, the place where Jesus is, the prayer closet. Let us go, knowing that the soul will find victory, life's needs be supplied, life's service anointed. Let us go to our tasks—but let us begin on our knees!

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The Controversy About Ferré

By S. S. White*

IN THE TWO previous articles on the controversy between Ferré and Tillich, the chief difference between the theologies of the two men was outlined. We were forced to the conclusion that Ferré holds to classical theism, while Tillich rejects it. According to classical theism, God is personal, the Creator of the world, outside of and above the world, and yet has to do with the world. Along with this, there is also the belief that God is not only separate from man; His creation, now, but will always be separate from man. This latter fact implies that in the world to come man will not lose his personal identity. In general, Ferré calls this classical theistic view supernaturalism, and he champions it, as I have already said. On the other hand, Tillich will have nothing to do with this supernaturalism, or supranaturalism, as he seems to prefer to call it. This contrast may be stated in another way: For Ferré, God is a Person who is both transcendent and immanent, while for Tillich He should not be described by any of these terms except as one talks about God by means of symbols rather than in terms of His actual reality.

Deism emphasizes the transcendence of God to the neglect of His immanence, and pantheism does the opposite. It gives us a wholly immanent God. Classical theism, the view which Ferré defends, makes a place for both the transcendence and the

immanence of God. On the other hand, Tillich would reject the use of both transcendence and immanence as involving terminology which is inadequate for describing God in His ultimate nature. To further elaborate Tillich's position, let me say that he begins with Being Itself. This is followed by separation as creation and separation as estrangement (sin). Then he ends finally in Being Itself, where separation as creation and separation as estrangement cease to exist. Thus the movement is from Being Itself to Being Itself, or, as some would say, from pantheism to pantheism. This resembles Neo-Platonism, which thinks of sin as a falling away from God and salvation as a coming back into God; that is, creation, or individualization, as sin, and the final union of everything with God again as salvation. Ferré leaves no doubt about his opposition to such a view.

After this brief summary of the controversy between Ferré and Tillich, which has to do chiefly with their concept of God, I shall discuss the controversy about Ferré. It has been going on for several years, but did not reach an acute stage until August, 1955. Early in that month, a date for a series of Bible lectures at Lake Junaluska camp, which Ferré had, was canceled. Undoubtedly this was done because there had been some objection to Ferré's theological views. In fact, one letter which is alleged to have had to do with this move, had in it these words: "He

[Ferré] over and over again denies the deity of Jesus. He even suggests the possibility that Jesus was the illegitimate son of Mary and a German soldier, and goes on to tell why there is reason to think so. Again, he writes that Jesus, the Bible, and the church are umbrellas that shut people off from the love of God" (*The Pastor*, September, 1955, p. 19).

On being questioned about these charges, Ferré said that he had mentioned the theory about the German soldier and Mary in one of his books as a possible explanation of the birth of Jesus, but not as a claim which he himself accepted. As to the umbrellas referred to above, Ferré declared that he meant only the false use of Jesus, the Bible, and the Church. In that case, they became umbrellas which would hide God from us. Then he added: "Jesus was a mediator, not the go between, and the way to heaven and to the Father is open now" (*Ibid.*, p. 19). "Ferré's brother, Gustave Ferré, editorial assistant of the Board of Evangelism (Methodist Church), called the letters and pamphlets (which had been circulated) 'a complete misrepresentation of my brother's views. They lift statements and reasoning out of context'" (*Ibid.*, p. 19).

In the October, 1955, issue of the *Pastor*, p. 11, there is an editorial titled "A Sickness in the Church." The writer takes issue with those in his church (Methodist) who canceled the date with Ferré for Lake Junaluska camp. Among other things, he said that Ferré had a right to be heard, whether right or wrong—freedom of thought demanded this. How-

ever, since he does not discuss Ferré's philosophical theology except to say that Ferré does not preach it, I shall spend little time with this article. Still, before leaving it, I should say that the editor in this editorial does highly praise the spirit of Ferré and his message. Here is one illustration of this: "We should place him very high on any list of contemporary evangelists of the Gospel of Jesus Christ. Those who know him are convinced that he is an outstanding Christian in the fullest and best sense of that term" (*The Pastor*, October, 1955, p. 12).

In the December and January numbers of the *Pastor*, there were some discussions of the editorial "A Sickness in the Church," in the section devoted to "Your Right to Say It." However, not one of the brief articles, whether it agreed or disagreed with the editorial, had much to say about Ferré's theology. But in the February issue of the *Pastor* there is a three-page article on "The Theology of Nels Ferré," by William Hordern, professor of philosophy and religion at Swarthmore College, Swarthmore, Pennsylvania, and author of a recent book, *A Layman's Guide to Protestant Theology*. Hordern is not extremely liberal, and at the same time could not be classified as a fundamentalist. He commends Ferré for making Christian love the center of his theology and the chief attribute of God. Also, he is moved by the place which Ferré gives to faith and the Holy Spirit in the Christian life. In this connection Hordern notes that, while Ferré does not blind himself to sin and man's inability to save himself, he emphasizes faith in the power of the Holy Spirit as the way out. Man can be radically changed by the Holy Spirit, and Ferré centers much of his teaching here, since he emphasizes Christian living. But Hordern

Quotations from "The Pastor," September, 1955, are those of J. A. Baldwin, as quoted in the Asheville, North Carolina, "Citizen Times." Used by permission of "The Pastor." Quotations from the October, 1955, issue of "The Pastor" are used by permission.

doesn't stop at this point in his review of Ferré's theology. He also discusses the divinity of Christ and the Incarnation, but his conclusions are not favorable to Ferré, from the standpoint of classical Christianity. He does not hesitate to say that there are features in Ferré's Christology which would give concern to many. Ferré, he says, makes a sharp distinction between Jesus and Christ—even to the extent of attributing weaknesses and sinfulness to Jesus. According to Hordern, this aspect of Ferré's Christology is dangerous and gives us a theophany rather than an incarnation. Besides, he asks, "How can Jesus save us from sin if he was not completely saved from it?" Hordern has a section in his article on Ferré's position as to the Virgin Birth. He says that Ferré is sympathetic toward the fundamentalist's concern for the Virgin Birth. He also asserts that Ferré believes that the idea of the Virgin Birth has symbolic value—signifying that in Jesus we have the work of God, and not of man. Nevertheless, according to Ferré, the evidence for the Virgin Birth is weak. Further, Hordern states that while Ferré doesn't accept the Nazi theory that Jesus was the son of Mary and a German soldier in the Roman army, he affirms that he could still believe in the Incarnation if this theory were proved true. In other words, Ferré does not believe that the doctrine of the Virgin Birth is an important part of Christian theology.

Next Hordern takes up Ferré's belief in universalism—the view that all men will finally be saved. Ferré holds that such a belief is necessary "because where there is true love there can be no joy so long as one soul is suffering." Hordern argues, at some length that Ferré is wrong in this claim. Hordern's reasonings are good

and valid, although they are philosophical rather than Biblical. In discussing the criticisms which have been heaped upon Ferré, Hordern does not explain all of them in terms of the teaching that Christian love always brings condemnation down upon itself. He says that Ferré sometimes shows less than Christian love for his opponents. He is not always free from dogmatism, and occasionally, at least, attributes wrong motives to those who hold views which he opposes. Nevertheless, the main reason Ferré has received so much criticism, according to Hordern, is the fact that he has emphasized the truth that you can't be a Christian without living like one. I do not accept this conclusion of Hordern. I am glad that Ferré makes much of Christian ethics, but I disagree with most of his theological positions. In addition, I do not believe that his system of thought will, in the long run, provide an adequate basis for the standard of Christian living which he champions.

In the *Christian Century* for August 24, 1955, there was an editorial comment on Ferré in connection with the cancellation of the date with him at the Lake Junaluska camp. This editorial asserted that probably no other front-ranking American theologian stresses the centrality of the Incarnation so much as Ferré. Hordern, in the article referred to above, took issue with this statement from the *Christian Century* as he discussed Ferré's view of the divinity of Christ. This evaluation of the *Christian Century* is still more definitely challenged by Emil Williams, of the First Baptist Church at Lewisville, Arkansas. He charges that it is Ferré's idea of Incarnation which is made central in his theology and not the New Testament view of the Incarnation (*Christian Century*, September 24, 1955,

p. 1059). It is one thing for a theologian to use the term incarnation constantly in his theology, but it is quite another for him to give to it the meaning which it has had in classical Christian theology. This Ferré does not do, as both Hordern and Williams clearly imply in what they say as to the centrality of the Incarnation in Ferré's theology.

In my discussion entitled "The Controversy Between Ferré and Tillich," I dealt only with Tillich's answer to Ferré's criticism of his theology in the article by Ferré, "Where Do We Go from Here in Theology?" Now I shall briefly outline Cornelius Van Til's rebuttal to Ferré's attack on Fundamentalism as it appeared in the same article in *Religion in Life*. I do this because it sets forth a conservative scholar's appraisal of Ferré's theological position. James DeForest Murch gives an excellent brief summary of Van Til's answer thus: "Dr. Van Til shows how in Ferré's view, the 'fundamentalist' is permitted to retain nothing of what he considers the substance of the Christian faith. There can be no infallible Bible, no absolute, eternal and self-sufficient God, no Christ, the Redeemer, who as priest offered Himself as a sacrifice to satisfy divine justice, and no consummation of history with a final judgment day. Van Til sees in Ferré's technique the false use of Christian terminology to distort its true meaning and to attempt to hold in balance pure irrationalism and pure rationalism" (*United Evangelical Action*, January 15, 1956).

Along with this resume of Van Til's appraisal of Ferré's theology, I present a paragraph from the pen of an-

Quotations from James DeForest Murch, as appearing in the "United Evangelical Action," January 15, 1956, used by permission.

Quotation from "The Sunday School Times," May 27, 1925, used by permission.

other fundamentalist, the late Ernest Gordon: "It is no credit to Harper and Brothers that they should publish such a book as Mr. Ferré's *The Christian Understanding of God*, in which we are told, for example, that 'we have no way of knowing even that Jesus was sinless'; that 'Jesus' life was peculiarly 'subject to myth'; that it is 'strange the hold this doctrine [of the Virgin Birth] has on countless people.' In another Harper book by the same author, *The Sun and the Umbrella*, are like foolish assertions. Thus, 'It seems doubtful Jesus ever taught such a doctrine' as the Second Coming; 'the use of the Bible as the final authority for Christian truth is idolatry'; Jesus 'is at best a vague figure'; 'the Christian church has no significant future till it puts away traditionalistic theology'; 'Hinduism is good and wise,' and so on" ("A Survey of Religious Thought," the *Sunday School Times*, May 27, 1955).

The most discussed of all of Ferré's books is undoubtedly *The Sun and the Umbrella*. I have recently read it carefully and find many statements which do not harmonize with the doctrinal tenets of classical Christianity. As examples of what I found I present the gist of two passages. The first declares that we cannot differentiate fact from fiction as to who or what Jesus really was or as to what He really taught in the New Testament. Ferré then goes on to say that the love of God, which is so brilliantly radiated by the New Testament, cannot be explained apart from the "Original Son of God" (pp. 26 and 27). But how could this be when both Jesus Christ and the New Testament are such faulty mediums? The second discusses Jesus as the Messiah. We are told that the Jewish Christians who were familiar with the Old Testament very likely twisted the New

Testament time and time again in order to prove that Jesus was the Messiah promised in the Old Testament. Then Ferré declares that it seems entirely likely that Jesus was born in Nazareth instead of Bethlehem. The latter story was fabricated in order to prove that the scripture was fulfilled (pp. 40 and 41). Passages such as these two, which are not in harmony with the teachings of classical Christianity, may be found in abundance in *The Sun and the Umbrella*.

"Ferré on Ferré's Theology" is the title of a brief article in the *Christian Century* (September 28, 1955, p. 1118). It is a seven-point outline of Ferré's theology given by Ferré himself in answer to his critics. It reads well on the surface, but when one begins to examine it carefully, doubts arise. First, I can't find any place where he specifically takes back anything he has said before. Second, much was left unsaid which could and should have been said. He does not state his position as to the Biblical revelation; the atonement, as wrought through the death of Jesus Christ, except by a hint or two; eschatology—death, the Second Coming, the judgment, heaven and hell, or his universalism, which makes Biblical eschatology impossible.

Positively, the whole seven sections of this outline from the pen of Ferré deal largely with his doctrine of the Incarnation, which is not the teaching of classical Christianity as to the Incarnation, as more than one theologian

has insisted. What isn't concerned with the Incarnation has to do almost altogether with his theory of God as love. In this claim, however, he is not in harmony with classical Christianity. The great systems of classical Christian theology make holiness the central attribute of God, and not love. In fact, I believe that Ferré's universalistic doctrine and some of the other errors in his system of thought stem from his overemphasis upon the love of God and his consequent neglect of the holiness of God.

The most which can be said for Ferré's doctrine of the Incarnation is that it is initial and typical, but not unique or final. Also, his view of the Incarnation undermines the teaching of classical Christianity as to the Trinity. Further, his emphasis upon the Holy Spirit in man tends to make of each Christian a Christ different from the initial and typical Incarnate One, Jesus Christ, only in quantity.

Finally, we must judge a theologian by what he believes. Furthermore, belief is very important for the Christian theologian. If Ferré judges Tillich so severely because he forsakes the classical theistic concept of God, what are we to say about Ferré, who is not clear on the two distinguishing doctrines of Christianity—the Trinity and the Incarnation—so far as they are set forth by classical Christianity? Also, with his overemphasis on the love of God, he comes short in his view of God according to the same standard.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 2:8-11

FACTIOUSNESS

Words often have a long and varied history. Their travels sometimes take them far afield from their intellectual birthplace. Etymology does not always give the correct meaning of a term as it is used at a later time.

The word translated "contentious" in the King James Version is a noun, *erithia* (or *eritheia*). It occurs seven times in the New Testament. Five times it is rendered "strife" and once each "contention" and "contentious."

The word is derived from *erithos*, "a hired laborer." The verb *eritheuo* meant to "act as a hireling." From that came *eritheuomai*, "hire paid canvassers and promote a party spirit." So the noun *erithia* means "the spirit of faction."¹ Ellicott gives its three meanings as "labor for hire," "scheming or intriguing for office," "party-spirit." The latter is the prevailing meaning in the New Testament.² However, Ellicott thinks that the context here in Romans may suggest more the idea of contentiousness. But Sanday and Headlam define the ones described here as "those whose motive is factiousness."³

WRATH AND FURY

The last three words of verse eight,

¹Sanday and Headlam, "Romans," p. 57.

²Charles J. Ellicott, "A Critical and Grammatical Commentary on St. Paul's Epistle to the Galatians," p. 133.

³Op. cit., p. 57.

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in the best Greek text, are *orge kai thymos*. The difference between these two terms is expressed clearly by Trench, who writes: "In *thymos* . . . is more of the turbulent commotion, the boiling agitation of the feelings," while in *orge* "is more of an abiding and settled habit of mind."⁴ He speaks of *thymos* as being "more passionate, and at the same time more temporary."⁵ It corresponds to the Latin *fumus*, from which has come the English word "fuming."

Cremer's distinction is somewhat different. He says that "*thymos* denotes the inward excitement, and *orge* the outward manifestation of it."⁶ But all agree that *thymos* expresses stronger, more stirred, emotions. Abbott-Smith defines it as "passion, hot anger." He says that in the plural it means "impulses or outbursts of anger."⁷

Due to change of order in the Greek text the American Standard Version reverses the King James translation, reading "wrath and indignation." The Revised Standard Version has "wrath and fury" (cf. Latin *fumus*). It is generally agreed that *orge* denotes God's fixed attitude of abhorrence of sin, while *thymos* indicates the outflow of that attitude in judgment on the stubborn, rebellious sinner. James Denney puts it in succinct fashion:

⁴Trench, "Synonyms," p. 131.

⁵Ibid.

⁶Op. cit., p. 287.

⁷Abbott-Smith, "Lexicon," p. 210.

"Orge is wrath within; thymos wrath as it overflows."⁸

Before leaving these words it might be of interest to note the frequency with which they occur in the New Testament. Orge is found thirty-six times. Thirty-one of these times it is translated "wrath" in the King James Version, three times "anger," and once each "vengeance" and "indignation." Thymos occurs eighteen times. It is translated "wrath" fifteen times, "fierceness" twice, and "indignation" once.

TRIBULATION

The Greek word is *thlipsis*. It is found forty-five times in the New Testament. Twenty-one times it is translated "tribulation," seventeen times "affliction."

The word comes from the verb *thlibo*, which means "press," a term used for pressing out grapes in a "winepress." A winepress can be seen today near the Garden Tomb. It is cut in the rock. The ripe grapes would be put in the rock basin and then women and children would squeeze out the juice by walking around on the grapes with their bare feet.

The figure suggests the heavy pressures of life that sometimes become almost unbearable. One feels as if he is being trodden down until he cannot take it any longer.

In this passage it is the tribulation of the wicked that is mentioned. A striking parallel may be found in Isa. 63:1-3, where the Lord says that he has "trodden the winepress alone" and adds: "for I will tread them in mine anger, and trample them in my fury." The reference is to God destroying the enemies of Israel. But here it is the

wicked who will experience God's wrath and fury for their willful disobedience.

There is another figure which is suggested in the English word "tribulation." It comes from the Latin *tribulum*, which means a threshing instrument.

In New Testament times there were two ways of threshing grain. If the amount was very small, one might use a flail.

Usually, however, the grain was piled about a foot and a half deep on the smooth, hard threshing floor. These threshing floors can still be seen outside the villages of Lebanon, Syria, and Jordan, with oxen pulling a threshing sled around on the grain. This sled is about four feet long and two and a half feet wide. Attached to the bottom are sharp stones or pieces of metal. These tear the grain loose from the stalks, and the oxen's feet help in the process. One may still see two yoke of oxen, each pulling a threshing sled ridden by women or children, just as it was done clear back in the days of David, a thousand years before the birth of Christ.

These two figures—pressing out grapes and threshing grain—give the preacher plenty of homiletical material for preaching on "tribulation." One can use these figures graphically whether speaking of the tribulation which will overtake the wicked in judgment or the tribulations of life, which help the Christian to grow in grace.

ANGUISH

The Greek word *stenochoria* is compounded of *stenos*, narrow, and *chora*, space. Abbott-Smith defines it as "narrowness of space, want of room." So, metaphorically it means "distress."

Sanday and Headlam give its meaning as "torturing confinement," although they add: "But the etymological sense is probably lost in usage."⁹

After commenting on the literal and figurative senses of the word, Trench makes this appropriate observation: "The fitness of this image is attested by the frequency with which on the other hand a state of joy is expressed in the Psalms and elsewhere as a bringing into a large room."¹⁰ Trench also notes that in ancient England there was a custom of placing heavy weights on the chests of condemned persons until they were literally crushed to death.

The word *stenochoria* is used in the New Testament only by Paul, twice in Romans and twice in Second Corinthians. Although translated "anguish" here in the King James Version, it is rendered "distress" in the other three passages. In three out of the four occurrences it is associated with *thlipsis*. They both include the idea of "pressed" or "compressed."

⁸Op. cit., p. 57.
⁹Op. cit., p. 203.

NO PARTIALITY

The phrase "respect of persons" (v. 11) is all one word in the Greek, *prosopolempsia*. It comes from *prosopon*, face, and a form of the verb *lambano*, receive. So it means literally "receiving of face." That is a typical Oriental expression for what we call partiality. The Revised Standard Version translates this verse: "For God shows no partiality."

The word is used only four times in the New Testament (Rom. 2:11; Eph. 6:9; Col. 3:25; Jas. 2:1). In all four places it is translated "respect of persons" in the King James Version.

This word and a cognate noun and verb are not found in the Septuagint nor in other pre-Christian writings. Moulton and Milligan state that they "may be reckoned amongst the earliest definitely Christian words."¹¹ Mayor says: "In its strict sense the Greek would mean to accept the outside surface for the inner reality, the mask for the person."¹²

¹¹Vocabulary of the Greek New Testament, p. 553.
¹²The Epistle of St. James" (Zondervan, 1954), p. 78.

SERMONS

A senator once delivered a speech in a Swedish community of northern Minnesota. Although he gave what he considered one of his greatest addresses, he was disappointed by the utter lack of enthusiasm from his audience.

When he sat down, another speaker arose and addressed the audience in Swedish. His words were received with thunderous applause.

