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which thou hast spoken. He said  
moreover, For there shall be  
peace and truth in my days.

### CHAPTER 40

COMFORT ye, comfort ye my  
people, saith your God.  
2 Speak ye comfortably to Jeru-  
salem, and cry unto her, that her

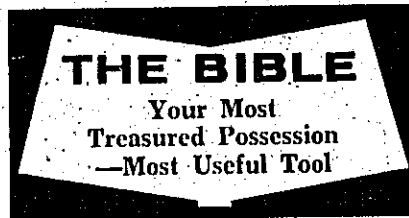
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## GUEST EDITORIAL

### What Makes a Preacher Great?

Ross W. Hayslip\*

ACCORDING TO *History of Methodism*, by Stevens, Joseph Cownley, a minister of early Methodism, was pronounced by Wesley as "the greatest preacher in England." When I read Mr. Wesley's high appraisal of this clergyman I became interested in learning more about his character and ability. After perusing other statements by his contemporaries concerning his ministry I am convinced that his spirit was the secret of his success.

"His seriousness was almost proverbial; he lived and died a copy of the truths he taught," was one of the statements of a fellow laborer in the gospel. Sincerity is often the dividing line between the great preacher and the mediocre. A godly sincerity is a must if we are to be worthy messengers of the world's Greatest News. Clowns and actors may cavort upon the stage but the man of God, like Richard Baxter, must preach as "a dying man to dying men."

"The tears flowed from his eyes, and his approaches to the throne of grace indicated the closest communion with God." This evaluation of the character shows that he was a man of prayer. H. W. Beecher has rightly said, "Prayer, as the first, second and third element of the Christian life, should open, prolong and conclude each day. The first act of the soul in early morning should be a draught

at the heavenly fountain. It will sweeten the taste for the day. A few moments with God at that calm and tranquil season, are of more value than much gold. And if you tarry long so sweetly at the throne, you will come out of the closet as the high priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion."

No man can hope to be at his best in the pulpit until first he seeks God's best in the closet of prayer.

"He was noted as a peacemaker and had such a sensitiveness to all discords among brethren, that he could not be induced to stay in any meeting for church business, where such discords occurred except for a momentary, but affectionate testimony against them."

The preacher descends to a low level when he stoops to ecclesiastical politics. The manipulating, self-seeking activities of some clergymen make us feel afresh the truth of Shakespeare's definition of a politician as "one that would circumvent God." We realize that systems of church government are necessary and we should give our full support and cooperation to the same, but we must always remember that God knows best how and where we can serve, and if our lives are dedicated to that fact He will lead us into the fields

\*Pastor, Carthage, Missouri.

where He desires our services. Our call is not to be religious debaters and parliamentarians but to be proclaimers of a glorious gospel.

Stevens further states of Cownley, "He had read nearly every important theological work in his language." How important it is that the minister be a constant student of the things of God! Since the man of God deals with the greatest treasures of the universe he should see that his mind keeps sharp for the high task to which God has called him. When the mind ceases to toil for new ideas the preacher begins to live in the past. God has moved holy men to write for our spiritual enlightenment. We impoverish ourselves if we do not avail ourselves of the benefits of their labors.

Stevens closes the brief commentary on the life of this herald of the King by quoting from one of Cownley's contemporaries, "Sinners were brought out of darkness into light and exchanged the tyranny of Satan for the glorious kingdom of liberty and love. Many were awakened and converted; the gates of darkness were opened; the pillars of hell trembled, and numbers experienced that the kingdom of heaven is within us. His death was

lamented as that of an old hero; a vast crowd attended his funeral, following his corpse to the chapel with tears, and thence with sobs and singing to the grave. There was great mourning in the societies for him."

Joseph Cownley was a soul winner. Here to me is the highest qualification that a preacher may claim to greatness. Power of oratory shall perish when the tongue is paralyzed in death. The well-trained mind shall be of no avail when the last enemy shall lay his hand upon the mortal brain. The flashy personality will all too soon be forgotten, but they that turn many to righteousness shall shine as the stars forever and ever.

Massillon, the French clergyman, once said, "I love a serious preacher who speaks for my sake and not for his own, who seeks my salvation and not his own vain glory. He best deserves to be heard who uses speech only to clothe his thoughts and his thoughts only to promote truth and virtue. Nothing is more detestable than a professed declaimer, who retails his discourses as a quack does his medicine."

O Lord, help us to be as great preachers as we possibly can be by Thy standards of greatness.