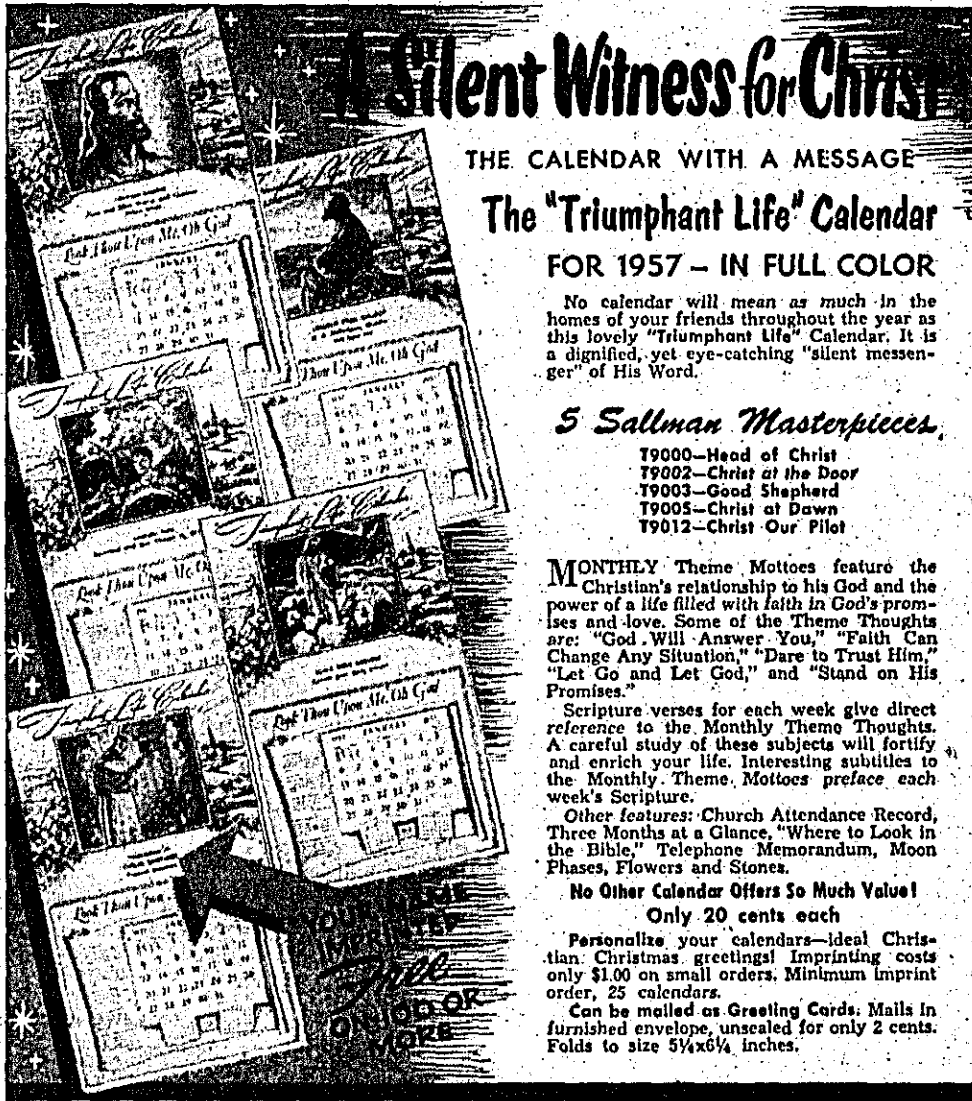
The tactful senator also applauded lustily. Then he turned to the chairman: "What was that fellow talking about? He certainly went over big!"

The chairman replied dryly, "He was merely translating your speech into Swedish so the audience could understand."

—Successful Farming

⁸Expositor's Greek Testament, II, p. 596.

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CRUSADE FOR SOULS

Supplied by Alpin Bowes*

A PASTOR ASKS

QUESTION: With the publication of the new Crusade book, I am puzzled as to what book to use for a Christian Service Training text. Can I still use Soul Winning Through Visitation Evangelism?

ANSWER: The new book, *We Are Witnesses*, by J. W. Ellis, replaces the two books that have served as Crusade for Souls manuals for the past eight years—*First Steps in Visitation Evangelism* and *Soul Winning Through Visitation Evangelism*. It contains instructions on all phases of the Crusade for Souls formerly included in these two books—literature distribution, community enrollment, Sunday-school calling, friendship visitation, and personal soul winning. It has been set up as a Christian Service Training textbook for Unit 142a, "Winning Others to Christ." One particular phase of visitation evangelism, such as soul winning or a community enrollment, may be emphasized in a course using this book, by spending a larger portion of the time on it.

Classes may still be held using *First Steps in Visitation Evangelism* or *Soul Winning Through Visitation Evangelism*, as long as these books are available. The new book also contains some methods that were not included in the first manuals and adds

the experience of these recent years in the Crusade for Souls.

A new manual for pastors to supplement *We Are Witnesses* has been authorized and is scheduled for publication in 1957. It will greatly aid in teaching the layman's book in a Christian Service Training class when it is available.

It is possible to use *We Are Witnesses* for a second series course. Instructions for such use may be secured upon request from the Christian Service Training office.

CRUSADE ECHOES

I remember the Sunday Bill and his wife came to church. The service was altogether strange to them and they felt somewhat uncomfortable, but Bill could look down the pew and see his friend who had invited him to come. His friend had started going to church only a few months before, and he had changed so completely that Bill couldn't understand it. The two men worked together in a factory and Bill had finally agreed that he and his wife would accompany them to church.

Bill's home did need something. There was unhappiness, and the money that went so fast in the night clubs didn't seem to bring any genuine return. Looming always over them was fear because of Bill's sus-

ceptibility for liquor. Perhaps there was something at church that would help solve these problems.

But Bill hadn't realized that the gospel message would hit him so hard and make him feel so utterly guilty. And the people who went to church—just ordinary folks like himself—seemed to have a sense of happiness he was lacking.

I believe it was the second Sunday he attended that Bill and his wife both came to the altar and found in Christ that which would satisfy the hunger of their hearts and the confusion of their minds. The change in Bill was sudden and wonderful to behold. He was soon sanctified and joined the church. A couple of years later he was on the church board. When the church helped to sponsor a branch Sunday school not far from where he lived, he volunteered to help, and stayed with it as it developed into a home-mission work and finally a fully organized church. Bill has been loyal, enthusiastic, and steady, and has consistently been a witness to others of the Christ who changed his life.

The Crusade pays big dividends!

It's New

A song or a chorus always helps to encourage us in some activity. The holiness movement is known for its holiness songs, and it will be a sad day if we ever quit singing them. For some time we have needed a chorus on the Crusade for Souls, and at last we have one, and a very good one, too. "On with the Crusade for Souls" was first presented during the Home-Missions night of the General Assembly. As the great congregation joined in singing the chorus, it seemed that this must be the beginning of

our greatest quadrennium in evangelism.

The chorus was written by Mrs. Rhea F. Miller, wife of the late Dr. H. V. Miller. We ought to sing it in Sunday school, N.Y.P.S., missionary societies, and in the church services. It will help to encourage every layman to participate in the Crusade for Souls Now. Copies may be secured from the Nazarene Publishing House. Sample copy, 10c; 12 for 75c; 100 for \$6.00.

HOW WE DID IT

One church has found it to be helpful in conserving the results of its revival campaigns to have a Committee on Evangelism bring before the church board two months after each meeting the names of all new converts and new contacts, going over what is being done to make them feel at home in the church and where special prayer and attention are needed to keep someone from slipping away. This has helped the new converts greatly and has also made the revival campaigns more meaningful to the church members.

The Pastor's Meditation

It is good to be optimistic. However, the individual who is satisfied with the "wonderful" statistics on numbers joining churches and the great sums of money coming into church coffers is too easily satisfied. God cannot be satisfied with the tremendous increase of juvenile delinquency, drunkenness, and divorce; most of all, with the indifference of church members to lost people all about them. With the tremendous birth-rate increase, we are having a smaller and smaller percentage of Christians every year.—*Fisher of Men.*

*Secretary, Crusade for Souls Commission.

III. Do's and Don'ts For the Incoming Pastor

By George Reader*

FOR THE PAST two months we have been seeing how the transition between pastors can be made smoothly. We noticed some of the adjustments that have to be made all around and we noticed a few of the specific "do's and don'ts" for the outgoing pastor. Now let us consider some "do's and don'ts" for the incoming pastor.

1. Be sure you are in the will of God when you accept the new church. The inner confidence that you are in God's will, will steady you when things are difficult, and will enable you to look heavenward for help, and pray with faith, and will inspire you with courage. A consciousness of uncertainty about it will hinder you.

2. Accept your new church, and begin your work with a strong faith and confidence in God. He has promised to go with you, to help you, and bless you as you faithfully labor in His kingdom. Expect Him to bless the work with success and victory.

3. Pick up the work in your new field of labor where the other man left it. Your predecessors laid the foundations with much toil, prayer, and sacrifice. Their lives, together with the lives of the people, were put into it. As they gave of themselves

to lay the foundations, so give of yourself to build upon those foundations.

4. Give yourself to be a true pastor to your new church. Take the people into your affection, and make their problems, burdens, and needs your own. Unselfishly and faithfully serve them; be their pastor twenty-four hours of the day. God will honor your ministry and bless it to the church and to the community if you unselfishly and faithfully serve Him and the church.

5. Don't try to revolutionize the church program overnight. A program that is operating with a good degree of satisfaction and efficiency should not be disturbed immediately. Wait until you are adjusted and have become acquainted with the church and its problems before making many changes. If some things demand immediate adjustment, adjust them, then leave the rest until later. The fewer major changes you make in the church program before you gain the confidence of the people, the better for all concerned. If you are too revolutionary, they may distrust your leadership.

6. Soon after moving in, meet with your boards. Take them into your confidence. Talk over the work of the church with them, get information, and get the feel of things. Suggest

some of the goals you hope to reach, and show a real interest in the growth and progress of the church. Conduct yourself in such a manner as will inspire confidence in your leadership. As soon as possible present a definite, aggressive, and challenging program for their consideration. Any leader should be given time to get hold of the situation, but he should, after a short time, be able to lead on in a definite way. Don't assume the attitude of a boss at any time; you are a leader, not a boss. Have an open ear to the board's suggestions, and give them consideration. Be kind and considerate of your board, and they will be considerate of you. Show a good spirit toward those who disagree with you, and don't become critical if they are slow to accept some of your ideas. Be fair with your board, win their confidence, and they will give you about anything you ask.

7. Use the talent in your new church. Some of the people may be untrained and inefficient, but remember, it is their church, their place of worship, and their channel of service. Use them. With some encouragement and a little training their services will improve. Some of them may become efficient workers. Don't permit yourself and your family to be the whole show.

8. Follow up the former pastor's contacts, and enter the doors of friendship he has opened in the community. Some of the people he has contacted may be awaiting your coming, and some may be near the Kingdom.

9. Adjust and adapt yourself quickly to your new congregation, living conditions, and community.

10. Don't speak unkindly of your predecessor or of his work. If others speak unkindly or critically of him,

avoid saying anything hurtful. Instead, state your confidence in his goodness and in the purity of his motives and magnify his virtues. By so doing you will help to silence his critics. If his friends speak highly of him and his work, agree with them and praise him. By so doing you will gain the respect and appreciation of his friends. Be unafraid to speak words of praise and commendation of your predecessor and of his work.

11. Don't take the attitude that you have condescended to be the pastor of this church, that you should have a larger place. Keep the mind of a servant—a servant of God. If you are where God wants you, remember there is no promotion to the will of God.

12. Avoid making comparisons and too many references to your former pastorates. The people are not so much interested in what you did in former pastorates as they are in what you are doing here.

Other "do's" and "don'ts" could be mentioned, but good common sense, together with God's guidance and assistance, will help to make your part of the pastoral transition both smooth and successful.

In conclusion, we wish to turn to the farm for an illustration. Let's go back to the days when the work was done with horses. Sometimes a fresh horse was put in the team or a fresh team hitched to the plow. When this was done, the old horse or team was simply and quietly unhitched, and the fresh one hitched on. In the matter of only a few minutes the change was made, the plow was again turning the soil. So should our changes be made that the work of God may move on smoothly and unhindered.

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

The Christian's Will

By John Stockton*

FOR THE CHRISTIAN a will is an important part of his stewardship. His life plan of Christian service is incomplete unless he has made a will or has in some way made provision for the proper distribution of this world's goods.

We are stewards of what we possess and we must remember that it was God who gave us power to accumulate whatever amount of wealth we have. We hold it in trust for Him and therefore we should be careful to distribute it according to His will.

We honor God and acknowledge His ownership when we tithe our income, but this does not relieve us of the responsibility of making provision for the proper distribution of the balance of our estate. The making of a will is our opportunity to fulfill our duty as good stewards and to give our final testimony showing our faith and gratitude to God for His goodness to us.

Every Christian should think seriously about what will happen to his possessions after he is gone and whether or not God can say, "Well done, good and faithful servant."

If you fail to make a will, the state in which you live will be compelled to make the distribution of your property according to the laws of that state. An administrator will be appointed, but he will have no power to handle matters according to what he thinks your wishes may have been. Often large sums fall into the hands of ungrateful heirs that might have been directed into God's work.

Through a will, we can direct our own distribution and choose our own administrator.

In an article written by Jerome Beatty for the *Reader's Digest* in 1952 he states that "about one-half of the people who die and leave property do so without making a will. The result is confusion, injustice and often serious want and it is a paradox that the less you own the more likely you are to need a will. If you die without one, your wife may get only one-third of your estate."

Instead of being discouraged when I read that only one-half of the people who left property had a will, I was encouraged to think that one-half of the people had come to realize the necessity of making one. I feel sure this is a greater percentage than would have been found prior to 1952.

In unity there is strength, and if one-half of the Nazarenes would remember the church in their wills, if the average amount received was only \$1.00, we would receive from this source \$134,000.00. But if the average amount was \$100.00, we would receive \$13,400,000.00 to promote the work of the Lord; and if the average amount received was \$1,000.00, the total would be \$134,000,000.00 by the time the last Nazarene died who is a member of our church at present. This does not take into account the people who will join the church in the years to come.

Basically the Nazarenes are a loyal group of people and wish to promote the work as fast as possible. They somehow feel, and rightly so, that the Great Commission was directed at

them and they have proved their interest by sacrificial giving and by co-operating with the goals set by the General Assembly. However, the giving through wills has been stressed very little in the past and needs to be called to the attention, not only of the ministers, but also of the laymen of the church. As usual, the pastor of the local church can get this message across better than anyone else.

Not long ago I heard a pastor preaching on the subject, "This is the will of God, even your sanctification." In his message he said he had been called upon to be the disinterested witness at the reading of a will. It was a Nazarene couple who asked him to serve in this capacity. They were very poor people but, as the will was read, they found that they were to receive about one-half of a large estate which held not only real estate but very valuable stocks and bonds as well as a great deal of money. He said the young people were very happy and proceeded to accept the gift which was willed to them. The pastor went on to say that some Nazarenes were not like that, for it was the will of God that they should be sanctified and it was the most wonderful gift that could be offered a Christian, but some shy away from it as if it were something to shun.

We who have received the blessing know that it is the highest state of grace and that there is nothing God could have willed a Christian that would be a more wonderful gift. We have gladly accepted and our gift has

made us happy, but we would be ungrateful if we just received the good things from God and then forgot to remember His work in our wills. I think without question this has happened a good many times in the past. Good Christians have passed away without making provision for God's cause. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). God may forgive negligence, especially if we do not know better. Those who have children know that some are more thoughtful and more appreciative than others and some children know better than others how to express themselves.

During our married life, my wife and I have had seventeen different young people live with us and attend school. We did all we could for them and loved them as our own. Since they left they have scattered to all parts of the country. Some of them still write us and express appreciation for what we did; others never write. We think they love us the same as the others but, to say the least, we are most happy about those who remember and assure us of their love and prayers.

As God's children, let us be among those who remember that He has asked us to go into all the world to give the gospel to every creature, and one of the ways to do that is not to postpone further the making of our wills, remembering His work with as much of our estate as possible.

PASTORS

Our maid asked for an advance on her week's salary. "Our preacher is leaving the church this Sunday," she told us, "and the congregation wants to give him a little momentum."

FRED G. MCKNIGHT, Coronet

*General Treasurer.

Indispensables in Soul Winning

By L. B. Friend*

THE INDISPENSABLES in the field of machinery are known as the simple machines—the lever, the wheel and axle, the screw, the pulley, the wedge, and the inclined plane. All machinery has one or more of these indispensable machines; without them there can be no machinery. Lots of things can be taken away or added to, but these must be. They are absolutely necessary.

In the field of soul winning there are some indispensables around which all soul winners work. In church life lots of things can be taken away, and lots of things added, but if men are brought to the Lord, these will be in evidence. They are as necessary to the pulpit soul winner as the simple machines are to machinery. Let us notice what these are:

THE PASTOR'S OWN EXPERIENCE

The first indispensable for the pastor in winning souls from his pulpit is his own experience. According to one survey, only a small percentage of American ministers could say they were converted and called into the ministry. In our own denominational ministry, it has been necessary for some of us as pastors to take inventory and deepen our experience in order to have seekers in our regular services.

When Paul wrote to Timothy, he included the words, "Do the work of an evangelist," and his son Timothy was pastoring at that time. Some of

this evangelistic work was surely done from his pulpit. The supreme job of the pastor is still to take heed unto sound doctrine, that he might save his own soul and save some others. The supreme aim of the sermon is still to win men to Christ. The sermon is "a formal religious discourse based on the Word of God and designed to save men." The supreme task of the Church is to take the gospel into all the world and make disciples. However, every minister, as in the Early Church, must first have the baptism of the Holy Spirit. Gypsy Smith, Sr., once told us: "The pastor must take a piece of chalk, go to his study, draw a circle big enough for himself, get in it, and pray, 'Lord, let the revival begin in this pastor's heart.'" When we read the history of successful soul winners we find this plan to have been invariably worked. It has been worked by many soul winners whose names are not in history.

Also, the blind cannot lead the blind. The personality man, the psychologist, and the "gifted man" may bring people to the altar, but results in saved and sanctified persons are dependent upon the fire of Pentecost. Denominational affiliation, position in the church, personality, or gifts are not the channels of this power in and of themselves. Regardless of how limited the preacher may be or how small his church, he can have this experience of being thoroughly right with God and being blessed of His Spirit and define it with souls for his hire.

GOD'S WORD ESSENTIAL

Our second indispensable in winning souls from the pulpit is the use of God's Word. This tool has been called the "incorruptible seed" or sperm seed which gives birth to souls; the "engrafted word, which is able to save your souls." The promise from God is that it will not return to Him void. The wonderful thing about God's Word is that any man of average intelligence can preach the truth, and even those below average intelligence have used it effectively. There is one thing sure—its use is not dependent on degrees, formal education, or other "clothing" of the truth. If we can furnish the man, it seems God will enable us to apply the truth. This is placing no premium on ignorance. Men like Gypsy Smith, Mel Trotter, and Bud Robinson prove this point. One successful soul winner aims to quote not less than one hundred verses of scripture in each message. It is the law and not the clothing of the law that converts the soul. The truth of God is indispensable to soul winning. Paul says, "Faith cometh by hearing, and hearing by the word of God." Educated or uneducated, rich or poor, sick or well, old or young, every pastor can have this indispensable and convey it to the lost in such a way as to win some.

INTERCESSORY PRAYER

The pastor's third indispensable in soul winning from the pulpit is his intercessory prayer life. There are many good suggestions on "how to draw the net." However, some of the "old-timers" tell of coming from the woods knowing in advance that God would give results in the altar and even know how many. How much is prayer really needed in really influencing people for God? Dr. Pope,

the Methodist theologian, says, "The Word of God and prayer are unitedly and severally what may be called the absolute and universal means." There is a tendency today to work with things "added on," instead of depending on the indispensable of prayer. There seems to be so much "promoting." For the pastor who has a burden for the lost and gets between them and God in prayer, mail from Kansas City on the Crusade for Souls—Now reaches him too late. The Crusade is already on for him. Mr. E. M. Bounds served God in a denomination for many years in the midst of the perfection—it seems—of organization, method, plans, gadgets, etc. When his sun was setting in a clear sky in a Georgia town, he left this testimony: "We are constantly on the stretch if not on the strain, to devise new methods, new plans, new organizations, to advance the church and secure enlargement and efficiency for the gospel . . . the church is looking for better methods—God is looking for better men . . . what the church needs today is not more and better machinery or new organizations, or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer." With God men are always above method. It is the man of prayer that brings the crisis. In World War I, many men had the equipment and opportunities of Alvin York. In one victory, with the rifle and pistol he used to kill upland game in the hills of Tennessee, Alvin York, the man, spelled the difference. The real indispensable in soul winning for the pastor, after he is thoroughly right with God and has unsheathed the old Jerusalem Sword, is the tested, tasted,

*Pastor, Salt Lake City, Utah.

tried, and proven power of intercessory prayer.