#### AN EMBARRASSED EVANGELIST

A young evangelist was holding a meeting in one of our churches this past year. He started shouting and running around on the rostrum. Being full of life and joy, he decided that the platform was not large enough to contain him, so he ran through a small room and on through the back door into the yard. The door closed and had a spring lock on it. Try as he might he could not come back in. The young evangelist had to go around and walk in through the front door to get back to his pulpit, much to the amusement of his congregation.

—CONTRIBUTED BY S. J. W.

## FROM THE EDITOR

### Big Men

#### II. Our Holiness Message

WE MUST FACE IT squarely, our holiness message is ideally adapted to producing big men, to solving the problems of littleness which we suggested last month. We have more than a doctrine to proclaim; we have more than a denomination to promote and maintain. We have a redemptive message which can do something in the lives of people, which can cleanse their lives and cleanse their hearts. Redemptive holiness majors on two areas of ethical behavior—right living and right attitudes. In the past we have talked much about the former. We have said not too much about the latter.

It would be taking time unnecessarily to review all of the factors of holiness which make it such an efficient tool in hewing out big men. Suffice it to state several of the more important ones.

1. This is a message of heart cleansing. It is the good news of death to the "carnal mind," death to all enmity toward God, a cleansing from the heart of all that is unlike God.

2. It is a filling of the believer's heart with all of the fullness of God. The Holy Spirit of Almighty God dwelling in the heart of finite man—this is the glorious hope of the sanctified man. What more than this could mortal man ask?

3. It is the impartation of divine love; it is the "perfect love" about

which the theologians speak, manifest in actuality in the human heart. It is loving God with the whole heart and with the whole of the personality and loving one's fellow man as himself.

4. It is the integration of the personality, the bringing together of all of the loose ends of personal hodgepodge living and centering them all within the will of God, to be motivated by obedience to that will.

5. It is the cleansing and empowering of the "psychic urge" of life, the inner control center of the human personality, the cleansing of the master fountain of the life, so that every area of life is touched and influenced for God.

Much more, of course, could be said. The reader can well fill in some of the other areas which to him seem to be most significant. But here we have it: The ideal grace to do for Christians just what most needs to be done in their lives to make them the big men God intends they shall be.

But in our hands this message has not produced to this end as completely as it should have. Why? Why has not the holiness message brought forth more big men? I have asked myself another question also. Why has this grace in my own life not made me bigger? In an attempt to answer that question I wish here to venture some suggestions. I do so, very conscious that they can be at best but a personal

evaluation. Let me say, I am quite sure that I am not a "calamity howler." I believe we have not completely failed. I could point out more evidences of the success of our message than I ever can find of our failures. I am not ready to either abandon the church or yet try to reform it. I am simply talking with the family group to see if we can find some ways to do a better job than we have been doing. Let me suggest, however—

1. That we may have centered more of our attention at promoting our gospel and our church than we have at bringing it to bear upon the lives of men and women. Success in the ministry is too often measured, not upon how many lives have been transformed through one's preaching, but in how well the various and sundry projects which have been referred to us have succeeded.

2. Again, it may be that we have placed more attention on externals than we have on internals. That is, we have measured the effectiveness of our holiness ministry by what has shown up outwardly rather than what has been evidenced internally. This shows up in a comparison of the holiness message in Britain and that in America. As we read John Wesley we sense that his emphasis was upon qualities of the inner heart. Perhaps we can find a way to pick up this element of our message which many may have missed.

3. Again, it is probably true that we have fallen prey to the plague of ill-preparedness. We have too frequently identified spiritual ministry with the extemporaneous. We have not studied, we have not read, we have relied too much on "spur of the moment" ideas. This has reflected itself in shallowness, misemphasis, partial and half truths, repetition, "one string orchestration," and the

like. There is no incompatibility between being a holiness preacher and being a studious preacher, a scholarly preacher, a thorough preacher. Holiness thrives in the fertile soil of the Word capably expounded.

4. It is quite likely that we have erred in our understanding of the psychology of what holiness will do and what it will not do. Here I plunge in where angels have feared to tread to suggest that our understanding of the relationship of the self to the sanctified life has been superficial if not actually damaging. The sanctifying grace of God does not kill the human self any more than it destroys those normal and legitimate desires and functions of human personality. If it were to do this it would be an enemy of man instead of being his friend. Neither does this work of grace take from the believer the basic urge of self-expression, which, as O. A. Curtis<sup>1</sup> points out, is one of the principal functions of selfhood. We have centered much of our attention upon the "lusts of the flesh" as being the prime sources of temptation in the life of the sanctified. We have been faithful to tell our people that they must not gratify any of these more sensuous appetites, with their souls as the cost if they do. But all the while through our neglect they have allowed the temptations to self to tramp unhindered through their consciousness. We must see that Satan works through the self as a play actor with a thousand disguises. He cares little whether he plunges the person into wanton pride and worldliness or whether he tricks and entices him into seeking position within the church, for the end result is the same. But because we have failed to recognize this entire area of truth and the varying disguises of carnal self, we have betrayed our