THE PERSONAL TOUCH

The pastor's final indispensable in winning souls from the pulpit is personal work. In war, it is difficult for one country to conquer another with bombs alone. The infantry must go in and do the final work of conquering the enemy. That some pastors are powerful enough to bring souls to the altar—by the help of the Lord—without leaving the pulpit may be true. That the devil does not like personal work, we likewise admit. However, some authorities claim 75 per cent of all who kneel at the altar are brought personally. It has been reported by the Dr. Hyman Appleman group that 70 per cent of the Jewish Christians

today have been won by lay personal workers outside the pulpit. The anointed personal touch is effective. It brought Billy Sunday to the front for prayer. Personally, I believe when the day comes that we pastors do not have the passion to go into the congregations (and into the community) for souls, when we become afraid of what our critics will say, or of our folk getting offended by our warm, Spirit-led invitation to Christ, then the place of our church among soul-winning movements will have become history. It was through this method the writer was brought to the Lord, and through this method he has won the majority of the souls won under his ministry. Under God the work must continue.

THE STRONGEST LAW

Can you imagine the Apostle Paul reducing his gifts to the kingdom of God, to say 5 per cent, after he had met Christ on the Damascus road?

As a matter of fact, I can hardly imagine Paul giving only his previous 10 per cent after he was converted. I have a feeling that he upped it to say 15 per cent, or maybe 50 per cent!

It is a poor argument to say that the law of the tithe was an Old Testament law for scribes and Pharisees. Would a born-again saint of God want to live less sacrificially than a rank sinner . . . or a legalist?

Really, tithing is not compulsory. In fact, nothing in religion is compulsory. If it is done because the law says so, then it isn't kin to the Jesus way of doing things.

True tithing is done on the basis of love. And the very strongest thing in the whole world is love . . . not law.

There is no law on earth that would drive a young woman from the comforts of home and the prospects of a happy marriage to labor as a servant to those who despise her presence and message. There is no law on earth that would send a young man from his family and occupation that would pay maybe \$50,000.00 per year to go to Africa and try to compete, unappreciated, with the witch doctor.

If you really love, the least you will do is tithe!

—FLETCHER SPRUCE

Sermon Subjects for November

From the Editor

Psalms 100

Subjects

1. THE GLAD ACCLAMATION
2. THE JOY OF CHRISTIAN SERVICE
3. THE SONG OF THE REDEEMED
4. THE GOD ABOVE ALL GODS
5. THE CREATOR AND THE CREATURE
6. GOD'S OWN FLOCK
7. THANKSGIVING, THE TIMELESS SONG
8. THE CRADLE OF ALL GRATITUDE
9. THE INTRINSIC GOODNESS OF GOD
10. LIMITLESS CONCERN
11. A PERPETUATED REVELATION

Scriptures

1. v. 1, *Make a joyful noise unto the Lord, all ye lands.*
2. v. 2, *Serve the Lord with gladness . . .*
3. v. 2, . . . *come before his presence with singing.*
4. v. 3, *Know ye that the Lord he is God . . .*
5. v. 3, . . . *it is he that hath made us, and not we ourselves . . .*
6. v. 3, . . . *we are his people, and the sheep of his pasture.*
7. v. 4, *Enter into his gates with thanksgiving, and into his courts with praise . . .*
8. v. 4, . . . *be thankful unto him, and bless his name.*
9. v. 5, *For the Lord is good . . .*
10. v. 5, . . . *his mercy is everlasting . . .*
11. v. 5, . . . *his truth endureth to all generations.*

SUNDAY-SCHOOL EVANGELISM

A preacher can prepare his messages especially for the children now and again. He can have in most sermons a paragraph, or a story, or a word for the children. He can have the children sing a song. He can always remember the children in his prayers. A pastor can watch for opportunities to speak a personal word to the boys and girls. They are impressionable. Often the children expect it. They want it. They will respond to it. Save the children and the adults will be saved. Neglect the children and the adults will be lost and difficult to reach.

Perhaps there is not a Sunday school which does not have in its membership many lost boys and girls. Their presence in the Sunday school provides the pastor with a great opportunity. By earnest, patient, prayerful efforts these boys and girls may be won to Christ and Christian service. Pastors and superintendents should select with care those assigned to work with the Juniors. Pastors and superintendents will help the teachers win the Juniors to Christ—not tomorrow—tomorrow will be too late.—J. N. BARNETT.

SERMON WORKSHOP

Contributed by Nelson Mink*

YOU ARE MARKED FOREVER

You have ten things that no one else will ever be able to match. Men found it out not too many years ago, but God knew all about it from the beginning. They are your fingerprints. God gave you your fingerprints different from those of anybody else. He did this on purpose, too. You can't get away from them, they are carried with you, and you often leave them wherever you go. Now take your Bible and look up Job 37:7. Read it carefully. Then take a good look at your fingerprints. Yes, you are marked forever.

—WILEY MISSION NEWS

THANKSGIVING THOUGHTS

God's Open Hand: "Thou openest thy hand . . ." (Ps. 145:16).

The Loaded Table: "Come and dine" (John 21:12).

The Crowned Year: "Thou crownest the year with thy goodness" (Ps. 65:11).

THOUGHT STARTERS

"Many people find the church cold because they insist on sitting in Z row. Come up front, brother!"

"The kind of religion that makes a man look sick cannot be expected to cure the world."

"If you have faith, preach it.

If you have joy, share it.

If you have sorrow, bear it."

"It is a sad religion that is never strong except when its owner is sick."

—SELECTED

*Pastor, Waco, Texas.

THE WHISKEY PRODUCTS

A police court magistrate was approached by a distiller who asked if he had ever tried his special brand of whiskey. "No," said the judge, "but I tried three men in court today who have."

GEMS FROM THE SAYINGS OF DR. SAMUEL YOUNG

"We need to take the child into the church very early. Just how old I can't tell, but they can serve the devil mighty well at nine, ten, and twelve."

"God not only tempers the wind to the shorn lamb, but He also puts wool on the lamb's back, so he can face the wind. We need to pray for God to help us grow more wool."

"Jesus was with the poor in His birth, the rich in His death, and with all the rest in between."

GOOD REMINDERS

"If Columbus had turned back after sixty-five days of sailing on the uncharted seas, no one could have blamed him, but no one would have remembered him. Even if you have a good excuse for giving up, remember that the rewards go to those who stick until they get what they are after."

"The difference between a conviction and a prejudice is that you can explain a conviction without getting angry."

"Imagination is given to man to compensate him for what he is not, and a sense of humor was provided to console him for what he is."

"The future is only the past entered through another gate."

—SELECTED

The Preacher's Magazine

SERMON REPORT

An Indian attended a church service in which the preacher substituted noise for ideas. Asked his opinion of the message, he folded his arms and said; "High wind. Big thunder. No rain."

—ANON.

BETTER STAY FOR THE SERMON

"When an adult Sunday-school scholar goes home after Sunday school instead of staying for church, he goes home to his idol."—Anon.

QUOTES FOR THE BULLETIN

"A parent who has taught a child the truths of the Bible without teaching the child to do what he is told, has failed God."—KENNETH TAYLOR.

"When you bring into your home the things of God, of Christ, and of prayer you give something of lasting importance not only to your family but to the church and to the world."—H. E. PALMQUIST.

"Family worship proves to the children that the spiritual convictions of their parents are real and deep, not shallow and hypocritical.

—J. N. BARNETT

Food for Mind and Heart

John Bunyan on Prayer Closet-Christians

IT is a great thing to be a closet-Christian, and to hold it; he must be a close-Christian that will be a closet-Christian. When I say a close-Christian, I mean one that is so in the hidden part, and that also walks with God. Many there be that profess Christ, who do oftener frequent the coffee-house than their closet; and that sooner in a morning run to make bargains, than to pray unto God and begin the day with Him. But for thee, who professest the name of Christ, do thou depart from all these things; do thou make conscience of reading and practising; do thou follow after righteousness; do thou make conscience of beginning the day with God: For he that begins not with Him, will hardly end it with Him; he that runs from God in the morning, will hardly find Him at the close of the day; nor will he that begins with the world and the vanities thereof in the first place, be very capable of walking with God all the day after. It is he that findeth God in the closet, that will carry the savor of Him into his house, his shop, and his more open conversation. When Moses had been with

God in the mount his face shone, he brought of that glory into the camp. Exodus 34.

Posture in Prayer

There is no stinted order presented for our behaving ourselves in prayer, whether kneeling, or standing, or walking, or lying, or sitting; for all these postures have been used by the godly. Paul kneeled down and prayed; Abraham and the publican stood and prayed; David prayed as he walked; Abraham prayed lying upon his face; Moses prayed sitting. And indeed prayer, effectual fervent prayer, may be and often is made unto God under all these circumstances. For God has not tied us up to any of them; and he that shall tie himself or his people to any of these, doeth more than he hath warrant for from God. And let such take care of innovating; it is the next way to make men hypocrites and dissemblers in those duties in which they should be sincere. Acts 20:36; II Sam. 15:30, 31; Gen. 17:17, 18; Exod. 17:12.

—CONTRIBUTED BY SAMUEL YOUNG

November, 1956

(517) 37

November 4, 1956

Morning Subject: THE WAY TO ACT IN FELLOWSHIP

SCRIPTURE: I John 1:1-10

INTRODUCTION:

A. John wrote to Christians influenced by men who pretended to know.

B. Fellowship with Christ should manifest itself:

I. IN OUR TESTIMONY TO CHRIST

A. It involves the basis of experience (v. 1).

(1) Heard, (2) gazed upon, (3) handled.

B. It involves the content of witness (v. 2).

1. Life eternal manifested.

2. Manifestation of God. "God is light" (v. 5).

3. Fellowship with the Father and Son (v. 3).

4. Accompaniment of joy (v. 4).

II. IN OUR TRANSFORMED LIVES

A. A contrast in attitudes.

1. Toward acts of sin: confession or denial (vv. 9a, 10).

2. Toward the principle of depravity: submission or independence (vv. 7-8).

B. The twofold work of grace.

1. Forgiveness and new life (v. 9).

2. Purity and fellowship (v. 7b).

—JAMES H. WHITWORTH
Evangelist

Evening Subject: CONVERSION OF A SINCERE INQUIRER

SCRIPTURE: Acts 8:26-40.

INTRODUCTION:

A. The eunuch was a sincere inquirer.

B. A sincere inquirer readily takes steps toward conversion.

I. HE STUDIED THE WORD (v. 28).

A. Religion had an important place in his life (v. 27a).

B. He went to the true place of worship (v. 27b).

C. He studied the Scriptures (v. 28).

II. HE RECEIVED INSTRUCTION (v. 35).

A. He welcomed the messenger (v. 31).

B. He expressed a desire to know the truth (v. 34).

C. He listened intently.

D. He believed (v. 37).

III. HE OBEYED THE TRUTH (v. 38).

A. He applied the scripture to himself (v. 36).

B. He gave evidence of belief (v. 38).

C. He continued the journey rejoicing (v. 39).

—JAMES H. WHITWORTH

November 11, 1956

Morning Subject: THE WAY OF KNOWLEDGE

SCRIPTURE: I John 2:1-6

INTRODUCTION:

A. John insists that the life of fellowship is practical.

B. The child of God has experiential knowledge of fellowship. Three evidences are given.

I. WE SHUN WILLFUL SIN.

A. The believer is expected not to sin (v. 1a).

B. Christ has made propitiation for every sin (v. 2).

C. The backslider should return immediately (v. 1b).

II. WE KEEP THE COMMANDMENTS.

A. The hypocrite condemns himself (v. 4).

B. Obedience constitutes a form of assurance (v. 3).

C. Obedience is normal complement of acquaintance with God (v. 3).

III. WE REACH PERFECTION IN LOVE.

A. We ought to follow Christ's example (v. 6).

B. Perfect love is required to conform to His ethics (v. 5c).

C. Identification with Christ is manifested in perfect love (v. 5b).

CONCLUSION:

A. No one has to tell us we are saved.

B. No one can tell us we are not saved.

C. What Christ does in us speaks for itself.

—JAMES H. WHITWORTH

Evening Subject: CONVERSION OF A CRUEL OPPONENT

SCRIPTURE: Acts 9:1-21; 22:1-16; 26:9-18

INTRODUCTION:

A. No one would have thought to preach to Paul.

B. There are four unusual features in Paul's conversion.

I. THE TANGIBLE MANIFESTATION (9:3)

A. The great light (9:3; 22:6, 11; 26:14).

B. The audible voice (9:4; 22:7; 26:14).

II. THE DIRECT TRANSACTION (9:4)

A. A startling question (9:4; 22:7; 26:14).

B. An unexpected revelation (9:5; 22:8).

C. A promise of personal assistance (9:6; 22:10).

III. THE RADICAL TRANSFORMATION (9:20)

A. From a strict legalist to an earnest inquirer (22:3b, 10a).

B. From a proud Jew to a brother in Christ (9:17; 22:3a).

C. From a cruel persecutor to a preacher of grace (9:1, 20).

IV. THE SPECIFIC INSTRUCTION (9:6)

A. He was sent to the city (9:6b).

B. He was filled with the Spirit (9:17).

C. He was given a special commission (22:14).

—JAMES H. WHITWORTH

November 18, 1956

Morning Subject: THE WAY APART FROM SIN

SCRIPTURE: I John 3:1-12

INTRODUCTION:

- A. John defines sin as the transgression of the law.
- B. The believer does not practice willful sin.
- I. **THE BELIEVER HAS VICTORY OVER SIN.**
 - A. Christ came to take away sin (v. 5).
 - B. Christ destroyed the works of the devil (v. 8c).
 - C. Whosoever abides in Christ does not practice sin (v. 6).
- II. **THE BELIEVER HAS A NEW LIFE.**
 - A. He has a change of parentage.
 - B. He has a new disposition (v. 9; II Cor. 5:17).
 - C. He has brotherly love (v. 12).
- III. **THE BELIEVER HAS A PURIFYING HOPE.**
 - A. He belongs to a foreign country (v. 1c).
 - B. He shall be like Christ (v. 2).
 - C. He is purified by this hope (v. 3).

CONCLUSION:

- A. John did not advocate a sinning religion.
- B. We may have deliverance from sin.

—JAMES H. WHITWORTH

Evening Subject: CONVERSION OF A PREPARED GENTILE

SCRIPTURE: Acts 10:1-11-18

INTRODUCTION:

- A. Salvation is for all men.
- B. In Cornelius there were three conditions that pleased God.
- I. **A BLAMELESS LIFE (10:2)**
 - A. Pious in contrast to lack of joy in false religions.
 - B. God-fearing in contrast to the fear of heathen.
 - C. Charitable in contrast to conditions in non-Christian lands.
 - D. Prayerful in contrast to prayer wheels, et cetera.
- II. **A SINCERE PRAYER (10:2d)**
 - A. God sent a special messenger (10:4).
 - B. God sent an appointed instructor.
 - 1. A symbolic vision (10:12).
 - 2. A definite application (10:15).
 - 3. A direct command (10:20).
- III. **A READY FAITH (11:17)**
 - A. Justified through Christ (10:43).
 - B. Filled with the Holy Spirit.
 - 1. During the address (10:44).
 - 2. As an evidence of faith (11:17).

CONCLUSION:

- A. Seekers should be encouraged to expect salvation.
- B. There must be no discrimination of persons.

—JAMES H. WHITWORTH

November 25, 1956

Morning Subject: THE WAY OF DIVINE LOVE

SCRIPTURE: I John 4:7-21

INTRODUCTION:

- A. The mind cannot comprehend the love of God.
- B. God imparts His love to man.
- I. **DIVINE LOVE IS MADE IMPERATIVE BY THE EXAMPLE OF GOD.**
 - A. Divine love originates in God (vv. 7b, 10a).
 - B. Divine love is manifested in Christ (vv. 9, 14).
 - C. Divine love is obligation of the Christian (vv. 11, 21).
- II. **DIVINE LOVE IS MADE REAL BY ACQUAINTANCE WITH GOD.**
 - A. Divine love is begun in regeneration (v. 7c).
 - B. Divine love is inseparable from abiding in Christ (v. 16).
 - C. Divine love is distinguishing mark of a Christian (v. 20). John 13:35—By this all shall know.
- III. **DIVINE LOVE IS MADE DYNAMIC THROUGH PERFECTION BY GOD.**
 - A. God's love is perfected in us (v. 12c).
 - B. Perfect love makes bold in judgment (v. 17).
 - C. Perfect love expels fear (v. 18).

CONCLUSION:

- A. Divine love is a vital reality to all Christians.
- B. Divine love is a necessity.

—JAMES H. WHITWORTH

Evening Subject: CONVERSION OF A CLOSED HEART

SCRIPTURE: Acts 16:12-15.

INTRODUCTION:

- A. Lydia is an example of what Christ has done for women.
- B. The doors are open to three personal traits.
- I. **INDUSTRY (16:14)**
 - A. She had been a successful businesswoman (16:14).
 - B. She became a leader in the church (16:40).
 - 1. An example to others.
 - 2. Ministered to needy.
 - 3. Instructed others.
 - 4. Witnessed to salvation.
- II. **DEVOTION (16:13)**
 - A. She took time for prayer (16:13).
 - B. She made her house a sanctuary (16:15c).
- III. **OBEDIENCE (16:15)**
 - A. She was faithful (16:15b).
 - B. She was baptized (16:15a).

CONCLUSION:

- A. There are possibilities buried in every life.
- B. Conversion brings the best out of a life.
- C. You are not at your best until converted.

—JAMES H. WHITWORTH

BLESSINGS OF GIVING

TEXT: Acts 20:35

INTRODUCTION:

- A. Paul quotes the words of Jesus.
- B. Human nature says, "No, it can't be true." The spirit and practice of the world say no.
- C. But the spirit of Christ in His own people answers yes.

I. THAT WHICH MAKES IT POSSIBLE AND REAL

- A. Jesus sets the example.
- B. His salvation destroys the spirit of the world.
- C. His grace infuses the divine into human nature, making self-sacrifice a real pleasure.

II. IT CAN BE OUR EXPERIENCE AND PRACTICE

- A. Possible to reach a place where one can be more blessed in giving out than in receiving.
- B. We must get where we delight in doing good and in supporting the Lord's work with means.
- C. The widow gave her all with pleasure (Mark 12:41-44).
The primitive Church set us a wonderful example (Acts 4:32-37).

III. REASON WHY IT IS TRUE

- A. No true and lasting happiness comes from selfish gratification.
 1. Real happiness comes from sacrificing for others.
 2. What we give is saved. What we spend on ourselves is lost (John 6:27).
 3. Paul's instruction to the rich (I Tim. 6:6-11, 17-19).
- B. The motive back of our giving rates the measure of blessedness and happiness we derive from it.
 1. Love must be the motive (II Cor. 8:1-8).
 2. Give *unto the Lord*.
Cain and Abel (Gen. 4:3-4); Jacob (Gen. 28:22); (Prov. 19:17); (I Cor. 9:14).

IV. SOME OF THE BENEFITS RECEIVED FROM GIVING

- A. It increases spirituality in the giver (II Cor. 9:6-12).
- B. It increases both spirituality and temporal prosperity (Prov. 11:24-25; Prov. 3:9-10; Phil. 4:15-19).
- C. How God rewards (Luke 6:38).
- D. It pleases God (Heb. 13:16).

—HAROLD E. PRIDDY, Pastor
Portland, Oregon

DAVID AND THE GIANT

(Children's Message)

SCRIPTURE: I Samuel 17:45-51

TEXT: I Samuel 17:37

INTRODUCTION:

- A. David's older brother envied him. Eliab's attitude more of contempt. He thought David would be more in place under a tree playing his harp.
- B. Lions and bears fight differently; neither is a match for David with God's help.
- C. David picks up five smooth stones for his sling.
Here is a spiritual meaning to each:

I. STONE NUMBER ONE—A CLEAR-CUT BREAK WITH SIN

- A. David was clean and clear.
- B. He reflected first psalm. ("In his law doth he . . .")
- C. No smutty talk. No ill spirit towards parents.
- D. Won the title—"Man after God's own heart."

II. STONE NUMBER TWO—A CLEAR-CUT RELATIONSHIP WITH GOD

- A. No halfway experience for him.
- B. We know him because he was all out for God.
- C. The Lord wants to make himself real to us all.
 1. Real repentance
 2. Real forsaking of sin
 3. Real praying through
 4. Real witness of the Spirit

III. STONE NUMBER THREE—RIGHT OF WAY FOR THE HOLY SPIRIT

- God alone makes people strong in the right way.
- A. The Holy Spirit and wholeness.
 - B. The Holy Spirit and a clean heart.
 - C. The Holy Spirit and harmonious living.

IV. STONE NUMBER FOUR—DEPENDENCE UPON GOD

- David said much about the Lord being his strength, etc.
- A. Relied on God to make him strong.
 - B. Relied on God to keep him true.
 - C. Relied on God in overcoming enemies.

V. STONE NUMBER FIVE—FULL CONSECRATION TO GOD

- A. Christ wants full control of your life.
- B. Christ wants to help plan your life.
- C. Christ has worthy objectives for your life.
- D. Christ will make your life the greatest blessing to yourself and others.