<sup>1</sup>O. A. Curtis, "The Christian Faith."

people into believing that, since they have been sanctified, every inner tendency and suggestion must have God's approval and must be the expression of the sanctified heart. We must help them to see that in this area of temptation the "lusts of the spirit" are more subtle and hence more to be feared than the "lusts of the flesh." Certainly we must help our people see that as the Christian grows in grace and as he walks with God his temptations less and less revolve around desires of the flesh and more and more revolve around desires of the spirit.

5. Probably, also, in our holiness preaching we have not placed enough importance upon the day-by-day life of the sanctified person and have not given the help and counsel we should as to what it means to grow in grace. Herein perhaps is the area of study which will help us most in this matter of building big men.

#### THIS TASK OF GROWING IN GRACE

In this connection I should like to venture what seem to be principles which growth in grace requires. These are principles which should be incorporated into our ministry. Without them our message will be incomplete.

1. We must be certain that each person who seeks the "second blessing properly so called" appropriates the full benefits of the blessing. I am confident that there are those who are professing to be sanctified and whose profession we have no reason to doubt who have not obtained all that the experience will do for them. I am not ready to answer all of the questions that this statement will bring forth. Nevertheless I do feel that it is true.

2. In the life of the sanctified there must be an increasing spiritualization of every area of the life. Too many

holiness people have made no real spiritual progress since the day they "got in." There are many areas of the life which can be spiritualized only by giving attention to this task. It is a process of building a spiritual life.

3. The sanctified person must give positive expression to the graces of the Spirit-filled life. Stoicism is not enough; a bowed, submissive head is not enough; turning the cheek is not enough—there must be an expression of love for the offensive mistreatment that comes. This is the full significance of the life of perfect love.

4. There must also be a development of an increasing number of habits of Christian expression. There are all too many sanctified people who have not allowed the habits of Christian living to "fit to them." They are still, even after years, too much like the small boy breaking in a new pair of shoes; every step is disagreeable if not painful.

5. There must also be an increasing flexibility by which the sanctified Christian demonstrates submission to the will of God in every circumstance of life. The sanctified life should be less and less rigid. Maturity of Christian life should cause one to adjust more readily to the "rough and tumble" of life with an ever more fervent "Not my will, but thine, be done."

6. In the sanctified life there will be a purposeful development of all of the desires, talents, abilities of life unto a balanced person. We should learn to guide our people to give attention to the building of their lives in a similar sense to which an architect would give them counsel if they were building a house.

7. In the sanctified life there will also be a constant and conscious development of the stature of the person as to what he is unto the measure of the fullness of the stature of Christ.

There has been ample guidance as to what the sanctified person will *do*; there should be equal time allowed to direct him as to what he should *be*.

8. In the sanctified life there must be a constant pressing up the road to the most complete self-realization. The experience of sanctification is but the gate to the rolling fields of the life of holiness. The experience is but the beginning of the unfolding of the life which can be the most beautiful and useful and noble that can be achieved. The sanctified man must

constantly find ways to more completely attain to the pattern of holy living which God has ordained should be his.

Let us not give up easily. We have the message; we have the medium to produce in the lives of those to whom we minister the spiritual size which is needed in a day such as *this one*. May God help each of us as a minister of His to attain a measure of this greatness himself; may He help us to see it reproduced in the lives of those to whom we minister.

## SERMON OF THE MONTH

### Thanks a Million, Lord!

By George W. Privett, Jr.\*

Third prize, 1956, Special Occasion Sermon Contest

SCRIPTURE: Luke 17:11-19

TEXT: *And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God (Luke 17:15).*

A number of great truths shine forth from this tremendous story and are profitable for our consideration on this Thanksgiving Day.

The first item we would notice in this context is *the cry of companions*. One thing which surprises us about this incident is that here we have nine Jews and one Samaritan together in the same group. It is surprising because the Jews and the Samaritans had a long-standing animosity toward each other. These men would have

never associated together except for a common woe—leprosy. The leper houses, called "the abodes of the unfortunate," knew no class, creed, or racial prejudice, for misery had leveled them all to the same position. Drawn together by the gregarious instinct, these lepers were companions in suffering.