—NELSON MINK, Pastor
Waco, Texas

THE PURPOSE OF PENTECOST

TEXT: . . . after that the Holy Ghost is come (Acts 1:8).

INTRODUCTION: Aside from their contact with the white-souled Galilean, Pentecost more mightily influenced the disciples than any other single experience. Assuming that we are all aware of the historical origin of Pentecost, we will direct our attention to the New Testament and the modern significance of this experience, especially as described in Acts 2.

- I. TO EMPTY
 - A. The disciples were emptied of their anger, which made them wish to amputate the ear of an offender.
 - B. The disciples were emptied of the acuteness of their man-fearing spirit, which resulted in the infamous betrayal of their Master.
 - C. The disciples were emptied of the type of jealousy which made James and John desire the seats of prominence within the coming Kingdom.
- II. TO EMPOWER
 - A. Holy boldness was substituted for their man-fearing spirit. " . . . ye shall be witnesses unto me" (1:8).
 - B. The powerful example of their lives proves that the disciples were hereafter afraid of nothing but sin.
 - C. After they were emptied of the shifting contents of their hearts, they were filled with a power which would equalize the pressure on the outside. There was then no need for a "cave-in."
- III. TO ESTABLISH
 - A. Peter and his disciple friends were as shifting as sand before this experience.
 - B. The question of their determination to serve Christ was never again a prominent one.
 - C. It is the cure of the "double minded"; it produces a singleness of purpose.

CONCLUSION: The best news of all is that this experience was not merely a phenomenon of New Testament times: "It is for us all today!" Will not you welcome the emptying, empowering, and establishing benefits of this Pentecostal blessing?

—KENNETH MATHENY, Pastor
Elkhart, Indiana

FACTS

Jumping at conclusions is not nearly as good a mental exercise as digging for facts.—*Sunshine*.

CHRIST'S PLAN FOR HIS CHURCH

TEXT: Eph. 5:25-27 (main items found in main points)

INTRODUCTION: People today seem to believe that there is no real program for Christian living. As long as you belong to some church and do your best, everything is all right. This sermon seeks to portray Christ's plan for His Church. Christ gave himself for His Church:

- I. THAT HE MIGHT SANCTIFY AND CLEANSE IT
 - A. Christ gave His all for the Church.
 - B. Christ expects His followers to go all the way with Him.
- II. THAT HE MIGHT PRESENT IT TO HIMSELF A GLORIOUS CHURCH
 - A. The Church needs cleansing to be glorious.
 - B. The Church must be perfect, "without spot."
- III. THAT IT SHOULD BE HOLY AND WITHOUT BLEMISH
 - A. The nature of Christ demands holiness.
 - B. The sacrifice of Christ expects holiness.

CONCLUSION: If every member of Christ's Church were like me, would it be without spot, and could it be called holy? He has made provision; we must enter into it.

—JACK PISCHEL, Pastor
Cleburne, Texas

THE FRUITS OF FAITHFULNESS

SCRIPTURE: Genesis 49:22-24

INTRODUCTION: Whereas Saul is noted as man who was head and shoulders above others physically, Joseph stands that way over the men of the Old Testament when it comes to moral integrity.

- I. HIS PROBLEMS
 - A. Betrayal by his loved ones.
 - B. Temptation in the home of Potiphar.
 - C. Cast into prison.
- II. HIS PERSEVERANCE

Each problem was met with:

 - A. Perseverance.
 - B. Tenderness of spirit.
 - C. Definite convictions.
 - D. Real optimism or faith.
- III. HIS POSSESSIONS
 - A. There were fruits to the faithfulness of Joseph.
 - B. Sense of divine approval.
 - C. Personal advancement.
 - D. Opportunity to aid those we love—our families.
 - E. Eternal hope.

—BILL ABERSOLD, Pastor
Princeton, Florida

THE PROMISE OF THE FATHER

TEXT: Acts 1:4

- I. THE AGENT OF THE PROMISE
 - A. Promised by the Father
 - B. Provided by the Son
 - C. Made possible by the Spirit
- II. THE AGE OF THE PROMISE
 - A. Time element of a promise important.
 - B. There are ages in God's plan.
 - C. We are in the age of the Spirit.
- III. THE ACTUALITY OF THE PROMISE
 - A. The promise can be ours.
 - B. But what?
 - C. But how?

—L. J. Du Bois

EVENING

OCCUPY TILL I COME

SCRIPTURE: Luke 19:12-27

INTRODUCTION:

- A. Here, three classes; two lost.
 1. Pleased the Lord.
 2. Refused the Lord.
 3. Accepted, but lost.
 - B. "Occupy till I come."
 1. Consistent obligation.
 2. Displaces all others (but blesses them).
 3. Suggests end of probation.
 - C. We would note the man with the one pound.
- I. WHAT HE HAD
 - A. He had received, like with the others.
 - B. He was conscious of the master's return.
 - II. WHAT HE DID
 - A. Had a mistaken concept of master's demands.
 - B. He failed to heed the letter of the demand.
 - III. WHAT HE LOST
 - A. He was not conscious of the abiding loss.
 - B. He discovered his loss beyond the time of opportunity.

CONCLUSION:

- A. Good intention is no excuse.
- B. One cannot "barely hold his own."
- C. "The path of the just . . . shineth more . . ."

—HARLEY DOWNS, Pastor
Indianapolis, Indiana

BOOK BRIEFS

Book Club Selection for November, 1956

PERSUASIVE PREACHING

By Ronald E. Sleeth (Harper, \$1.75)

Here is a serious and sparkling study of the art of persuasion in preaching. Who among us can afford to be disinterested in such a book? What preacher has not read in II Cor. 5:11: "Knowing therefore the terror of the Lord, we persuade men," without pondering deeply and long? Persuading men—not just informing men, not (God grant it!) just entertaining men—but persuading men: that is every minister's task.

How I wish this book had been written by an evangelical! You will react, as I did, at the favorable mention of movies and of secret orders. And then there is the reference to the theater as a means of promoting the gospel—ludicrous! There are other distinctly objectionable references. See what I mean? This book would never pass muster for listing in our catalog or advertising in our periodicals. But we felt that it contained such a preponderance of brilliant material (not seen so well stated elsewhere) that you would accept it with full understanding of its limitations. After sifting it, you will have left some of the most scintillating reading to come from the "book spout" in months. That chapter on "Persuasion by Character" is excellent; the one entitled "The Language of Persuasion" is timely. You will squirm (as I did) as he thrusts in his lance at the sore points of "poor preparation" and "drabness." And as for sparkling sentences, well, here is one: "At times there is a temptation to think up a striking title, jack it up and run a mediocre sermon under it." You will find such scattered throughout like fountains in a summer park.

And of course, if I have been too generous with the author, you may feel perfectly free to use the return privileges.

HOW TO PRAY

By Jean-Nicolas Grou (Harper, \$3.00)

Grou was a member of the Catholic church and a famous pietist of the eighteenth century. In the realm of devotional life he writes deeply and with penetration. Outstanding authorities on prayer classify this as one of the eminent contributions.

But it is utterly and avowedly Catholic and anti-Protestant. To Grou, the Roman Catholic is the "Mother Church" and all else are away from the fold. So if you can stomach his Catholic position you will be enriched by his discussion of prayer. It is a dubious value at the price.

BIBLE PROPHECY NOTES

By R. Ludwigson (Zondervan, \$2.50)

This is a reference work on the various phases of prophetic study. The author has had years of teaching experience and, while revealing a pre-millennial sympathy, yet he presents the postmillennial and amillennial views well. In each case there is a definition, a description, scriptural support, and a bibliography. The history of millennialism is documented and sound. There are many charts throughout. This is a splendid reference book for students of prophecy. Wealth of detail at your finger tips.

THE CALLING PROGRAM OF THE LOCAL CHURCH

By L. W. Buttry (Higley, \$1.50)

Jamful of practical suggestions for a pastor. Written by a Baptist and refers almost totally to the Baptist church operation. So the chapter on "deacons" would need to be interpreted in different language. Deals with the pastor's calling program; that of the Sunday school, the women's groups, and visitation for a financial campaign.

In the Foreword, Dr. Faris Whitesell (well known in the field of pastoral practices) says, "His outlined program would revolutionize the average church, even if only half-way practiced."

It appeals to me as one of the most down-to-earth treatments of local church visitation seen in some time.

HOW TO GET ALONG WITH CHRISTIANS

By Robert A. Cook (Zondervan, \$1.00)

Here is a book almost certainly destined for wide sale. Bob Cook, as president of YFC, is known the world around; the title and the utterly appealing cover design combine to capture a large reading public.

And the book deserves a wide reading. It deals with the embarrassing fact that many professing Christians have spiritual, moral, and personality problems that mar their testimony and hinder the progress of the gospel.

But here is where we wish the author had known the wonderful workings of the Holy Spirit in inner cleansing. He faces the fact of indwelling sin, but points out no Biblical solution. He accepts the premise that sin cannot be finally eliminated and does this even when he uses the Bible so well for most of his positions—difficult to understand.

But understanding this deficiency, all who read this cannot help seeing in the mirror many idiosyncracies that need to be exposed.

THE STATE IN THE NEW TESTAMENT

By Osear Cullmann (Charles Scribner's, \$2.50)

Age-old and ever-present is the problem of church and state. How closely can they be united? How decidedly must they be separated? What was the prevailing concept in the New Testament? Have these problems faced you as a thoughtful minister in this age of Catholic pressure, and secularism? Then you would find enjoyment in this careful study. Not that you would accept all of the author's attitude toward the Bible, nor all of his conclusions. But it is a solid and scholarly work. The author is world-known and rates among the authorities of two continents in this area of Biblical study.

I WAGER ON GOD

By Hunter Blakely (John Knox, \$3.00)

You will find pleasant hours with these pages. Highly readable, the style warm yet vigorous, it moves along toward a goal; discussions are stimulating and challenging.

The author offers a fresh, strong reaffirmation of our faith—a personal faith, which reveals God, disturbs the human conscience. This will bring you up to a halt now and then as you read it.

Accepting the evolutionary theory is the one dark spot in an otherwise acceptable volume. But I could wish that each minister and layman would read it, making this one discriminating exception.



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GUEST EDITORIAL

Why Should We Distribute the Scriptures?

By Eric M. North*

IN A MEETING of this nature, where we face the situation and the program of an important agency of the churches, it is always well to be clearly conscious of the basic motives that underlie all that is done. Why do we, why should we distribute the Scriptures?

The teacher of English literature would say: "There are thousands of allusions in English literature which cannot be understood without knowledge of the Bible. Indeed the Bible itself is a literary work of large importance. No cultured person should miss the Bible." The historian would say: "For such ground as it covers, it is an important historical record and gives the common man some sense of historical perspective." The moralist would say: "It holds up valuable standards of conduct and ideals that the social order greatly needs." The bigot would say: "Distribute the Bible because it proves everybody is wrong but me."

But the question is not asked of these distinguished citizens; it is asked of us. I think our answer must be—like so many points in sermons!—threefold.

MINISTRY TO INDIVIDUAL NEEDS

First—we distribute the Bible because of its ministry to the lives of

*Secretary, American Bible Society, Address Before Advisory Council, 1955.

individual men and women. A debauched young man in Milan reads it and becomes St. Augustine. A medieval monk finds in it the teaching that can overcome the corruption of his church, and with it creates a new epoch in history. A precise little scholar, struggling with his unsatisfied soul, hears a passage sung, a commentary upon it read, feels his heart strangely warmed, and pours his life into the labors that reform a nation and altar the character of millions. A Chinese general, injured in a *coup d'etat* and deeply discouraged, asks for a Bible, and his wife reads him the psalms to bring him peace. A Belgian parachutist, caught and flung into prison, finds himself alone, disheartened, and facing death. The secret tapping on the pipes brings him a message; a Bible is secretly passed to him; he reads and learns; and before the cell doors open to the guards who take him to the firing squad, he signals to his unseen friend, "I am going to life!"

An American businessman, held a political prisoner in silent, solitary confinement in Communist Hungary, finds in the Bible inexpressible solace and strength. Another, a jailed missionary, on the other side of the world in China, devotes his long hours to study of the Bible.

These instances of the ministry of the Bible to individual men and women are dramatic flashes out of

the growing influence of the Bible upon millions and millions of people. Not always so dramatic, but as constant as the sun, their daily contact with the Bible warms, illuminates, purifies, and guides vast numbers of people. It is our faith that it can do this for every man. That is why we distribute the Bible.

ITS PLACE IN THE CHURCH

The second reason why we must distribute the Bible is because it is indispensable to the Christian Church. The first duty of the Christian Church is evangelism by which men and women are brought to Christ. Though some modern methods of evangelism overlook the great value of the Bible as an instrument of evangelism, Dr. Chirgwin's book, *The Bible in World Evangelism*, gives us indisputable evidence of the essential relationship of the Bible to the Church's first duty. The successful evangelist, the successful missionary, must have the Book near his hand, or in it. In Formosa in 1941 there were but two baptized persons and some Bibles among the aborigines. In 1946 when the missionaries returned after the war, there were four thousand persons in the Christian community, and churches were being built.

The Bible not only brings men to Christ; it is the central element in their instruction in the Christian faith and the Christian life. It holds this place in the education of children and youth; it holds it in the training of new members; it is central in the training of new ministers for the churches. The Bible not only brings men and women into the Church and is the central element in the instruction of the Church; it constantly strengthens and upbuilds the Church. Can one imagine the worship of the church, and indeed the worship of the family and

the devotions of the individual, without the contribution of the Bible?

The Bible is also both the inspiration and the stabilizer of Christian thought. Great intellectual movements in the Church's life owe their origin to a deeper insight into truth caught from the pages of the Bible. How far, indeed how wildly, might the pendulum of Christian thought have swung under the pressures of ultra-radical and ultraconservative were it not that the Bible is always pulling them back to the central truths that it sets forth! Thus, the Bible constantly makes for the inspiration and the reform of the Church, as is apparent to readers of current theological literature.

Finally, the Bible not only brings men into the Church and nurtures and inspires them there; it binds them together there. This company is a witness to that! It is the constant experience of the Bible Societies that Christian groups which can be drawn together by no other cause can be drawn together about the Bible Societies and their work. Nay more, in the words of a Christian theologian: "By universal consent of all Protestant bodies, the Scriptures are the one ultimate standard of faith and practice. Here we are on bedrock. The Bible is the very core of the Christian life for all Protestant Christians."

For this reason also, then, we must distribute the Scriptures. Every church must have adequate supplies of the Bible and make effective use of them. No economic barrier must stand in the way—younger churches in the African bush or the Indian village, older churches in city and town and tenement and countryside must have the Bible.

THE NEED OF THE WORLD

The third reason why we must distribute the Bible lies in the desperate

need of the world. Men are shaken today by the extent of the world's upheaval. A score of new nations are "crowding to be born."

Up from the shadowed land the murmur swells.

Of broken hearts, of discontent, of strife,

Of faith perverted, quickened hope—it tells

The multitudes have felt the surge of life.

And as if this were not enough, there hangs over us the bitter division between the free world and the totalitarian world and the appearance at man's hand of destructive forces able to ruin a nation in a night! No program anyone can conceive can prevent profound disaster to the human race except as each man possesses in himself

the powers of self-discipline, the spirit of compassion, and ideals of human service which the Bible makes it possible for him to have. The Bible must be every man's Book, that all men may be free.

There, then, are the reasons why we must distribute the Scriptures—because they minister to men's needs; because they enlarge, strengthen, instruct, enrich, reform, and unite the Church; because in them lies mankind's hope of righteousness, peace, and freedom.

But all this was said in just twenty-six words nineteen hundred years ago—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." This is why we must distribute the Bible.

The Twins Who Couldn't Take It

BY FLETCHER SPRUCE*

PHYGELUS, and Hermogenes were some of the staunch members of the church. They followed Paul's teaching and doctrine. They quit the old life. They supported the church with their tithes and offerings. They were present and on time every time the church doors were open.

But their loyalty was shallow. Their faith was not tempered in the fires of adversity. Their doctrine had gotten into their heads but not into their hearts. They tithed because they had preached religion. They were faithful in attendance because they were elected on the official board. At least that seems to have been the case.

Then they quit! The church changed pastors and they quit. They

began to make more money, and the tithe was too big, so they quit. The gospel plow went deep down to the bedrock of the soul and demanded death to the self-life, and they quit. They were left off the board at election time, and they quit.

Frankly, they couldn't take it! They were unwilling to step down and let another step up. They were unwilling to let the other fellow have his way. They were even unwilling to hold to the doctrine they formerly demanded of themselves and others. Like another famous quitter, John Mark, they walked out and let Paul do the best he could. And to make matters worse, they tried to take everyone out of the church when they left. But maybe they came back! Let's hope so! Saints are seldom quitters!

*Pastor, Texarkana, Texas.

The Hippopotamus and the Peanut

IT'S FUN feeding the animals at the zoo, or at least that's what the children think. It seems it's more fun to feed those behind the sign "Do Not Feed the Animals, They Require a Special Diet," than those whose digestive systems are less sensitive and to whom every passer-by throws the bits of delicacies he may have in hand at the moment. Yes, feeding the animals must be fun, and it must be rewarding to the animals as well as to the vender who sells the fresh roasted peanuts at fifteen cents a bag. But I have never seen the purpose in sight-seers feeding the hippotamus.

For a number of years one of the very popular animals at our Swope Park Zoo here in Kansas City was Cleo, the sleepy and interesting, if not attractive, hippo. She is dead now (perhaps she starved to death) and her place has been taken by a rather ordinary, pint-sized facsimile named Cleo II. I recall the first time I saw children feeding Cleo. It was such an incongruous picture that I stopped with the others and watched. Cleo was well accustomed to the act and apparently was an old hand at begging. She would come as close to the protective rail as was possible and swing her mouth open, reminding me of the hungry jaws of a dragline bucket. And then the young children (and some older ones) would toss peanuts toward her mouth. Some would score hits, with peanuts bouncing from side to side in that wide-open, beefsteak-colored cavern or dropping like well-aimed golf balls

into the cuplike throat. Ever and again Cleo would close her mouth and open it again and the peanuts would have disappeared.

This process was indeed interesting. A time or two I even tried my skill at tossing peanuts. But what interested me most was the utter senselessness of pretending to "feed" a ton of lumbering flesh with goobers from fifteen-cent paper sacks. If one could have used a large-sized scoop shovel and could have had peanuts in a bin, then I could have seen the sense of it. For when feeding time came, the attendant broke half a bale of hay, covered with half a sack of bran, just for the animal's first course.

But I got to thinking one day about preaching and thought how many of us are like the children feeding the hippopotamus. We are merely tossing peanuts, and the needs are so great and the hunger so severe and the anxiety so intense that, no matter how enthusiastically and frequently people receive it, they just cannot hope to find adequate nourishment.

Jesus gave the command to Peter, "Feed my lambs," "Feed my sheep." From that day to this, these words have been the commission of God to ministers of the gospel. Without doubt there are many ways that the needs of people parallel the needs of sheep and the figure is an apt one. However, whenever I try to envision the hunger of those who sit before me as I enter the pulpit, I get a picture of the gaping maw of Cleo, the hippopotamus. For people are hungry to-

day; their spiritual needs are great, their resources are depleted, they are reaching for food and drink to their souls, they hunger and thirst, they are famishing.

And we only feed them peanuts!—peanuts of current events and politics, peanuts of social theory, peanuts of speculative notions in world affairs, peanuts of spectacular and captivating ideas, peanuts of personal opinion, peanuts of trivia and nonessentials, peanuts of philosophy and theoretical intellectual gymnastics, peanuts of argumentative theological controversy, peanuts of personal shopworn ideas, peanuts of stock shibboleths memorized a generation past—this is the fare on which we hope to feed our people. And we toss them so casually and indifferently. There are peanuts tossed from hurried preparation (we pick up a bag of peanuts on the way to the zoo!); peanuts tossed out of shallow personal devotion; peanuts tossed from cluttered, unread minds; peanuts tossed with exhausted physical, mental, and spiritual energies; peanuts tossed with random purpose, and with incidental faith; peanuts tossed with limited consciousness of the hunger of the waiting people and little sense of personal responsibility for satisfying that hunger; peanuts tossed by passers-by and not attendants, hirelings and not shepherds—thus we feed our people.

The Word of God is the only food

for hungry souls. Talk about special diets! A soul cannot get nourishment from other food. And too much foreign food will likely give indigestion. Novel ideas may stimulate the mind, but truth alone can redeem and preserve the soul. Hence, the Scriptures must be the source of our preaching. We must never get far from them. Current history can at best be illustrative. Personal background and opinion can at best be a seasoning. Life-situation illustrations can be at best only appetizers or refreshments. All marginal or speculative ideas must always be related to the truth and interpreted by the truth. The Word of God is Light and Bread. That is why the one who would feed souls must be a student of the Word, of its content and its meaning, of its precepts and of its intent. The Word of God is not peanuts!