The dreadful disease was leprosy. Its nature is such that it manifests itself on the skin with spots resembling the puncture of the skin by a pin. These spots appear on the face about the eyes and nose and increase to the size of a bean and cover the entire body. While the contagion makes its appearance on the outside, yet it is deep within the bones, marrow, and joints of the body. The victim becomes

very weak and the joints of the body gradually separate and fall off one by one. The sufferer finds himself dying piecemeal from the ravages of the disease. It is actually a living death.

Jesus was passing between Samaria and Galilee on the way to Jerusalem when he met these men. It was a frequent though sad spectacle to see such a company of beggars along the Eastern thoroughfares. "Sauntering down the Jaffa road," says Dr. Thomson, "on my approach to the holy city, in a kind of a dreamy maze, with, as I remember, scarcely one distinct idea in my head, I was startled out of my reverie by the sudden apparition of a crowd of beggars, without eyes, nose, hair. They held up to me their handless arms, unearthly sounds guggled through throats without palates; in a word, I was horrified."

Such was the group of miserables who clamored to Jesus as He neared the village walls. They were walking in the opposite direction from that of Jesus. When they saw Him they stood afar off, the legal distance being one hundred paces, for fear that they would infect Him. They had surely heard of His mercy, kindness, and power, for stopping where they were, their hoarse, sad cry of "Unclean, unclean" changed to "Jesus, Master, have mercy on us." "Jesus, Master, have mercy on us." The Master's attention was gained by the resistless eloquence of their cry.

Jesus' sympathy was instant and redemptive. With a pitying heart and a powerful hand, He dealt with them. Hence we notice the cure of contagion. Jesus did not touch or talk with them but with an impressive majesty bade them to go show themselves to the priest. Here was the test of their faith. The priest had no power to heal but only to pronounce an individual clean of the disease, thereby giving him the

privilege of once again mingling in society. Not saying expressly that they were healed, Jesus told them to reckon themselves clean from that moment on and go show themselves to the priest. Then we notice that each of the men instantly obeyed and started on the way.

After taking a few steps, the poor sufferers were suddenly filled with a new and strange thrill of health; new currents of life flowed through their veins and their bodies were strong and whole once more. Their prayer was granted; the disease had left them.

Ah! Wonder of wonders! They thought they would infect Jesus with their foul contagion but, lo, we find that Jesus Christ infected them with the contagion of faith—the evidence of things not seen—and their lives were transformed.

But the main emphasis of this story is in the contrast of character. All ten of the lepers were healed, for the Scriptures say "As they went, they were cleansed." Nine of them obeyed the letter of the law, going immediately to the priest, while only one returned to give thanks. The concept of gratitude looms large here. It is the rare individual who knows how to receive a great gift graciously. They all were glad but only one was grateful.

We immediately ask, "Why didn't they return?" Many reasons have been advanced. The most likely explanation, however, is gathered from the rebuke of Jesus. They were simply neglectful and so anxious to get their health certificates and plunge back into society again that they forgot to be thankful. Consequently, when the need was relieved and the way open, they rushed headlong back into the affairs of life, forgetting the One who had delivered them in such

\*Pastor, Donalsonville, Georgia.



a marvelous way. They may have discussed returning with the tenth and then shrugged it off with, "Oh, He'll not miss us!" The result was that they were blessed to disappear. The uniqueness of this miracle—their being cleansed outwardly and inwardly—further indicts them for not returning.

My friends, this story teaches us a sobering truth. While it is awful, the greatest tragedy is not that we eat and are ungrateful; or that we live in the midst of pleasant surroundings and are unappreciative; or that we enjoy many such blessings and render no praise; but the tragedy of tragedies is that God would save us from all of our sin, outward and inward, and we should fail to be thankful! In this story we find nine men who were ungrateful for something so wonderful as complete cleansing and healing. But that is the nature of ingratitude. It has a way of pervading the whole of our lives until we take for granted the greatest things for which we should be thankful. Shakespeare said, "Ingratitude, thou marble-hearted fiend." Thus we see that thankfulness is a basic attitude within the warp and woof of the fabric of our lives.

Let us look now at the other side of the picture. "One of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan."

One of the lepers, when he discovered that he was healed and when he felt his body throbbing with new life, could not help but turn back with intense and adoring gratitude. He felt such new purity, health, and vigor within that the idea of the priest was driven from his mind. He turned and with a loud voice glorified God. Here was joy unspeakable and full of glory.

God had poured the oil of grace upon his head in such a prodigal way that it ran down alongside his face and dropped to the ground. Spontaneous praise filled his being. We find him coming back, and instead of putting his hand on His shoulder as he would another friend, he recognized Deity and fell down on his face at His feet, and in our modern parlance said, "Thanks a million, Lord!"