But in order for that Word to get to needy lives, it must have those who are faithful ministers of that Word. The truth can be neutralized by ineffective presentation. As ministers we must believe the Word, live the Word. We must be in communication with the Author of that Word. We must preach in the spirit of the Word. We must have a sincere dedication to the propagation of the Word and a faith that it will meet the needs of the hearts of men.

And many times I have thought of the hippopotamus and the peanuts and have asked God to help me.

Speech

A speech is not a Christmas tree on which to hang tinsel gew-gaws and glittering ornaments. Don't spend time scouting around for fancy words to pretty-up your talk. Toying with words, like toying with your voice, calls attention but to the wrong things.

—The Art of Good Speech

The Preaching of Edgar P. Ellyson

By James McGraw*

EVANGELISM AND EDUCATION, not evangelism versus education!"

These were the words of a fine evangelist and a great educator, Dr. Edgar P. Ellyson. They were his answer to those who believed the two were necessarily in conflict, and a choice must be made between them.

"Like two faithful oxen," he continued, "evangelism and education must have their heads in the same yoke, one on one side and the other in the other side, hitched to the same load and pulling harmoniously together to move the load to the same place."

E. P. Ellyson spoke these penetrating words two decades ago, but they are as strong and orthodox today as if they had been unanimously adopted by the delegates of the most recent General Assembly of the Church of the Nazarene just this year.

The preaching of Dr. Ellyson was always like that—straight as the proverbial gun barrel, razor-sharp, clear-toned, and true to the church and her great doctrines.

Saved at the age of eight, the youthful Edgar found many temptations to doubt in his early Christian experience. It was when he was seventeen that he finally settled his doubts and became established in the faith.

The son of a small town general store proprietor in Damascus, Ohio, E. P. Ellyson grew up in an environment that was typically American

and typically religious. His early community life centered around the "cracker barrel" and the "taffy party." His early religious experiences were those of a young Quaker.

One of the best things that ever happened to Edgar Ellyson was his marriage to a young lady named Mary Emily Soul, who stood faithfully beside him through fifty years of eventful Christian living, and passed to her reward soon after their golden wedding anniversary in 1943. Their ministry together in the church had been varied and fruitful. They pitched tents and held home-mission revivals without any backing other than God's promises. They organized new home-mission churches, preached in camp meetings, and held revivals. Dr. Ellyson taught in three Nazarene colleges, and was president of at least three others: Pasadena, Peniel, and Bresee. He was one of the three general superintendents in the first board of generals, along with Dr. P. F. Bresee and Dr. H. F. Reynolds.

His education, like his early boyhood, was typical of the American way of life in that day, for he acquired it through hard work and sacrifice. As early as the elementary grades, he willingly did the work of a janitor to help pay for his schooling. At nineteen he had earned the bachelor of science degree, and the next year he taught in a country school near his home in Damascus.

During the long and fruitful ministry of Dr. E. P. Ellyson, he was

never far removed from the educational field. Teacher, college professor, college president, and editor in chief of church schools periodicals, he helped shape the philosophy of education his beloved church now holds.

It is interesting to note that while a few critics of the present-day holiness movement are decrying the emphasis upon education which is now generally believed to be good, the lives of Dr. Ellyson and other great pioneer leaders in the church are significantly related to education. The present Bethany Nazarene College, for example, serves a constituency in Oklahoma, Texas, Louisiana, Arkansas, Kansas, Nebraska, and a portion of Missouri. It is the only Nazarene college in that geographical area. Yet thirty-five years ago there were at least five Nazarene-supported schools in that same area. There was one at Peniel and one at Hamlin, Texas; one at Vilonia, Arkansas; one at Hutchinson, Kansas; and one at Bethany, Oklahoma. The founding fathers of the Church of the Nazarene believed, as did E. P. Ellyson, that the church needs education and evangelism, not education versus evangelism. There is no need that they be in conflict, no need that either be eliminated, and indeed as great a tragedy for the Kingdom if either of the two should be neglected.

Rev. Wayne Black, while a student in Nazarene Theological Seminary was the eager recipient of several choice books from the library of Dr. Ellyson, who had been in retirement for several years and wanted his books to be used by a young minister beginning his life's work. This writer spent the greater part of a day looking through these books, and living again those productive and studious years in the ministry of Dr. Ellyson. His penciled notes were still in the margins, and the nature of the quotations he had underlined gave some indica-

tion as to what he considered important. Indeed, the titles of the books tell a story themselves.

There was James H. Breasted's *A History of Ancient Egyptians*, D'Aubigne's *The Story of the Reformation*, Cummin's *This Generation*, and Smith's *Old Testament History* and *New Testament History*.

Theological studies included Shedd's *A History of Christian Doctrine*, Miley's *Systematic Theology* (Vols. I and II), and Edersheim's *Life and Times of Jesus the Messiah*. There was Leonard's *A Hundred Years of Missions*, Broadus' *Preparation and Delivery of Sermons*, and dozens of other choice classics which helped mold the thinking of a man whose preaching and writing ministry helped mold the thinking of a church.

Edgar P. Ellyson was a man to watch as well as hear when he preached. Of medium build and slightly stocky in physique, he stood straight and confident in the pulpit. As he got into his messages, his gestures became more and more numerous and more vigorous. He used not only his arms and hands in making his words more emphatic, but his whole body also. He walked—yes, and sometimes literally ran—about the rostrum when his enthusiasm warranted it. In his later years, with more and more emphasis upon the teaching aspect of his ministry, and perhaps less emphasis upon the evangelistic, he was somewhat less demonstrative. Nevertheless, there were times even after retirement when the old sparkle appeared in his eye and the same youthful vigor in his words. His son, Joseph Ellyson, remembers when at the age of seventy-two his father delivered Bible lectures at Indian Lake, Michigan, and several listeners were heard to remark about the strength and power of his voice as he lectured.

He possessed a delightful sense of humor, which added to the charm of

*Professor, Nazarene Theological Seminary.

Christ's Portrait of Man

By L. Wayne Sears*

SCRIPTURE: Matt. 7:13-29; TEXT: vv. 13-14 I. THE DIGNITY OF HUMAN PERSONALITY

Jesus Christ always invested human life with a dignity and a value far beyond that of any other form of life here on earth. Christ never compared men with beasts—monkeys or others—except in contrast. "Of how much more value are ye than many sparrows?" "If God so clothe the grass . . . shall he not much more clothe you?" "Even the hairs of your head are numbered."

Jesus always invested human life with a dignity and a value supreme above any other earthly value. He considered man as the child of God. In these verses that form our text, the sound of the dignity of human personality, the glory of human life, and the majesty of human destiny ring all through the words. This contrast of the wide gate and the broad way with the straight gate and narrow way is but one more illustration of the importance Jesus attached to individuals. To Him they were all alike of infinite value, with matchless possibilities and powers, with an eternal destiny for good or ill. Christ never cheapened human personality by any of the devices so common today in many circles.

*Pastor, Birmingham, Alabama.

his personality and helped considerably in establishing good audience rapport. He liked to tell the illustration of the foreigner who had never ridden in an American train, and was leaning out the window looking at the view of the countryside. Another passenger, aware of the approaching post, warned him with the cry, "Look out!" The man "looked out" by leaning even farther to see what this new sight might be, and was almost struck by the post. He turned to his would-be friend who had yelled to him, and said, "You told me to look out when you wanted me to look in. Why didn't you say what you meant?" Dr. Ellyson would go on to make his application of the story, which emphasized the importance of accuracy in our expressions.

His introductions were usually very brief; sometimes a sentence or two would lead immediately into the body of his sermon. In preaching on "Self-interrogation," before an audience of college students, he took as his text Jer. 8:1-7 and gave his message the title "What Have I Done?" He began by saying: "People do not want to know the answer to this question, and therefore do not study themselves. No man with intelligence can sit down and squarely face his own life without getting under conviction. To think of dying and going to hell without God is enough to make any man tremble."

He then proceeded with a logical, forthright, urgent appeal which resulted in a gratifying response of earnest seekers at the altar.

An example of the sense of urgency in his evangelistic appeal is seen in the conclusion of this sermon. "What have I done today that I ought not to have done?" he rhetorically

asked. Then he continued, "Backslider, what you have done? . . . Sinner, what have you done? . . . If you refuse to give your heart to God at this moment, you not only damn your own soul, but you may blast another soul. God is here. He has power to pardon and release you from your sin."

The author of six workers' textbooks in doctrine and methods for use in training Sunday-school teachers, Dr. Ellyson wrote thousands of words each week in lesson expositions for the quarterlies. His successor, Dr. Albert F. Harper, estimates that during the fifteen years of writing these lessons Dr. Ellyson wrote the equivalent of thirty volumes. The late Dr. James B. Chapman once observed that the work of Dr. E. P. Ellyson as editor of church schools publications was, of all the work he did in his long and successful career as a minister, "the very best service that he was permitted to render for God and for the church."

Mrs. Maxine Morris Lewis, in a study of Dr. Ellyson's life and ministry, commented as follows:

"In reading the theologies, such as *Doctrinal Studies*, from the pen of Dr. Ellyson, one is thoroughly convinced that he is not only fundamental, but a 'holiness' man as well."

His own testimony was: "God is my Heavenly Father. Jesus Christ is my Saviour. He keeps me under the Blood, praise God! Takes care of all my mistakes. Keeps me clean. The Holy Spirit is my Indweller and Teacher. Christianity is the only way."

We thankfully add his name to the illustrious list in the "Holiness Hall of Fame."

The result of the world philosophy is seen everywhere. This is an age of pessimism. Every newspaper headline screams danger. Every newscast is draped in the sable gowns of melancholy. History is caught in the gloom of a terrible whirlpool of repetition and destruction. Art today as represented by modern painting and sculpture is a wild disarray of clashing colors and ghastly caricatures of human life. Music is in a minor key. The social sciences are pessimistic. Philosophy says there is no way out. And the psychologists crown the whole with their doctrines of futility. The whole of modern life seems to be engulfed in what Toynbee called the "Rhythm of Disintegration."

But the words of Christ form no such melancholy scene. They are alive with dignity, fraught with possibilities, and pregnant with the majesty of the future. He says we can choose to enter in at a strait gate and walk on a narrow way that will lead, not to destruction and chaos, but to life eternal in heaven! His contrast of the broad way and wide gate with the strait gate and narrow way implies that any man or woman can, by the grace of God, walk either way. Here are unlimited possibilities for happiness, unending vistas of development, and infinite glory in place of ruin. He says, "Enter ye in at the strait gate," and the very tone of His speech says it is possible for you and for me to do just that.

II. THE GLORY OF HUMAN LIFE

Christ not only implied the dignity of human personality, but He also taught the glory of human life. He taught that there is a way that leads to eternal life. There is a path that leads from the finite to the infinite, from earth to heaven, from sin to holiness.

The Christian salvation is full of

expressions like that. Job declared, "There is a path." We sing a song, "There is a Fountain." "There is cleansing." "There is hope," there is "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." "Unto us a child is born, unto us a son is given." And all these expressions and many others tell us that in Christ there is a glory, there is a possibility of life that thrills us, beyond words to express.

Here is no pessimistic fatalism. Here is a high resolve coupled with divine urgency and divine aid. Here are a noble purpose, a great dare, a wide grasp, and an enduring character. It is a picture of a human soul struggling against the flood tides of sin and the world. It is the eagle against the storm, the fish against the stream, the soul against the world. It is the picture of a slave loosed from bondage, a mute made to speak, a blind man to see, a lame man to walk, and a deaf to hear.

It is the picture of one bound by cords of heredity and environment struggling to be set free, and by the power of choice and the redemption of Christ being set free from the law of sin and death and made alive unto God. It is the picture of one in the depths, scaling the heights; a long, rugged, steep, narrow way with only a few brave souls daring enough to reach the top.

It is the picture of a human soul standing before the wide gate of sin and the narrow gate of salvation and deliberately choosing the straight and narrow way. It is Moses "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It is Abraham "who went out, not knowing whither he went." It is Enoch, who chose to walk with God, "and he was not; for God took him." It is the whole host of regal souls who have

"endured as seeing him who is invisible" and have "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

It is the glory of human life that men and women can choose the strait and narrow way and follow it to the end, to find that it leads to life eternal. Life is not a dark alley or a dead-end street. Life is not a "tale told by an idiot full of sound and fury signifying nothing." Life, dignified by personality and aided by the divine Christ, can be a glorious quest, a great crusade, a heroic venture.

III. THE MAJESTY OF HUMAN DESTINY

When Christ spoke the words of the broad way and the narrow way, He implied that there is a majestic destiny awaiting man no matter what may be his choice in life.

For those who take the broad way and the wide gate there is the awful destiny of eternal punishment. There is the never-ending destruction spoken of that grinds but never wears, that burns but never consumes, that dies but is never dead. Men can lose their souls to the screaming devils in hell because of following the broad way to that place.

Sin does matter. Christ said that what man is and what he does are so important to God that if he disobeys His will he will suffer forever.

There is a majestic destiny of awful retribution waiting for those who turn a deaf ear to the call of God. God

says one soul is valuable, one life is meaningful, that all is lost if it is lost.

Think twice before you think you are only a cog in the machinery. Think again before you succumb to the forces of hell. Think again and listen for the voice of God before you let the devil persuade you that what you do does not count. God says it does count and that a false life and false character will reap an eternity of fearsome proportions.

But there is also a majestic destiny of great worth prepared for those who listen and hear the voice of God. The voice of salvation says that each one is so important that the hairs of his head are numbered. The voice of salvation says that to each one who will take the strait gate and the narrow way God will give grace to climb every hill. He will light the way through every valley, and He will finally reward each pilgrim with a destiny in eternity where all is bright with peace and light and hope and love.

God says that up there in heaven He will satisfy every dormant desire of the life. He will fulfill every nameless urge for grandeur of character. He will complete in the soul the pattern originally intended when God said, "Let us make man in our own image."

The great stream of time moves on into eternity and men are constantly finding their destiny. Out there in the future there are those who will gnash their teeth in hopeless night over their false evaluation of the soul. There are others who will make the anthems of eternity to roll a little higher with their shouts of praise to God for His marvelous works in and through and to them.

Where is the strait gate and narrow way? Jesus said, "I am the door: by me if any man enter in, he shall be saved." And the answer to that query

of the soul is the old gospel of redemption through the blood of Christ. It is the old invitation of whosoever will. It is the old, triumphant shout of victory in Jesus. It is the pleading call of the tender Christ. It is the mighty thunder of warning of wrath from Jehovah. It is the pungent conviction of the Holy Spirit. It is the old, old story of Jesus and His love. It says there is life for a look. It says there is Blood to wash away every stain, there is grace for every trial, there is help in every time of need. It says whosoever will may come. It says:

*There is a fountain filled with Blood
Drawn from Immanuel's veins;
And sinners plunged beneath that
flood
Lose all their guilty stains.*

It says:

*Come, every soul by sin oppressed,
There's mercy with the Lord;
And He will surely give you rest
By trusting in His Word.*

*Only trust Him, only trust Him,
Only trust Him now.
He will save you, He will save you,
He will save you now.*

Pulpit and Parish Tips

Pulpit Mannerisms

By E. E. Wordsworth*

A MINISTER must ever remember that when he is on the platform he is subject to constant and detailed scrutiny by the people. There are many things he must carefully avoid. He can easily develop objectionable habits. Awkward gestures, feeble speech or excessive loudness, leaning on the pulpit, placing hands in his pockets, combing his hair, careless handling of the Bible, pounding it or rolling it up and such like treatment, are bad form.

Stand up like a real man but avoid stiffness. Be natural without being formal. Be yourself without indulging in distractions. Be free and in earnest without being offensive. Many times I have seen ministers shake their heads, like a terrier would shake a rat,

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to throw back flowing hair from their faces. Others use their handkerchiefs again and again during one service. One such preacher did this three times in one service, blowing his nose with the sound of a foghorn. Such is highly offensive. If the minister has a slight cold and must use a handkerchief, then let him do so in a quiet manner. Using a handkerchief for various other purposes after it has been used is unsanitary, offensive, and indecorous in the pulpit. Let us not detract from our gospel message by any form of carelessness in our mannerisms. It pays for all of us to check up on ourselves regularly. Or listen to what your wife says about it. And, another thing, don't run your fingers through your hair all the time, for it may uncover a vacuum. Nuf sed!

The Preacher's Magazine

Some Theologians We Should Know

By J. Russell Gardner*

IV. REINHOLD NIEBUHR

DISTINGUISHED ALIKE in the fields of ethics, politics, and religion, Reinhold Niebuhr is a German by race, a Missourian by birth, a pastor by practice, a reformer by preference, and a philosopher of religion—not to say a theologian by profession.

The son of Gustave Niebuhr, who emigrated from Germany to Illinois in 1876, Reinhold, in 1915, was ordained into the ministry of the Evangelical Synod of North America, in which his father had been a minister previously. Thought-provoking as a lecturer, he was chosen in 1929 to give the Gifford Lectures at the University of Edinburgh, the fifth American to receive this distinguished honor.

His books, challenging in content and generally cogent in argument, are clear and vigorous in presentation and often paradoxical in statement. In his review of Niebuhr's *Nature and Destiny of Man*, Ordway Tead observes: "It has an amazing wealth of scholarly lore, a richness of insight and perspectiveness, an architectural quality of rearing before one's eyes, a structure of impressive logical design—which may well entitle it to the distinction of being the most notable Christian apologetic of our times in the English language" (*Ethics*, January, 1944).

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IMPORTANT WORKS

Dr. Niebuhr's voluminous writings include some fifteen important books and a great body of occasional essays and articles published in more than seventy magazines and journals. Chief among the latter which have featured his articles or editorials have been the *Christian Century*, *Atlantic Monthly*, the *World Tomorrow*, the *New Republic*, *Harper's Magazine*, *Spectator*, *Radical Religion*, *Religion in Life*, the *Nation*, *Theology*, *Review of Religion*, *Christianity and Society*, *Christianity and Crisis*, *Current Religious Thought*, *Life*, the *New Leader*, and *Theology Today*. So unrelenting has been his facile pen that every year since 1920 has seen some stimulating contribution of his in print.

Among the books which best summarize his ripened thought are these: *Leaves from the Notebook of a Tamed Cynic* (1929), *Moral Man and Immortal Society* (1932), *Reflections on the End of an Era* (1934), *An Interpretation of Christian Ethics* (1935), *Christianity and Power Politics* (1940), *The Nature and Destiny of Man*, Vol. I (1941), Vol. II (1943), *The Children of Light and the Children of Darkness* (1944), *Discerning the Signs of the Times* (1946), *Faith and History* (1949), *Christian Realism and Political Problems* (1953), and *The Self and the Dramas of History* (1953).

Touching life at so many points, in-

jecting his thought like a hypodermic into so many of its burning issues, Niebuhr has been hailed or harried, applauded or denounced by a generous throng of enthusiastic supporters or equally enthusiastic opponents. Presenting the best cross section of his thought as seen through the eyes of his most eminent contemporaries is the recent work entitled *Reinhold Niebuhr: His Religious, Social and Political Thought* (the Macmillan Company, 1956). This sizable book of nearly five hundred pages, edited by Charles W. Kigley and Robert W. Bretall, constitutes the second volume in *The Library of Living Theology*. For an analysis and appraisal of his religious thought in particular we could recommend to our readers the scholarly work of Edward John Carnell entitled *The Theology of Reinhold Niebuhr* (Wm. B. Eerdmans, 1950).

CONTROLLING IDEAS

Central in the thought of most great thinkers are certain basic principles or convictions which determine the direction in which their thinking moves. These truths with which they come to grips are, like Jacob's wrestling angel, the ones which most tenaciously grip them. Three of such directive ideas in the mind of Reinhold Niebuhr upon which we will touch briefly in this paper are: (1) The Sinfulness of Man, (2) The Power of the Cross, and (3) The Necessity of Love.

1. The Sinfulness of Man

If Niebuhr were constructing a systematic theology he would doubtless begin with anthropology. His doctrine of man is an essential introduction to his doctrine of Christ—whatever that might be when fully developed. He begins with man and the "human predicament" because these are empirical

starting points for the solution of our problems today. As Dr. W. J. Wolf of Cambridge puts it: "Articulated in terms of man's relations with his fellow men, the doctrine of man is determinative for his social ethics and for his interpretation of the meaningfulness of history" (Reinhold Niebuhr, *LLT*, Vol. 2, p. 230).

As to the sources of our knowledge here, man must be studied, not from revelation alone nor from history alone, but from the testimony of both as supplemental to each other. The classical view of man as belonging to nature—a "rational animal"—and the Biblical view of man as beyond nature—an "immortal spirit"—must be blended in one composite picture. In his view, experience and faith overlap and interpenetrate each other at every level.

Methodologically, the problem of knowing man is complicated by the complex nature of the subject. Man, the composite, is man, the contradictory. To know him, then, we must accept the testimony of all the contradictories concerning him. This is what he means by his "dialectical method," defined most clearly in the chapter "Coherence, Incoherence, and Christian Faith" in his *Christian Realism and Political Problems*.