Luke goes on to explain another reason why his conduct was so remarkable—"And he was a Samaritan." This touch colors the whole incident. Of a despised group, a group that professed a corrupt religion, he was a heretic and a foreigner. Of all the people we would expect such an action from it would not be a Samaritan. But Jesus had a way of choosing unlikely candidates to show the highest principles of His Kingdom, e.g., the woman taken in adultery, Magdalene with seven devils, and unlearned fishermen from the Lake of Galilee.

The action of the nine was deplorable but look at the one who did the right thing. This man who had before shouted, "Unclean, unclean," now could return to all the places he had been, shouting, "Clean, clean; look at me, I'm clean! I have been washed thoroughly from my iniquity and cleansed completely from my sin. The Master has given me a bath on the outside and on the inside. My very being tingles and pulsates with newness of life and my soul is uplifted in God." His prayer was perhaps taken from Micah 7:18—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."

This man's conduct of going back teaches us that we should never forget the pit from which we were dug—

the mire from which we were lifted. We should be true to our great moments. When God really touches our spirits and implants in our natures a grateful attitude, we will find many things for which to be grateful. The New Testament is punctuated with thankfulness because the early disciples had an unquestionable demonstration of God's grace. When such a deep spirit of gratitude fills our beings, our lives will be characterized by thanks-living with periodic times of intense thanksgiving.

The final item we observe is the comment of Christ. Here we see Jesus deeply moved by the contrast of character—the nine forgetting and the one remembering. He says: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

By these words we sense that Jesus was touched, hurt, and wounded—as a dagger in His side—by the ingratitude of the nine. Didn't He have mercy on them and help them? Jesus was not just hurt in a personal sense but He thought of what such an attitude would do to its possessors. But let us remember that if men were unappreciative of Jesus they will be of us.

Jesus was not only grieved by the action of the nine; He was gladdened by the action of the tenth. This poor Samaritan contributed something to the very life of Jesus by his return. It was a fulfilling of His words that "those who have been forgiven much will love much (Luke 7:47). Doubtless the heart of Christ was joyful as He enjoyed the praise of the Samari-

tan. "And he said unto him, Arise, go thy way: thy faith hath made thee whole." You have showed yourself to the Great High Priest—that is enough.

Not only did this one who returned contribute to Jesus but he received something extra too. He received new power, for experience teaches us that we cannot return thanks without reward. In an intimate way, Jesus said, "Thy faith hath made thee whole." This one was whole in a greater way than the others. They had had faith to pray earnestly but no faith to praise thankfully. They were content to be healed and stop there.

While it takes faith to be converted and cleansed, it also takes faith to give thanks. Many times we will feel like complaining and look around and everything we see will seem to speak back saying clearly that we have a perfect right to grumble. But if we look at our lives through the eyes of faith, we will not succumb to a chafing, complaining spirit.

Would you condemn the action of the nine? Well, then do you not also condemn yourself for not giving thanks as you ought? Jesus is interested in you if you have not been giving thanks, for He asks today as He did then: "Where are the nine? Where are the 90 per cent of Christians who are not as thankful as they should be? Did I not save them, sanctify them, and give them a glorious day of destiny?"

Let us on this Thanksgiving Day repudiate the action of the nine and cultivate the action of the tenth and say with hearts aglow, "Thanks a million, Lord!"

#### SUCCESS

You intend to make good somewhere. Why not make good where you are?—Sunshine.

## The Preaching of Sam Jones

By James McGraw\*

THE OBJECT of all true gospel preaching is to make sin odious and holiness attractive; to make goodness as beautiful and fragrant as a rose, and sin and hell inexpressibly horrible."

So declared Samuel Porter Jones when he attempted to explain his own philosophy of preaching, and so agree all who are worthy of the high calling of the gospel ministry.

The son of a respected and noted lawyer in a large family of Methodists, Sam Jones was born in Chambers County, Alabama, on October 16, 1847, and was reared in Cartersville, Georgia, after his mother died when he was eight and his father married again. His early life is a study in tragedy, for there followed successively serious setbacks after that first tragedy of death took his mother, and at the age of twenty-one he was physically and morally bankrupt.

An alcoholic in his early twenties, he married Laura McElwain, a Christian Kentucky woman whose faith in God and hope for her husband never seemed to dim. Although he was admitted to the bar as a lawyer about the time of his marriage, his drinking destroyed his ambition, sapped his strength, ruined his health, and made him angry toward all efforts for his reform.

It was his father's death that was the turning point in Sam Jones's life, for he experienced an emotional crisis as he stood saying his last farewell, and promised he would meet his father in heaven. A sanctified grand-

father followed through on the bedside conversion, and it was not long before Sam Jones felt the call of God to preach the gospel.

\* Jones tells of a conversation he had with his saintly old grandfather soon after his decision to preach, when he was invited to deliver a sermon in the New Hope church.

"My grandson, you must preach for us tonight," the old man is reported to have said. Sam replied, "I thought the call was first to get ready, and secondly to preach the gospel." But the venerable old Methodist insisted, "If God is calling you to preach, you can preach. Come on in the pulpit!" He did, and the audience was melted to tears as he poured out his heart. At least a score were converted. Jones writes in describing the results of that first attempt to preach: "Afterwards my grandfather slapped me on the shoulder and said, 'Go ahead, my boy! God has called you to the work!'"

Sam Jones pastored five years in Bartow and Polk counties, Georgia. Then he began his evangelistic ministry, to which God had doubtless called him. The first revival which received wide notice and newspaper publicity was in Memphis, and there followed increasingly effective revival efforts in other midwestern and southern cities, until he was known nationally as one of the leading evangelists in the midst of an era of revivalism.

The appeal in the ministry of Sam Jones was his versatility. He knew how to approach all classes. His rough, sometimes crude humor, and his bold,

forthright style appealed to the workmen, the farmers, the unlettered, and the underprivileged. But his keen mind had something in it that compelled the refined and the cultured to pay attention, and even the conservative clergy who frequently came under attack in his sermons could be heard muttering as they left his meetings, "What a preacher!"

His voice has been described as clear and pleasant, and his articulation so distinct that he could be heard in ordinary conversational tone by an audience of four thousand people. He hated "sham," and there was nothing of "clerical tone" or "holy whine" in his voice when he preached. He sounded more like a business layman.

The expression in his eyes must have added force to the preacher's delivery. One biographer described their effect as being almost psychic as they gave forth "all the force of the emotion of his soul." Kindness beamed, humor sparkled, sarcasm pierced, and anger blazed from his eyes as he preached. The heavy, dark eyelashes and the long, heavy, black mustache added to the effect of his appearance. When he denounced sin with a gesture of clenched fist, strong men were visibly affected.

Don Fivecoat observes in a study of Jones that his gestures were unusually simple and few for one of such temperament. Considering his evangelistic emphasis, one would expect more of the Billy Sunday type of bodily movements and dramatic gyrations; but Sam Jones, after the fashion of a relentless prosecuting attorney, made sin hideous and hell horrible with the force of passionate logic rather than of brilliant oratory. One of his co-laborers said, "His peculiar gift was his commanding and persuasive utterance, his power of lucid, epigrammatic, and luminous statement. He

gave out more usable illustrations, quotable epigrams, proverbs and expressions than any other man of his age." One such well-remembered example of these is his advice: "Never try to scald hogs until you get the water hot!"

Many of Sam Jones's sermons contained no humor at all, and yet at other times his sermons resembled a humorous lecture more than they did a gospel sermon. A. M. Hills's main criticism of Jones was at this point. Hills believed that humor near the conclusions of Jones's sermons sent audiences home in a mirthful attitude when they could have been brought to a decision by a more serious attitude on the part of the preacher. His biographer, Stuart, says that although some of his sermons were serious throughout, at times his humor was shockingly crude. "Between times," writes Stuart, "he was polished and rough, classic and boorish, tender and scathing, serious and jocularly sympathetic and caustic. At times he was so rough that even his best friends would have eliminated or moderated his expressions. At other times he was so ornate and classic that the most cultured of his audience were surprised and charmed."

Dale McClafin suggests that Sam Jones's study habits were peculiar to him. He used no notes, made no outlines, wrote no manuscripts. His memory was photographic, and he remembered facts, conversation, personal experiences, and scripture references as he needed them. He studied the Bible as though it were a lawbook, and he used it as background rather than as content for his sermons, which were topical. He read very few books, but was well informed in current events. He kept abreast of movement in business, social, political, and religious life.

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An excellent example of his topical style of sermon development can be seen in his sermon "Quit Your Meanness," from the text: "Receive us; we have wronged no man, we have corrupted no man; we have defrauded no man." His outline seemed to move along the line of thought as suggested here:

I. I have wronged no man with my tongue.

II. I have corrupted no man by my example.

III. I have defrauded no man in any business transaction.

There were usually two or three points in his sermons, seldom four or more. The sermon on "Ungodliness and Worldly Lusts" has two, namely, (1) Negative goodness, and (2) Positive righteousness.