Investigating man in this manner and from these sources, Niebuhr arrives at long last at the conclusion reached by an inspired apostle nineteen centuries before: "All have sinned, and come short of the glory of God." This, for Niebuhr, however, must be interpreted both individually and collectively: man is a sinner in his social groups as well as in his individual person, and the sins of the former are more numerous and flagrant than those of the latter.

Individual sin as analyzed in *The Nature and Destiny of Man* is seen as pride, self-love, and sensuality. It is

preceded by temptation which arises in a setting of "anxiety" occasioned by the tension arising when a free being is restricted to finite limitations. Carnell explains the point thus: "The locus of all sin and evil in history is the point of tangency between what man as a free being imagines himself to be and what the verdict of natural necessity defines him actually to be" (*The Theology of Reinhold Niebuhr*, p. 70). Pride manifests itself chiefly as (1) pride of power, (2) pride of intellect, (3) pride of morality, and (4) pride of spirituality, or self-righteousness.

Sin in society he defines as "Collective Egotism," and sees as its locus all the racial, national, and socio-economic groups of which society is composed. This he attributes, not to the natural impulse of nations, or groups, to survive, but to a fundamental characteristic of their collective moral and spiritual character. Groups have the leprosy of sin as well as individuals. Spots of leprosy on the national skin, for instance, may be identified as "lust-for-power, considerations of prestige and honour, contempt toward the other, hypocrisy, and the claim of moral autonomy by which the self-deification of the social group is made explicit by its presentation of itself as the source and end of existence" (*Nature and Destiny of Man*, Vol. I, p. 211).

In appraising the sins of both individuals and groups, Niebuhr applies the principle of "the equality of sin and the inequality of guilt." "Guilt," he states, "is distinguished from sin in that it represents the objective and historical consequences of sin, for which the sinner must be held responsible" (p. 222). Sin should therefore be measured both vertically, as against God, and horizontally, as against man. This makes leaders more guilty than followers for the

same offense because their actions entail the wider consequences; the ruler in like manner becomes more responsible than the ruled, and the thieving rich more culpable than the pilfering poor.

2. The Power of the Cross

Divine grace has not allowed man to rest in his sin or to despair in his "predicament." Help has been proffered through the manifestation of divine love "in the suffering servant and the Son of Man." And the proof of this help is found in the Cross, which symbolizes God's assumption of the consequences of human sin upon himself. The Cross in turn presents the paradoxical spectacle of wisdom and foolishness, weakness and power, thus confronting man's thinking with "the dialectic of Christianity."

In the thinking of this writer, the finest summary of Niebuhr's teaching on the Cross is presented by Dr. Carnell. In his work on Niebuhr's theology he finds the thesis in "the wisdom of the Cross," the antithesis in "the foolishness of the Cross," and the synthesis, or solution of the paradox, in "the power of the Cross." He states: "The wisdom of Christ which culminates in the cross, gives life and history meaning; for it testifies to the fact that there is a power and resource beyond history which will bring history its end" (p. 149).

On the other hand, the Cross, to the natural man, is foolishness because, issuing as it does from the mind of God, "it is grounded in a perspective which transcends the limits of human wisdom" and thus "contains insights which outrun historical vindication" (p. 160). But human history is not the last word. Man plus grace is more than man, so that the history of Christianity is more than the history of man. This is because of "the power of the Cross," which,

through grace, "releases powers and possibilities beyond all human possibilities" (p. 186).⁴ As its wisdom reveals the unknowable, so its power accomplishes the impossible.

3. *The Necessity of Love*

Love, not law, is, according to Niebuhr, the ultimate principle of divine control in human life. Not that love annuls law; it fulfills and sublimates it until it becomes law in the place of law. As a uniform principle, inspiring the attitudes and directing the actions of individuals, love resolves the "push" of duty into the "pull" of grace. In its higher dimensions it expresses itself in sacrifice, forgiveness, sympathy, and universal good will (cf. *Christian Realism and Political Problems*, p. 150). Several further observations might here be made. First, the Agape of Niebuhr is more closely related to human life and culture than is the Agape of the Swedish theologian Anders Nygren. In the latter's memorable work, *Agape and Eros*, the author draws a distinct line between the love of man as Eros and the love of God as Agape. There is both a qualitative and a quantitative difference between them. But with Niebuhr there is no such clear-cut line of demarcation. The two loves tend to coalesce and supplement each other. Congenial to all social partnerships where human affection reigns, the Agape finds in conjugal love its most fitting "parable symbol, and basis" (*Christian Realism and Political Problems*, p. 169). The total separation of Eros and Agape would mean the death of both. "For Eros would have no goal beyond itself, and Agape would have no real relevance to human life" (p. 163).

Second, Niebuhr's Agape is not divorced from the sterner virtue of justice, truth, and duty. It neither consists of sentimentality nor exhausts itself in emotion. It is neither com-

prehended in the ecstasy of the mystic nor embodied in the rapture of the cloistered saint. "For in that case love does not include the general spirit of justice which expresses itself in the structures, laws, social arrangements, and economic forms by which men seek to regulate the life of the community and to establish a maximum of harmony and justice" (p. 167).

Finally, the operation of this Agape begets a "dualistic ethics"—a twofold standard for the individual and the group. As an individual, man is under its immediate reign; but as a group, he is only under its mediate reign through law. Society as a whole, or even the primary social groups, are too composite in their interest, attitudes, and purposes ever to enthrone the law of love. The best that can be done is to strive through law to "provide for the common defense, establish justice and secure the blessings of liberty"—all of which may be far from the sacrificial love which Agape demands. For "justice," as Carnell puts it, "is a this-worldly value; all understand and strive for it. While Agape is an eternal value; only the initiated understand and strive for it" (TRN, p. 224). Agape therefore is always a possibility individually, and an impossibility collectively. Nonetheless, "It remains perennially relevant in society as the regulative principle of morals, but it is realized in society only through infinite degrees of justice" (p. 222). It is this ethical dualism—moral man in an immoral society—that constitutes at once the greatest problem and the greatest challenge to the individual Christian.

CONCLUDING EVALUATION

1. Niebuhr has done yeoman service in reinstating theology in life. In his thinking ultimate reality is again united with social reality. God and

society, as well as the individual, are again doing business with each other.

2. He has dealt a shattering blow to the theology of immanence. According to the early-century liberalism, God was so inextricably bound up in the innate goodness of man that progress toward the divine goal for history was inevitable. But Niebuhr counters with a devastating demonstration of man's inevitable sinfulness. Long overdue as this emphasis was, it provided a pinch of scriptural salt by which the brackish waters of a humanistic theology were somewhat sweetened.

3. But even though Niebuhr takes sin more seriously than the liberal, he does not take it nearly so seriously as the Bible presents it. Sin, in his thinking, elicits God's love, but it does not seem to incur His wrath. Furthermore, sin is not atoned for by the blood of Christ but dismissed by God's taking our sins upon himself. The Cross is after all but a symbol of this transaction. His doctrine of salvation cannot be squared with Scripture in any adequate sense.

4. Most disappointing, however, is his bizarre Christology. Jesus is not the "Christ," nor is Christ the Son of God. Jesus, as man, did not escape sin, and therefore could never be

equated with a holy God. Christ is different from Jesus, and is rather a "transcendent principle" than a person. He is the divine ideal by which Jesus himself is judged, a rule or norm which God uses as His standard throughout all history. Thus nowhere in his many writings do we hear the noble and explicit confession, "Thou art the Christ, the Son of the living God."

5. Lastly, Niebuhr leaves the Christian without any authoritative foundation for his faith—unless it be the authority of Niebuhr himself. It cannot be the teaching of Jesus, for he was subject, like all men, to error and sin. It cannot be the teachings of prophets or apostles, for they were farther removed from the truth than was Jesus. Hence the Bible itself falls from its place of dependability in the Christian faith, and with it falls its cardinal doctrines.

All in all, our illustrious author has given us an immense amount of factual and interpretational information in the fields of ethics, politics, industry, and religion. But regardless of the originality therein revealed, one is still tempted to wonder if the quantum of actual scriptural truth imparted is not in inverse proportion to the enormity of the thought disclosed.

PERSONALITY

The wag who invented the stock psychiatric joke about the man who had an inferiority complex had more wisdom than he knew when he quoted the psychiatrist as saying to his patient: "You don't have a complex. You really are inferior!" The beginning of growth is when a person accepts his limitations, and realizes that he is acceptable in spite of his inferiorities. These inferiorities then become his bond of unity with the rest of humankind, not badges of his isolation from others.—WAYNE E. OATES, *Anxiety in Christian Experience* (Westminster).

The Preacher and His Eyes

By F. C. Nicholson*

THE EYES HAVE BEEN CALLED "the windows of the soul." This definition contains a great amount of truth. Who has not looked into the eyes that spoke back again? Many lovers have been thrilled by the language of the eyes. The eyes are both the index and the reflection of the person to whom they belong. The Psalmist said, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord . . . (Ps. 121:1-2). And God said, ". . . I will guide thee with mine eye" (Ps. 32:8). One look from Jesus upon the robust but fearful and denying Peter brought him to repentance with bitter tears.

The tremendous power of the eyes, when rightly used, is a mighty factor in the hands of the preacher in getting his saving message of the gospel across to the people of his audience. Some preachers, consciously or unconsciously, use their eyes correctly, and speak with a directness that adds force to their message. Others, and some of them excellent preachers, never learn the value of the right use of their eyes in speaking. They will look over the heads of their audience, or look at the walls of the building, or up to the ceiling. All of these evasive looks are a hindrance to the speaker. He may be a good preacher in spite of this handicap, but if he used his eyes correctly, he would be a more effective preacher.

He is not preaching to the space

*Pastor, Lebanon, Missouri.

above the heads of the people, nor to the walls, nor to the ceiling, but to the people in his congregation. Therefore he should look squarely into their faces.

One preacher looked at the people in front of him, and ignored those to his right and to his left. A certain good preacher developed the habit of looking out across his audience at an angle of about two-fifths from the left of the auditorium. If you chanced to sit in the range of his vision, you were fortunate, for he had an expressive countenance; but if you sat over to his right, you were obliged to look at the side of his face most of the time.

Even the reading of the scripture lesson is more effective when the reader lifts his eyes frequently and looks to the audience, and reads to them, and not for them. It is still better to have the scripture so well in mind that little or no attention be given to the printed page, leaving the eyes free for expression and observation. Time spent in memorizing scripture pays big dividends in improved delivery of the message of the gospel.

When once the habit of the proper use of the eyes is formed, it becomes more or less natural, and a constant asset to the preacher; but if neglected, the blundering use of the eyes remains a needless liability. The law of the proper use of the eyes can be expressed in one sentence. Look straight into the eyes of the audience, and seek the eyes of every individual.

Many preachers can improve the

delivery and effectiveness of a good sermon by looking directly into the faces of their hearers. This results in both effect and cause. The listeners become more attentive and receive more help from the message. Their close attention reflects back to the preacher, with increased inspiration, until he literally holds his audience

within his grip. Add to this fortunate condition the anointing of the Holy Spirit, and you have a situation like the poet describes so beautifully in these words, "And heav'n comes down our souls to greet, while glory crowns the mercy seat."

Preacher, how do you use your eyes? Are they a liability or an asset?

A Young Man's Opportunity

By a Young Pastor*

THERE ARE MANY THINGS for which I am grateful in the Church of the Nazarene. I am indeed privileged to be counted as one of its ministers. I am convinced that its doctrine is true to the teachings of the Bible. I believe in our great leaders and it makes my heart to rejoice to see the way that God has guided them through the years. I see many other privileges in being in the church but omit them for lack of time. The thought that has been thrilling me for several days is the fact that our church is a wide-open opportunity for young men. As I write, it is the time of the year when graduating seniors are anxiously looking out upon a field that will give them opportunity to advance. To me, there is no greater field than the Church of the Nazarene.

The first opportunity the church presented to me was that of being saved. I was raised in a small steel mill town that was predominantly Catholic. Coming from a broken home, it seems almost incredible that I ever came in contact with the

church. However, because of a little store-building church called the Nazarenes, I started in Sunday school. The church then gave me a godly Sunday-school teacher who carted me around in a model T, and a spiritual pastor who took a real interest in me. Whenever I needed help, these two saw to it that the church was present. After I was saved and sanctified, God called me to preach, and the church afforded opportunity for a college education. No one in my family had ever gone to college and to them it seemed ridiculous. Even some of the Christians I knew were not too encouraging. Again the church gave an opportunity—a college education, under spiritual teachers, at a cost that I could meet by working.

It was after graduation that once again my church presented an opportunity for further study in our Seminary. Of course there were some hard times. I never shall forget the time I had to hock some precious items to get food to eat. The church was always understanding and encouraging when I needed it most. Perhaps the greatest opportunity the

*The name is withheld at the writer's request.

church has given can best be given in the words of Dr. H. C. Benner as he talked to the graduating seniors. They still ring in my ears. "You can make your pastorate the way you want it and the size you want it."

My trouble was that I did not know how to get a church. I did not even have a relative who was a member of the Church of the Nazarene. I had no contacts with its leaders; in fact, for all I knew, they did not know I even existed. About that time a district superintendent wrote a form letter to all the Seminary seniors and offered us plenty of opportunities. After I wrote to him, he offered me a church. He did not know me, but was willing to give me a chance. To others his offer might seem pretty poor, but to me it was a dream come true. He even gave me full authority to make it as big as I could. With more enthusiasm than brains and more perspiration than knowledge, but with God's help, I saw the church quadruple in attendance in a short time.

After three years I felt that I should move, and talked to my district superintendent. He was still about the only

superintendent I knew. He presented my name at a larger church and they called me. I hear some about wire-pulling and knowing the right person, and every now and then someone says you have to be a member of the "ecclesiastical family" to really get ahead. But I see the other side. I thank God for a church that will give a man an opportunity regardless of his connections. Since my coming to my present pastorate, the church has grown until it is one of the largest on the district.

I have just come from our District Assembly. To my surprise I was elected to the General Assembly. After only five years of pastoral experience and still a young man under thirty—I was so honored. Why am I saying this? Words cannot express all my gratitude for a church that will give a man like me an opportunity to serve it. It truly is a church of opportunity. It assures me that some of the children whom I try to get to come to Sunday school may grow up to be ministers in a church that is truly democratic, not favoring the few, but favoring all with an opportunity to serve God and win souls.

CHARACTER AND CAPACITY

When a young man applies for a position with us today, we don't care what he knows. What we want to know, is he willing to learn? We are not too much concerned about his I.Q. We want to know if he has character and capacity. If he has character, he will instinctively and without fail do what is right because it is right. If he has capacity and the will to learn, we can take him on from there. There is no limit to what he can achieve.

"We know a great deal in our business about what causes friction between metals, but we do not know nearly enough about what causes friction between people."

—CLARENCE BELDEN RANDALL
Chairman of the Board of
Inland Steel

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 2:12-16

WITHOUT LAW

THE EXPRESSION "without law" is one word in the Greek, the adverb *anomos*. We have no equivalent adverb in English, so we have to translate it by a phrase.

The adverb is used twice in the twelfth verse but nowhere else in the New Testament. It is not listed in Moulton and Milligan's *Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-literary Sources*.

The word is composed of alpha-privative (negative) and the adverbial form of *nomos*, "law." Literally it would mean "unlawfully"—a sense found in classical Greek—or "lawlessly." The latter is the common usage in Greek writers and is illustrated in II Maccabees 8:17. There we read that Judas Maccabeus instructed his small army not to fear the vast forces of the enemy but to fight nobly, keeping before their eyes the fact that the Syrians had desecrated "lawlessly" the holy place.

But all lexicographers and commentators are agreed that here it means "without law." The only question would be as to what is meant by law. Many hold that the Mosaic law is intended; others, law in general. Probably the comment of Vincent is wise: "Both law in the abstract and the Mosaic law. The principle laid down is general, though apparently viewed

with special reference to the law of Moses."¹

LAW—THE LAW

One of the outstanding problems in the exegesis of Romans is the interpretation of the terms "law" and "the law." It has sometimes been suggested that the former refers to law in general, as a universal principle, while the latter refers to the law of Moses. This distinction is based on the fact that in Greek the anarthrous use (without the article) emphasizes *kind* or *quality*, whereas the articular construction (with the article) emphasizes *individual identity*. Similarly in English if we say "man" we are thinking of a human being as such, but if we say "the man" we are indicating some definite individual.

However, anyone who has read Romans in the Greek knows that the problem is not that simple. For many times the law of Moses seems rather clearly indicated by the context when there is no article in the Greek. (Greek has no indefinite article.)

One of the best discussions on this point will be found in Sanday and Headlam's outstanding commentary on Romans. They write:

There are really three main uses: (1) *ho nomos*—the law of Moses; the article denotes something with which the readers are familiar. . . . (2) *nomos*—law in general (e.g. 2:12, 14; 3:20 f.; 4:15; 5:13). (3) But there is yet a third usage where *nomos* with-

*Professor, Nazarene Theological Seminary.

¹"Word Studies in the New Testament," III, 27.

out the article really means the Law of Moses, but the absence of the article calls attention to it not as proceeding from Moses, but in its quality as law.²

It might be noted, that the word law (*nomos*) occurs eight times in verses 12-15 (not counting the adverb *anomos*, noted above). In only two of these cases does the article occur. In verse 14 the Greek reads literally: "For whenever Gentiles who do not have law do by nature the things of the law, these not having [a] law are [a] law to themselves." Verse 15 adds: "Who shew the work of the law written in their hearts."

CONSCIENCE

The English word "conscience" comes from the Latin *scio*, know, and *con*, together—a knowing with or together. The Greek term here translated "conscience" has exactly the same meaning. It is *syneidesis*, from the participle of *oida*, know, and *syn*, with. Sometimes the English has synonyms derived from both languages, as "compassion" (Latin) and "sympathy" (Greek). Both mean "a suffering with."

What is the meaning of "conscience"? It is a favorite word with Paul. He uses it twenty-one out of the thirty-two times it occurs in the New Testament. In fact, if we add Acts 23:1 and 24:16—which are parts of Paul's speeches before the Sanhedrin and before Felix—we could say that it is used by Paul twenty-three times. Sanday and Headlam note that it is one of the few technical terms of Paul that are more Greek than Jewish.³

But what is the significance of the idea of "co-knowledge." It is "the knowledge or reflective judgment which a man has by the side of or

in conjunction with the original consciousness of the act."⁴

While the term is not found in Aristotle it rose "into philosophical importance in the more introspective moral teaching of the Stoics."⁵ Apparently Paul was acquainted with the writings of the Stoics, for he quoted one of their poets in his speech before the Areopagus (Acts 17:28).

Sanday and Headlam summarize the Pauline usage of the term thus:

The "Conscience" of St. Paul is a natural faculty which belongs to all men alike (Rom. 2:15), and pronounces upon the character of actions, both their own (II Cor. 1:12) and those of others (II Cor. 4:2; 5:11). It can be over-scrupulous (I Cor. 10:25), but is blunted or "seared" by neglect of its warnings (I Tim. 4:2).⁶

ACCUSING—EXCUSING

The King James Version says: "accusing or else excusing." But the literal Greek reads: "accusing or even excusing." The idea is definitely suggested that most of the time conscience condemns. Only occasionally does it commend. This would be true of the average person apart from salvation.

INTERNAL OR EXTERNAL?

In the King James Version the fifteenth verse ends with the words "one another." This is often taken externally, one person in relation to another accusing or excusing.

But probably Vincent's argument is well taken. He says: "As the other parts of the description refer to the individual soul in itself and not to relations with others, the explanation expressed in Rev.—the mutual relations and interchanges of the indi-

vidual thoughts—seems preferable."⁷

Sanday and Headlam show the possible relation between the two ideas. They write: "In the present passage St. Paul is describing an internal process, though one which is destined to find external expression; it is the process by which are formed the moral judgments of men upon their fellows."⁸

This paragraph shows clearly that, for those who do not have the law, the basis of God's judgment will be their attitude toward their conscience. A just God cannot condemn people for not obeying the Bible when they have no Bible. But those who have never

⁷Op. cit., III, 28.

⁸Op. cit., p. 62.

The Belfry Bat*

DEAR COUSIN CAVE BAT,

The Bishop believes that joy is a habit—a good habit. According to his reasoning, a generous quantity of stored joy helps to nourish us when we fall upon evil days, or what is worse, when they fall on us. I helped him in his soliloquy by reading a poem I had stored under a louver in the tower upstairs. The author is unknown but he must have been a wise fellow, for he said:

There was a dachshund once,
So long he hadn't any notion
How long it took to notify
His tail of his emotion.
So it happened while his eyes
Were filled with tears and sadness
His little tail went wagging on
Because of previous gladness.