Sam Jones did not recoil from the use of emotional appeal in his preaching. He concluded his sermons on "The Wages of Sin" with three illustrations, all of which appeal to the emotions. The first is a story of an old saint going out to meet God unafraid. The second is that of a young child suffering intense pain, anxious to meet God. The third illustration is the story of a wicked soldier who met death unprepared. Thus by use of strong contrast he made an effective appeal in the conclusion. McClaflin correctly analyzes the conclusions of Sam Jones when he says, "They vary in style but never in purpose." Their purpose is always that of bringing the unsaved people in his audience to an immediate decision for Christ.

A typical sermon of Sam Jones is the one he preached on the text, "One sinner destroyeth much good." Taking one type of sinner after another, he stripped him of every defense and left him exposed before the audience in the stench of his evil. A favorite

target for his attack was the saloon-keeper, whom he armed with "murderous daggers" or made resemble a mad dog whose venomous bite brought the horrors of hydrophobia. He took his audience with him from home to home, where here, the bartender debauched a young wife's husband and there a fond mother's boy, until the listeners were almost ready to scream out in dismay. He would climax his appeal in this sermon by telling his own experience as a problem drinker without hope, with his own ruined home and brokenhearted wife, until there would not be a dry eye in the house. Then his eyes would flash with fervor as he cried: "Brethren, a highway robber is a good man compared to any scoundrel who will do such business!" Small wonder he received the credit for adding greater impetus to the sentiment that finally destroyed the rum traffic in America in his day than any other Methodist preacher.

Sam Jones loved God and he loved people. He loved Christ because his own wrecked, hopeless life was saved by His wonderful grace. He loved people because he saw in them the need of his own desperate heart, and he knew Christ was the answer. He went at his task of preaching with a feverish passion that doubtless hastened his death. Four sermons a day was often the schedule, and he averaged four hundred sermons a year the first ten years he preached. His tremendous toil, together with his early dissipation, brought his death at the age of fifty-nine.

Typical of the love and concern he had for people was his last loving act on the train on which he himself suddenly died. He furnished a berth for a sick man too poor to afford anything better than coach fare could provide.

An old Negro janitor in Tennessee expressed his appreciation for the preaching of Sam Jones by declaring: "On my knees I have begged God to send just such a preacher as this to Memphis, though I didn't know

who he was or where he was. Now he has come, thank God for him. He preaches the gospel so that everyone can understand it . . . and he feeds the old and the young, the learned and the unlearned."

## The Perils of the Reactionary Pendulum

By Clayton Bailey\*

A COMMON SNARE that men face in every field of endeavor is the subtle swinging motion of the reactionary pendulum. The ministry is no exception to this rule. Church history offers many illustrations of individuals and churches which have taken an opposite stand in doctrine and position in reaction to the extreme opinionated position of other churches and individuals. However, there is a happy, profitable, divinely-planned position to be experienced and expressed.

Satan is a skilled ventriloquist, hypnotist, and linguist. He can throw his voice through circumstances, people, and things; he can cast a spell over those who will concentrate their gaze on a wicked world; and he knows the languages of both this world and the heavenly country, making his arguments carry a greater weight. He uses these extreme positions in seeking to ensnare the souls of men as both the "roaring lion" and the "angel of light."

Extreme positions are repulsive. There is often a feeling of justification on the part of our holding one extreme point of view when we compare it with that at the other extreme. But two wrongs never make a right. Satan seeks to throw the vision of the

church to one or another of the extremes and through the act of comparing gives the church a feeling of security.

The preacher has a key position in helping to hold the church on an even keel. He must keep the cargo of doctrine and practice evenly distributed. The voice of the minister must be strong and clear in declaring the foundational truths of the Word of God.

One of the great dangers the minister faces in this regard centers around the matter of impassioned preaching. In drawing back from the extremes of such preaching we must not swing to the other extreme, having only a "conversational" type ministry. The words of the late Dr. L. A. Reed still ring in my ears as he struck out against the conversational type ministry which has captivated so many of the modern preachers. His advice to those who had fallen into this pattern was, "Stop speaking and go to preaching."

Feelings without facts in preaching will not build for real Christian character in the members of the congregation, but the converse is also true; facts without feelings will also fail to produce the desired end in the lives of those to whom we minister.

There are four basic dangers against which we must guard in our reactions:

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to those who would advocate a rigid, nonflexible, legal type of ministry.

### I. A DEADENING DIPLOMACY

The minister needs to be tactful, and he must be able to help cement human relationships. But there are dangers which a preacher faces in the role of a diplomat. Some problems in the church will work out if left to God and time, but some problems tend to work in. Because some blunder in where angels fear to tread, we must not take the opposite position of silence in dealing with problems which need to be faced. Preachers must identify themselves with the right no matter who is taking the opposite position.