How farsighted was this little dachshund! He was just a dog (and I presume lived a dog's life) but he knew that even into canine living tears must come. Knowing this, it was a simple matter to keep on hand a little stored "joy energy," so that he had something to keep him going when the going got rough. By doing this he begat friendliness, and this added friendliness gave him the solution to many a problem.

The moral is simple: even a dog can choose whether to wag or drag his tail.

Nocturnally yours,
BELFRY BAT

*Methodist Pastor.

²"Romans," p. 58.

³Sanday and Headlam, "Romans," p. 61.

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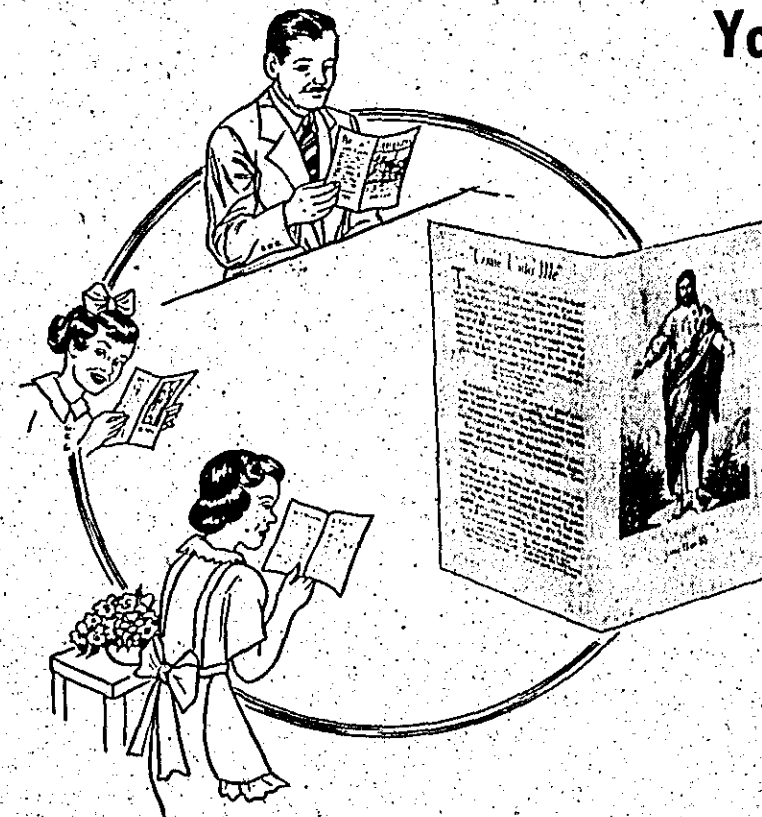
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CRUSADE FOR SOULS

Supplied by Alpine Bowes*

CRUSADE ECHOES

Johnny had never been interested in church. His parents had not been church people and had never once taken him to Sunday school. But this lack of a previous connection with the church did not deter the band of callers from the Church of the Nazarene. Not even the fact that they had been calling at Johnny's home for three years without results was sufficient to deter them as they came down the street that night. "Don't forget to stop at Johnny's house," one of them called from the group across the street.

They did stop at Johnny's house that night, and for the first time, Johnny told them to come in. Although he had been trying to dodge them for three years, for the past eleven months Johnny had been flat on his back. He had been totally blind since he accidentally received a blast of buckshot in the face when he was six years old, but he had refused to let them remove his left eye, in the hopes that someday by some miracle the sight in that one remaining eye could be restored. But it had become infected and the poison had penetrated throughout his body until a breakdown occurred and for eleven months he lay in bed. Discouraged and downhearted, Johnny found himself wanting and welcoming the happy Christian people he had avoided so long. They asked if they could pray,

and it seemed that all the neighborhood could hear; but that night Johnny's wife was converted, and in a cottage prayer meeting a short time later Johnny gave his heart to God.

Johnny's time and talents had been used to serve the devil, as the leader and singer in a dance band, but now God called him to sing for Him. Johnny Whisler, song evangelist in the Church of the Nazarene, and his dog, Judy, are known and loved throughout the church. He has been instrumental in bringing hundreds of people to the Lord. But it was not an evangelist or a pastor or a sermon that brought the dance band leader to Jesus—it was a group of callers who failed to give up during three years of calling.

The Crusade pays big dividends!

The Pastor's Meditations

"I found the church . . . I crept in lest I would disturb him. It was in the tropics of Australia. I found him divested of his coat and collar. He lay prostrate at the communion rail. I could hear the agony of his voice and the tears in his voice as he pleaded with God for that great gold mining city, that he might lead souls to God. He had been praying all night. And he had fasted and prayed all day.

"I crept up to where he lay. I knelt by his prostrate form and put my hand on his shoulder and it was wet with sweat. He had never seen me before but he looked up for a

moment and said, 'Pray with me, brother. I cannot live if this town does not turn to God.' He had been there about three weeks without conversions. . . . I knelt with him and prayed with him and he opened his heart to God and pleaded as I never heard a man plead. I went back to my office, awed, humbled, and trembling.

"That night I went to the great church where he preached. No one knew he had no food all day and no sleep the night before. But when he rose in the church I heard several say, 'What an unearthly light is on his face!' It is true. He was a great Bible teacher, but not an evangelist. But that night as he preached, something happened, and the whole place broke beneath the power of God. This was the first great ingathering of souls I had ever witnessed."

HOW WE DID IT

We have endeavored to develop a number of traditions in our church at Christmas time which we could advertise widely throughout the community and attract people who do not regularly come to our church. Of course most churches have the traditional Sunday-school Christmas program, the special cantata by the choir, the Christmas Sunday morning message by the pastor, and carol singing by the young people. We have featured these, but have also tried to build traditions somewhat different. One of these is a Christmas Sunday night candlelighting service. The entire service is by candlelight, with the Christmas story in scripture and song, but the closing candlelighting ceremony, with the congregation standing in a large circle, each with a candle, is made as impressive as possible. While it is a time of consecra-

tion, it is also deeply evangelistic in its appeal. We have had many visitors attend this service.

We have made Christmas tracts available to our people and encouraged them to send them in Christmas cards, with their bill payments and correspondence during December, and to personally distribute them widely. We feel that these emphases during the Christmas season help the people to realize the evangelistic opportunities of Christmas.

* * * *

One church has developed what it calls a Fellowship of Concern. Each person is challenged to take a soul interest in two people for a revival meeting with these four suggestions:

1. Pick Two.
2. Pray for Two.
3. Witness to Two.
4. Invite Two.

It's New

The Crusade for Souls Tract Packet No. VE-45 contains twenty-five each of a number of salvation tracts and the *Church of the Nazarene* leaflet, a few tracts specifically for Roman Catholics and Jews, *Jesus the Way*, and a Gospel of John with verses pertaining to salvation printed in bold type. On the special envelope enclosing the tracts is a list of ten suggestions on how to distribute tracts effectively.

These packets provide a fine variety of tracts for the person who wants tracts to give out but does not want to order in quantities of 100. Our people should be encouraged to do more tract distribution, and this packet was designed to supply this need. It also is handy for use in filling a tract box. Order from the Nazarene Publishing House, \$1.00 a packet.

*Secretary, Crusade for Souls Commission.

Pastoral Changes

By R. B. Acheson*

I. Predecessor

PERHAPS we could eliminate the problems involved in predecessor-successor relationships if we handled our pastoral recall in the manner of a certain colored minister. He told his people that they were having the privilege that morning of voting for his return for another year. In calling for a voice vote, he asked all in favor to say, "Amen." No one responded. After a brief pause, the pastor said, "Silence gives consent, I'll be your pastor for another year!" Pastors don't always find their vote of confidence quite so unanimous. Few of us are in the ministry long until we have both predecessors and successors. The problems we face in this regard are vital.

There are books galore on ethics and etiquette in general, but in attempting some research on this subject, I could find only one for the minister in particular. This is understandable, for the problems that face the minister are so many and varied that hard-fast rules with their rigid guidance could not apply in every circumstance. Pastoral changes pose many delicate problems in ethics. There are, of course, some principles that may be stated to help us in our conduct toward those who precede and follow us in the work, but perhaps it ought to be said at the outset that the proper solutions of all such problems grow on the trees of right attitudes,

which, in turn, are rooted in holy hearts. The best instruction ever given on ethics toward brother ministers is contained in a short rule of the Master Preacher himself, "As ye would that men should do to you, do ye also to them." Here Jesus, as is His custom, strikes at the very core of the subject—our attitudes toward each other. Rules do not, and cannot, fit every case; but right attitudes seem to have a knack of finding the way. Holiness writes its own rules of etiquette.

Suppose I have just moved to a new field. What is my attitude toward the one who pastored this church before me? Do I want to start with a bang even though it may leave powder burns on, or buckshot in, the former pastor? Am I so hungry for elevation in the people's esteem, and on the statistical chart, that I'll attempt to gain it by trampling rudely on my predecessor? Am I touchy, easily offended? Does a word of praise for my predecessor make me feel that I am unappreciated? Do I resent the affectionate place he still holds in the memory of the people I now pastor until I become unreasonable in my thinking?

Every pastor wants to do a good job. We wouldn't be worth our salt if we didn't want to be successful and fruitful in the field to which God has called us. If we don't intend or expect to get something done with God's

help, we ought to get a job selling insurance and let the folk get a pastor who will. But if we have to place our foot on our predecessor's reputation and push against his record to get us off to a good start, we'd better drift for a while. Sometimes we are tempted to explain our slow progress by the "awful mess we found the church in" when we arrived. Such sordid information helps take up some time in our report to the district assembly, but it doesn't make our report sound any better. Of course the predecessor's name isn't mentioned, but it is embarrassingly painful to him nonetheless. Chewing on sour grapes doesn't make us look any better to the people either.

According to the New Testament, Kingdom work depends on the labors of many different people, each doing his own peculiar task. According to statistics (and statistics are cold, impersonal, unsympathetic things), our predecessor may have done poorly, yet it is altogether possible that he was God's man for that particular period of the church's history. Jesus said: "Others have laboured [often weary, sweaty, unrewarding business], and ye are entered into their labours." This being true, only God will know who earns what on payday. A sincere, praying, hard-working preacher may leave a charge feeling he has accomplished little; the next man may reap a rich harvest, the church literally blooms under his touch. The sharp contrast may place the predecessor in a bad light, but investigation may show that the second man is picking fruit from trees that the first man has planted.

When a pastor moves to a new field, he will find that his predecessor has left some deep, sometimes indelible marks on the work. The former pastor had his own methods of doing

things, he left a number of staunch friends who hate to see him go and may still miss him; it may be that he left a number of enemies who are secretly, or publicly, glad he has gone. It is never wise to rush in like a dictator, set up a brand-new regime overnight, taking a belligerent attitude toward those who find it hard to make the change. Strong-arm tactics are seldom too successful in the world of politics, and they never work in a church.

If the former pastor has been at all successful, it might be well to continue largely with the plans and methods he was using to advantage. There is a chance (of course a very slim chance) that we could learn something from his methods! Gradual changes, helped by time and the Holy Spirit, are usually the best changes. For one to counsel with the former pastor is often wise, even though it may not be flattering to the ego.

Here is a test of good religion: parishioners who hold fond memories of another man long after we have taken his place. It certainly isn't wrong for a pastor to want his people to love him and to have confidence in him. A sheep's affection is a mighty important thing to a man with a shepherd's heart. It is said that we must first win people to ourselves before we can hope to win them to God. But when we can't seem to accomplish this with those special friends of the predecessor, a tender spot is touched; we are apt to feel frustrated and despair of being the help to them that our hearts cry out to be. This feeling is not necessarily carnal, though it may stir carnality if there is any there to stir. Carnality would be huffed at the people, make subtle effort to belittle the preacher they would dare think so much of. Not only is this reaction inconsistent with holiness,

*Pastor, Waynesburg, Pennsylvania.

SERMON WORKSHOP

Contributed by Nelson Mink*

AN HONEST MAN

A preacher in Kansas made the following announcement: "Brethren, the janitor and I will hold our weekly prayer meeting next Wednesday evening as usual."

GOOD INVITATION

A tourists handbook, describing a particular hotel, carried these words: "Come in just as you are." This is the gospel message too.

BLACK SUSAN SAID:

"All the Lord asks of me 'is to jes' be my own black self, filled with the Holy Ghost."

"Lord, don't You let me go to that convention if I wants to have a 'scursion or a good time. You make me a ball of fire, or You keep me home."

"As soon as you talks about the blood of Jesus, you stirs up every drop of blood in me, an' sets me all on fire."

(From an old tract)

ENCOURAGEMENT

A little Episcopalian girl visited a Methodist aunt in the country. "What do you think of our minister?" the aunt asked after the morning service. "Wonderful," said the little girl, "but our minister could also preach good if the choir would root for him like yours does for your minister." (Selected.)

FROM AN OLD BIBLE

When thou readest what here is writ,
Let thy best practice second it;
So twice each precept read shall be,
First in the Book, and then in thee.

—CALDWELL

*Pastor, Waco, Texas.

December, 1956

DR. F. B. MEYER ONCE SAID:

"When you feel least inclined for it, there is most need to make for the closet with the shut door."

"God met Elijah's request to die, not with rebuke, but with food and sleep."

"We often make a great mistake, in thinking God is not leading us because we cannot see far in front. But this is not His method. He only undertakes that the 'steps of a good man,' should be 'ordered by the Lord.' Not next year, but tomorrow; not the next mile, but the next yard. Not the whole pattern, but the next stitch on the canvas."

"There is no book like the Bible for casting a light on the dark landings of human life."

SENTENCE SERMONS

"If worry gets you anywhere, it's apt to be a place where you can't come back."

"The world teaches a fellow to drink and gamble, and then when he's learned these things too well they kick him out."

—SAM JONES.

"Men are religious naturally; they are Christian supernaturally."

"There is no limit to the good a man can do if he does not care who gets the credit."

SOBERING THOUGHTS

"The older a person becomes, the more his imagination and memory get mixed up." (Sel.)

"Wonderful sermon," said the lady, shaking hands with the preacher. "Everything you said applies to people I know." (Sel.)

"Those who know the way to God can find it in the dark." (Sel.)

but certainly it would never further our own cause nor the cause of God. A pure heart and a wise head would concur in the advice that one should sincerely join in praise where credit is due. Wisdom, even on the human level, has for years advised the lover to "praise a rival." Parishioners who feel that you are a friend of their friend will the sooner become attached to you.

Most every preacher will leave behind him some folk who are glad he is gone. Perhaps he didn't preach to their liking; maybe they felt he slighted them. It could be his family they did not like. They will make it easy for the present preacher to join in the criticism and feel that if he helps weed out the predecessor's influence his own plant will have a better chance to grow. Their judgment may be just. The former pastor might have made some bad mistakes. He might have been lazy or unrefined, maybe a downright rascal—but it will be better to find something nice to say, or keep a tactful silence. Or, if

they are too right, change the subject as soon as possible. Remember these same folk may talk about you when you leave.

A former pastor sometimes returns to the community at the request of those wishing him to officiate at funerals or weddings. The present pastor must exercise the utmost in Christian charity and courtesy. He must realize that there are ties formed between pastor and people that a mere change of locale does not completely sever. People have a right to ask whom they wish for such important occasions, and it isn't always meant as a slight to the present pastor. However, if a former pastor solicits continued interest in himself, and intentionally interferes with the effective adjustment of the new shepherd with his flock, it would not be amiss for the pastor to be frank with the offender and remind him that he is no longer in charge.

(Next month the writer will discuss some of the important matters relating to a pastor's successor.)

Christmas Present for the Church

(Medford, Oregon, First Church—Raymond Hurn, pastor—offered this suggestion in their bulletin for a Christmas present to the church.)

Yes, you can give a gift to the church. Here are several items urgently needed and not included in this year's budget:

- 1 16 mm sound projector—\$540.00
- 25 Primary chairs at \$5.00 each (\$125.00)
- 2 blackboards at \$10.00 each
- 25 Junior chairs at \$5.00 each (\$125.00)
- youth songbooks—\$25.00
- 1 bulletin board—\$5.00
- 2 maps of Palestine—\$4.00 each
- 2 maps of Bible lands—\$2.50 each

- 4 classroom doors—\$10.00 each
- Cork tile for the nursery to provide sanitary warmth for our babies—\$250.00
- New typewriter—\$300.00
- An addressing machine—\$450.00
- Multigraph machine—\$700.00
- (the last three items to replace worn-out equipment in the church office)
- Folding machine—\$125.00
- 2 folding partitions in prayer auditorium, \$1,200.00 each
- refinishing floors in church buildings: first floor—\$1,000.00; second floor—\$500.00.

SENTENCE SERMONS

"The only person who ever makes anything by running other people down, is the elevator operator."

"Too many people itch for what they want, but are not willing to get out and scratch for it."

"It is often surprising to find that heights may be attained merely by remaining on the level."

"Men still die with their boots on—with one boot on the accelerator."

"There is not much to talk about at some parties, until one or two couples leave."

(Selected)

QUOTATIONS FROM DR. HARDY C. POWERS
(At district assembly, 1945)

"We must keep our altars well salted with tears."

"And the evening and the morning were the first day. God never stops His people in the dark."

"Ideals are an index to a man's character. Tell me what a man's ideals are, and I'll tell you what kind of man he is."

"Don't pray for God to bless you and then drive around every lions' den in the way."

"If you are deeply spiritual, you can see God in everything that touches your life."

Sermon Subjects for December

By the Editor

II Peter 1:16-21

Subjects

1. THE GOSPEL OF DIVINE INTEGRITY
2. THE PERSONAL PROOF OF THE WORD
3. CHRIST, THE DIVINE WORD
4. THE CENTRAL MESSAGE OF SCRIPTURE
5. THE MOUNT OF REVELATION
6. THE SUPREMACY OF THE WRITTEN WORD
7. THE MORAL DEMANDS OF THE WORD
8. "THE LIGHT SHINETH IN THE DARKNESS" (See John 1:5, Weymouth.)
9. THE UNIVERSAL IMPLICATIONS OF THE WORD
10. THE BOOK OF GOD
11. THE DIVINELY INSPIRED WORD

Scriptures

1. v. 16, *For we have not followed cunningly devised fables . . .*
2. v. 16, . . . *but were eyewitnesses of his majesty.*
3. v. 17, *For he received from God . . .*
4. v. 17, . . . *This is my beloved Son, in whom I am well pleased.*
5. v. 18, *And this voice . . . we heard, when we were with him in the holy mount.*
6. v. 19, *We have also a more sure word of prophecy . . .*
7. v. 19, . . . *whereunto ye do well that ye take heed . . .*
8. v. 19, . . . *as unto a light that shineth in a dark place, until the day dawn . . .*
9. v. 20, . . . *no prophecy of the scripture is of any private interpretation.*
10. v. 21, *For the prophecy came not in old time by the will of man . . .*
11. v. 21, . . . *but holy men of God spake as they were moved by the Holy Ghost.*

PREACHING PROGRAM

for December

December 2, 1956

Morning Subject: A MOUNTAIN BEYOND THE VALLEY

TEXT: Psalms 84:6

INTRODUCTION

- A. Psalms are expressive of human experiences.
- B. This psalm descriptive of life as a pilgrimage.
- C. This psalm suggests that the Christian life is:
 - I. A LIFE OF PARTICIPATION
 - A. Participation in life's joyful experiences. Represented by pilgrims standing in Zion.
 - B. Participation in life's sorrowful experiences. Represented by pilgrims passing through valley of Baca.
 - II. A LIFE OF DISTRIBUTION
 - A. God's principle is, "It is more blessed to give than to receive." Life's happiness not dependent on pills, but on giving.
 - B. The happiness of others often depends upon our actions.
 - III. A LIFE OF PROGRESSION
 - A. Pilgrims pass through the valley.
 - B. Christian effort should strengthen rather than weaken.
 - C. At last we stand in Zion in God's presence.

—E. S. PHILLIPS

Evening Subject: WHO IS A WORLDLY MAN?

TEXT: Psalms 17:14

INTRODUCTION:

- A. David was constantly encompassed by enemies.
- B. These enemies seemed to be materially successful.
- I. WHAT ARE THE CHARACTERISTICS OF A WORLDLY MAN?
 - A. Ensuing worldly attainment as his chief good.
 - B. Entertaining thoughts which tend to worldly things.
 - C. Enjoying feelings which are excited mainly by worldly thrills. Alive to worldly enjoyments—dead to spiritual responses.
 - D. Engaging in conversation mainly on worldly subjects.
 - E. Endorsing conduct promoted by worldly motives.
- II. WHAT IS THE PORTION OF A WORLDLY MAN?
 - A. It is small compared to whole world.
 - B. It is small compared to human desires.
 - C. It is an unsatisfying portion.
 1. Because it cannot meet man's needs.
 2. Because it is always alloyed.
 - D. It is transitory. It is just for this life.
- III. HOW DIFFERENT THE CHARACTER AND PORTION OF THE SPIRITUAL MAN!

—E. S. PHILLIPS

December 9, 1956

Morning Subject: **THE WORLD'S GREATEST BOOK**

TEXT: Psalms 119:105

INTRODUCTION:

- A. Today is Universal Bible Sunday.
- B. It comes in the same month as Christmas.
- C. Christmas is universal because the Bible is universal.
- D. The Bible is the world's greatest Book because:
 - I. IT IS CONTEMPORARY WITH ALL AGES.
 - A. Books classified. Book of month, year, of all times.
 - B. The Bible has survived the collapse of all civilizations.
 - C. In a world of change His Word is unchanged.
 - II. IT IS THE SOURCE BOOK OF EVERYTHING WORTH-WHILE.
 - A. It is the source of all the world's great literature.
 - B. Source of much art and music.
 - C. Source of philosophy.
 - III. IT RESOLVES ALL MAN'S NEEDS.
 - A. By a recognition of man's basic urges.
 - 1. The urge for recognition, appreciation, participation.
 - 2. The Bible explains man's inner longings.
 - 3. It not only explains but also resolves them in Christ.
 - B. By the finality of its authority.

—E. S. PHILLIPS

Evening Subject: **THE WHY OF SANCTIFICATION**

TEXT: John 17:17-19

INTRODUCTION:

- A. The religious leaders were concerned with outward correctness.
- B. Christ was concerned with inner cleanness of disciples.
- C. In these verses we have both the inner and the outer meanings of "sanctify": (1) outer, for Christ; (2) inner, for disciples.
- D. He prayed for our inner sanctification;
- I. THAT WE MIGHT BE FULLY DEDICATED TO GOD'S WILL AS HE WAS
 - A. Crucifixion of self is only path to sanctification.
 - B. Sanctification submerges human desires into the will of God.
- II. THAT WE MIGHT BE FULLY INSULATED FROM THE EVIL OF THE WORLD
 - A. We can be in the world but not of the world.
 - B. Insulation is necessary to the preservation of power.
- III. THAT CHRIST MIGHT BE FULLY TRANSLATED THROUGH US TO THE WORLD
 - A. Much of world's unbelief due to poor translations of the truth.
 - B. God always writes history in the language of human personalities.

—E. S. PHILLIPS

December 16, 1956

Morning Subject: **BEYOND DESCRIPTION**

TEXT: Read I Kings 10:1-8 and I Corinthians 2:9-10.

INTRODUCTION:

- A. Describe expansiveness of Solomon's court.
- B. Queen unable to express her surprise at its vastness.
- C. Paul sets forth:
 - I. THE ABILITY TO COMPREHEND GOD'S REVELATION
 - A. The natural senses are inadequate.
 - 1. Natural eye unable to see the invisible.
 - 2. Natural ear unable to hear the inaudible.
 - B. Spiritual senses must be enlightened.
 - II. THE AVENUE CONDUCTING US TO THE REVELATION
 - A. Action on our part—coming to God.
 - 1. For queen it meant inconvenience, discomfort of desert, etc.
 - 2. All who ever see God's splendor must put themselves in position to behold it.
 - B. Action on God's part. He reveals himself to us.
 - III. THE ARTICLES OF REVELATION TO BE CONFERRED
 - Benefits to be conferred now and hereafter:
 - A. A present experience that beggars description.
 - B. A gradually expanding revelation of His greatness.
 - C. An eternal unfolding of infinite love.

—E. S. PHILLIPS

Evening Subject: **CRUMBLING WALLS**

TEXT: Ephesians 2:14

INTRODUCTION:

- A. The Great Wall of China is crumbling.
- B. The crumbling is symbolic of all walls—figuratively.
- C. Christ desires to break down the following walls:
 - I. THE WALL OF OUR OWN IMPRISONMENT
 - A. That the true self might be liberated.
 - 1. We are prisoners behind walls of our own making—fear, suspicion, selfishness, prejudice.
 - B. That we might enjoy His freedom.
 - 1. Man's efforts to gain freedom have failed.
 - He has tried legislation, education, aggression, etc. Instead of breaking barriers these increase bondage.
 - 2. Man's freedom found only in Christ's emancipation.
 - II. THE WALL OF ISOLATION
 - A. That we might enjoy divine fellowship.
 - Sin erected barrier between God and man.
 - B. That we might enjoy human fellowship.
 - Sin erects barriers between human beings—individuals, families, nations.
 - C. In Christ we find reconciliation with God and man.

—E. S. PHILLIPS

December 23, 1956

Morning Subject: **THE KING AND HIS KINGDOM**

TEXT: Matthew 2:2, "The King of the Jews"

INTRODUCTION:

- A. Scripture sets Christ forth as a King.
- B. Notice three characteristics of His Kingdom:
 - I. **IT IS FRATERNAL.**
 - A. It includes all people. "Desire of all nations."
 - 1. Inscription over cross acclaimed kingship in three languages.
 - B. It includes all ages.
 - 1. Christ is the everlasting Contemporary.
 - 2. Wise men represented as old man, middle-aged, and young man.
 - II. **IT IS INTERNAL.**
 - A. Kingdoms of world governed by external principles.
 - 1. Principle of gain—exemplified by innkeeper.
 - 2. Principle of power—exemplified by Herod.
 - B. Kingdom of God governed by internal principles.
 - III. **IT IS ETERNAL.**
 - A. Earth's kingdoms and kings are temporal and transient.
 - B. Heaven's Kingdom and King are permanent and eternal (Isa. 9:6).

—E. S. PHILLIPS

Evening Subject: **LESSONS LEARNED FROM CHRISTMAS**

TEXT: Luke 2:1-20

INTRODUCTION:

- A. Much of Bible history woven about births.
- B. Birth of Christ the last recorded in the Bible.
- C. Since His coming the new birth is of greatest importance.
- D. His advent teaches:
 - I. **THE PREPARATION FOR HIS COMING**
 - A. The world needed preparation for His physical birth. Christ came in the fullness of time—appropriate for His birth.
 - B. The heart needs preparation for His spiritual birth. Only prepared hearts can receive the new birth He brings.
 - II. **THE PURPOSE OF HIS COMING**
 - A. To bring a new life to a lost world (Matt. 1:21).
 - B. To destroy the works of the devil (I John 3:8).
 - C. To perpetuate peace in man's life (Luke 2:14).
 - III. **THE PRESERVATION OF HIS COMING**
 - A. The world's Herods today still seek to destroy the life of Christ. No kingdom is large enough for two thrones.
 - B. His preservation is assured only by the spiritual translation of Christ into the human heart.

—E. S. PHILLIPS

December 30, 1956

Morning Subject: **A MESSAGE FOR THE AGES**

TEXT: John 3:16

INTRODUCTION:

- A. Many current messages only of current importance.
 - B. The message of the text important to all generations—past, present, future.
 - C. Three important messages of the text.
 - I. **IT TELLS US OF GOD'S LOVE.**
 - A. His love is all-inclusive.
 - 1. It includes every nation—"so loved the world." It was commanded to be told to all people.
 - 2. It includes all individuals. No en masse—but personally.
 - II. **IT TELLS OF CHRIST'S SUFFERING.**
 - A. His suffering was costly. We cannot measure God's love until we come to some comprehension of the cost of sin in Christ's suffering.
 - B. His death was voluntary—"He gave his life."
 - III. **IT TELLS OF OUR OPPORTUNITY.**
 - A. Opportunity of personal forgiveness and sanctification.
 - B. Opportunity for life's completeness here and hereafter.
- E. S. PHILLIPS

Evening Subject: **WHAT ABOUT TOMORROW?**

TEXTS: I Samuel 7:12; Job 23:10; Psalms 48:14

INTRODUCTION:

- A. New Year's is a time for retrospection and anticipation.
 - B. It is always good for the future to have a precedent in the past. Jesus always referred back to the past, saying, "As Jonah."
 - C. These three scriptures give us:
 - I. **THE CONSOLATION OF PAST HELP**
 - A. "Hitherto hath the Lord helped us."
 - B. Recount the occasions.
 - C. Helped us as a nation, a church, as individuals.
 - II. **THE COMFORT OF PRESENT KNOWLEDGE**
 - A. "He knoweth the way that I take."
 - B. The omniscience of God is the basis of our security.
 - 1. He knows where we are and what we are encountering.
 - 2. Illustrated by the disciples on the stormy sea.
 - III. **THE CONFIDENCE OF HIS FUTURE GUIDANCE**
 - A. He will be our Guide unto death.
 - B. Our future is always hard to locate.
 - C. Christ is always ahead to give us guidance.
- CONCLUSION: In the uncertainty of life's maze He says, "This is the way, walk ye in it."

—E. S. PHILLIPS

JESUS' NEW COMMANDMENT

SCRIPTURE: John 13:31-36

TEXT: John 13:34, 35

INTRODUCTION: Our message is Jesus' new commandment for followers to love one another, as set against dark background of departure of Judas to betray Jesus.

- I. SOURCE OF THE COMMANDMENT. "I give unto you . . ."
- Very name Christian, meaning Christlike, gives key to the phrase.
 - Desire to be like Him, follow Him, makes every command of His our desire.
 - Paul called himself servant and love slave of Master, and so must we be for success in battle for crown of life.
- II. SUBSTANCE OF THE COMMANDMENT. ". . . That ye love one another, . . ."
- Paul said, ". . . but the greatest of these is love."
 - Wordsworth, "The best portion of a good man's life—his little, nameless, unremembered acts of kindness and of love."
 - Abraham Lincoln at second inaugural, "With malice toward none, with charity for all."
 - Jesus, our Lord, "Father, forgive them; for they know not what they do."
- III. STIMULUS OF THE COMMANDMENT. ". . . as I have loved you."
- Military services teach that a good leader of men never asks his men to go where he himself is not willing to lead.
 - Jesus, the Great Shepherd, has by His death, shown His love for us, and by that stimulus, we are to love one another.
 - If feeling of ill will toward another tempts us, remember stimulus of this commandment: Christ's love for us.
- IV. SYMBOL OF THE COMMANDMENT. "By this shall all men know that ye are my disciples, if ye have love one to another."
- Of old, families had coats of arms, proudly displayed. Some companies now make business of tracing these coats.
 - Fitting conclusion to this commandment is that obedience to it is our coat of arms as disciple of Jesus Christ, the Son of God.
 - Dr. Bresee's illustration of making bullets from scraps of lead. No effort to beat scraps down, but just hold over fire until become molten mass, so closely joined together couldn't tell one original part from another. So we as Christians must fulfill this commandment—keep close to warm heart of Jesus until His love causes us to flow together in one great mass of love.

—CLARK H. LEWIS, Pastor
Ketchikan, Alaska

MIDNIGHTS MADE BRIGHT

TEXT: . . . the glory of the Lord shone round about them (Luke 2:9).

INTRODUCTION:

- Luke's Christmas story speaks of the darkness of that night.
 - This darkness was more than the natural darkness.
 - Darkness in spirit—oppression of Rome.
 - Darkness in material—their economic insecurity.
 - Darkness in spiritual—the hopelessness of their religion.
 - The shining of the "glory of the Lord" not only brightened their natural midnight, but also brought supply for the above-mentioned needs.
 - For the spirit—abundant life. "We cannot but speak."
 - For the material—His loving and abundant supply.
 - For the spiritual—"in the fulness of time God sent his Son."
 - So today the "glory of God" will brighten all of our midnights.
- I. MIDNIGHT OF DRUDGERY—BRIGHTENED BY DEVOTION
- Modern living filled with the monotonous and that which is drudgery.
 - The Christian answer is devotion to God and dedication of our work.
 - Work is no deterrent to devotion.
 - Moses was tending sheep when God spoke to him.
 - Gideon was threshing wheat when God called him.
 - Elisha was plowing the field when he heard God's call.
 - Disciples were fishing, collecting taxes, etc., when Jesus challenged them.
 - Mary leads the way in "choosing the better part."
- II. MIDNIGHT OF DISILLUSIONMENT—BRIGHTENED BY DISCOVERY
- Disillusionment is a real problem.
 - People fail us, dreams crumble, and hopes fade.
 - Life can get into a muddle of cynicism and doubt.
 - "We trusted that it had been he."
 - Can even become disillusioned by God's workings.
 - Discovery of the reality of Jesus makes transformation possible.
 - He is "the same yesterday, and to day, and for ever."
 - His kingdom is not of this world.
 - Job—"though he slay me, yet will I trust in him."
- III. MIDNIGHT OF DEFEAT—BRIGHTENED BY DEDICATION
- The midnight of sin's defeat.
 - Shakespeare's Prospero—"Strong oaths are but straw to the fire in the blood."

C. Dedication of one's life to God brings the transformation.

1. Mary Magdalene.
2. Peter.

IV. MIDNIGHT OF DEATH—BRIGHTENED BY DELIVERANCE

- A. The seeming finality of death.
- B. Deliverance comes through the Resurrection and the Life.
- C. Even in this dark hour of earth's history, thank God, there is light!

—BARRETT KIRBY, Pastor
Sacramento, California

**SAYING THE HARDEST WORD OR
THREE HEBREW CHILDREN WHO WOULDN'T BEND**

(Children's Message)

SCRIPTURE: Dan. 3:14-25

TEXT: *But if not, be it known unto thee; O king, that we will not serve thy gods, nor worship the golden image which thou hast set up (Dan. 3:18).*

INTRODUCTION:

There are many hard words to say. What would you think is the hardest? It has been decided that the word "no" is the hardest of all words to say. Here are three Hebrew boys that knew how to say this word. Here are some reasons why:

- I. THEY SAID, "NO," BECAUSE THEY WERE TRULY SAVED.
 - A. Their experience was very real to them.
 - B. They had something that satisfied within.
 - C. They really loved the Lord with all their hearts.
- II. THEY SAID, "NO," BECAUSE THEY HAD A SINGLE AIM IN THEIR LIVES.
 - A. It was settled that they belonged to the Lord.
 - B. It was settled that God's favor came first.
 - C. It was settled that God's will be done at any cost.
- III. THEY SAID, "NO," BECAUSE THEY WERE AFRAID OF SIN AND WRONG.
 - A. They knew sin would displease the Lord.
 - B. They knew sin would weaken their character.
 - C. They knew sin would leave marks on their lives.
 - D. They knew sin would make them want to do worse things still.
- IV. THEY SAID, "NO," BECAUSE THEY WOULD RATHER DIE FOR THE LORD THAN TO LIVE FOR THE DEVIL.
 - A. They loved God so well it was easy to please Him.
 - B. They loved God so well it was easy to say, "No," to Satan and his crowd.
 - C. They loved God so well they would give up life itself for Him.

—NELSON MINK, Pastor
Waco, Texas

BOOK BRIEFS

Book Club Selections for December, 1956

THE CHRISTIAN AND THE CULTS

By Walter R. Martin (Zondervan, \$2.50)

This is a new and very worthy tool for the minister in his stand for Christian orthodoxy. This book gives a careful and clear-cut statement of the teachings and brief history of each of the modern cults.

But this in itself is not the real value of the book. Other books have done the same acceptably. But here is the first honest attempt to help Christians win cultists. Martin offers practical, scripture-supported suggestions for dealing with victims of the cult heresies.

A splendid type of aid to use in training classes to help your laymen learn the know-how of answering and winning cultists.

A very definite contribution to any pastor's library.

YOU HAVE A TALENT—DON'T BURY IT

By Faith Cone Bailey (Moody, cl. \$2.00, p. 85c)

Pastor, here is help for that teen-ager who is anxious to be in Christian service—but where? How to prepare? What are the opportunities? Here are listed and described well over a score. Practical, rather than idealistic, approach to each is taken.

The emphasis on socials, suppers, recreation in church really can stand de-emphasis. But, used with care, this will be a source book to help many a confused but eager young Christian.

KEYS FOR CHRISTIAN LEADERSHIP

By LaVosé A. Wallin (Cowman Publications, 50c)

This little book is bulging full with practical help. Each member of the church should be encouraged to accept responsibility for leadership, and this little book is the kind which should be placed in the hands of each person as soon as some responsibility is assigned. The material is presented briefly, almost in outline form, but is very basic, even including brief instructions on parliamentary procedure and ways for introducing people. If it has a weakness, it is because it is not illustrated with specific life situations. Of course you can't ask for everything in a book so small, but it is very valuable to put in the hands of laymen in the local church.

KEPT FROM THE HOUR

By Gerald B. Stanton (Zondervan, \$3.95)

This is a day of greatly increased interest in prophecy, since the fear of the atomic catastrophe hangs ever just over our heads. Will the Church go through the Great Tribulation? That's the big question.

Here is a solid defense of the pre-tribulation view—the most comprehensive seen yet. The mid-tribulation and post-tribulation views are honestly reviewed.

A scholarly presentation of a momentous theme.

CUP OF FURY

By Upton Sinclair (Channel Press, \$3.00)

What a burning indictment of strong drink! Written by a literary master, it will hold you to the last page. And it tells the soggy story in its sordid details of alcohol and its grip on "bright lights" in the realm of literature and movies.

It will be shocking to read how some who are "Names" on tongues of old and young alike have gone to grovelling despair by the demon of drink. Youth who see the "social glass" advertised so temptingly on TV and ads in magazines will find an antidote, strong and lasting, in this blunt story of the ruin made by John Barleycorn.

If the author had just given God a larger place, and called drunkenness sin instead of disease, this would be terrific. I warn you that you will not easily lay this book down once you have begun reading.

THE BOOK OF EZEKIEL

By Charles R. Erdman (Revell, \$2.00)

A fast-moving exposition of the book. Gives a fine outline of Ezekiel, and good treatment of the parables and symbolism of the book. Rich in historical background of the times. That is a chief value of the volume. There is an encouraging note of triumph for God's kingdom. For any student who desires to obtain conservative and warmly evangelical information on the backgrounds of Ezekiel, this is a good book.

THE CHURCH UNDER THE CROSS (galleys)

By J. B. Phillips (Macmillan, \$2.50)

Unfortunate that such a well-known author would attempt to maintain his writing popularity with this type of production. *The Church Under the Cross* is really a study of missionary success in the Church of England (Anglican) missions around the world. And Phillips appears to be increasingly enamored with the epumenical bug. His belittling references to denominations and his espousal of the world church make this a disappointing volume to come from the pen of the author of *Letters to Young Churches*.

THE HOLY SPIRIT IN CHRISTIAN THEOLOGY

By George S. Hendry (Westminster, \$2.50)

Wouldst thou stretch those mental muscles a bit? Hendry invites you to think with him about the Holy Spirit. The author is Scottish and presents his arguments in that careful way typical of the scholarship we expect from his native sod. The Holy Spirit is studied with reference to God, Christ, the Church, the Word, the human spirit. Don't look for Wesleyan interpretations; but rather for conservative, traditional, scholarly treatment of the Holy Spirit. Graduate-level material.

THE TEMPLE

By Arthur E. Smith (Moody Press, \$3.00)

From a rich background of study the author delves into each least detail of the Temple, both building and furniture, and clothes it with spiritual significance. There seems, in spots, to be a straining to give symbolic meaning where it is not too obvious. And the tendency to a study of numbers and their significance at times appears to be overdone.

However, for pastor or Sunday-school teacher who needs good, basic, evangelical information on the Temple, here is a very usable book.

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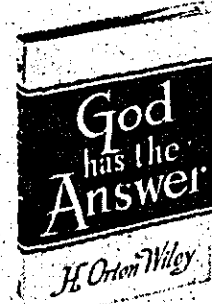
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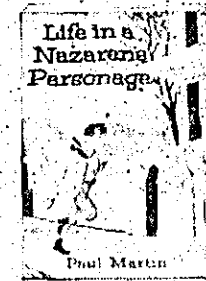


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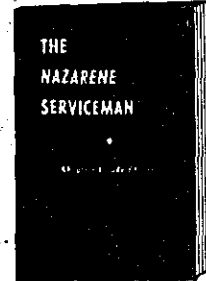
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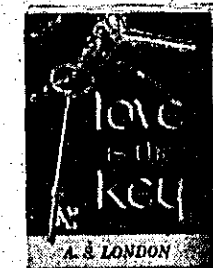


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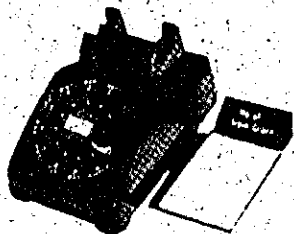
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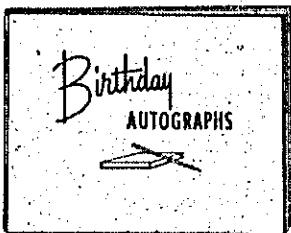
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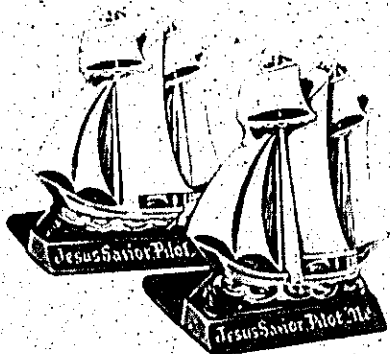
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