Diplomacy wrongly evaluated will lay the foundation for substituting the "gift of gab" for the "gift of grace," and the developing of a "flashy personality" for the presence of the Spirit. The ability to speak and a good personality are wonderful assets, but they are means to an end and never are to be thought of as ends in themselves. While some are rude and crude, we must not swing to the opposite extreme of being very polished and flashy and "smooth operators." We must not lose our identity in a superficial neutrality when it comes to the clearly defined positions of doctrine and practice within the church.

### II. A CHRISTLESS COMPOSURE

An ancient proverb states, "Tears are like the speed of a runaway horse; they mean nothing, unless they are harnessed, and have a sense of direction, and are helping to pull the load." We must not lose the weeping voice in preaching over the lost souls of men. It is not a sign of spiritual maturity because one shows a Christless composure. Happy is the man who does mature in his feelings and

emotional responses, but not to the point where he chokes out the cry of the voice of compassion. Because others have demonstrated what we thought to be emotional immaturity in their preaching, we must not let the reactionary pendulum swing us to the other extreme where we allow our preaching to dry up emotionally.

Divine facts coupled to proper human feelings will produce an effectiveness in preaching the Word, and in winning the souls of men.

### III. A TREASONABLE TOLERANCE

Our tolerance becomes treasonable when we are more afraid of offending man than we are of offending God. Sometimes the minister has found himself in bondage in his declaring the whole truth because of kind, charitable acts on his behalf by some within the church. The Eskimos in Greenland have a proverb which states, "Whips make dogs, and gifts make slaves." A dog heels in response to the voice of authority that has brought it into a submissive mood. A preacher's extended hand should reveal a helping gesture, not a beggar's attitude. If a man creates a demand for his life and ministry, he will not be in want long for material blessings. If he takes care of the needs of his people, they will take care of his needs. We must not follow the law of reversed efforts to get what we want out of life.

The legalist does not care if he offends man. He appears to be keeping from offending God, but the truth of the matter is that when he offends man unduly he is offending God. We must not swing with the reactionary pendulum in the opposite direction and champion the cause of men to the belittling of the commandments of God.

### IV. A SECONDHAND SERMON

No man is 100 per cent original in

the composing of his sermon, but a greater need is before us for developing messages which will reveal the marks of a preacher's individuality, and which are born out of the setting of a local situation.

We must not follow the extreme philosophy which states of preaching that if we but open our mouths God will fill them. On the other hand, neither must we become carbon copies of the ministries of other preachers. We must not be content to be skilled merely in the art of copying. We must realize a sense of the responsibility of meeting the needs of the people to whom we minister as well as a sense of divine revelation in meeting these needs.

It ought to be said of our preaching as it was said of the men who wrote the holy Word of God: *For the sermon came not this time by the pen of another preacher, but the holy man of God spake as he was moved by the Holy Spirit.* Our sermons must not be all quotes, or merely a collection of clever quips.

The reactionary pendulum is swinging. The tempo of the pendulum picks up when the point of advantage is apparent and intensified. Let us check our attitudes and approaches to our ministry, and sift the thoughts and trends of the day through the sieve of the Word of God. We must guard against the extremes in religion, and preach with a fiery zeal the whole truth of the holy Word.

## The Minister as Watchman

By C. E. Shumake\*

*They watch for your souls (Hebrews 13:17).*

One duty of the office of the ministry is that of being a watchman over the souls of men. The writer of the Book of Hebrews is enjoining upon the churches certain respectful considerations toward their pastors, and likewise states this responsibility upon the pastors, saying, "They watch for your souls, as they that must give account." This duty of the ministry is a tremendous and sacred one that must not be overlooked among the myriad of other duties devolving upon the minister. It means far more to be a faithful minister than often appears.

The watchman is divinely called to

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his office of trust. He is chosen and designated to his work by the Holy Spirit. He must not be merely self-appointed; We often hear persons talking of the ministry as merely another profession, a profession that affords an opportunity to reach a position of honor and distinction in the eyes of the denomination and in the eyes of the world. Of course there should be certain qualifications and preparatory standards for the ministry. Professional standards are as essential to the ministry as to the various professions. But we further urge that the ministry is more than a mere profession. And those who enter into this sacred calling with the ambition to succeed professionally as

the only motivation are definitely lacking in pure motive. A profession is something that a person might choose for himself, without any sense of a divine call, but the ministry is a divine call. The Christian minister acts and lives under the firm conviction that he is called to his office by God. He is moved to this office by the call of God as evidenced by his own inner conviction and the approval and encouragement of the church. Those who enter this calling through principles of avarice, love of ease, and unholy ambition do not qualify as God's watchmen! The responsibility of being a watchman over the souls of men is so tremendous that only the conviction, the abiding and heart-burning and soul-disturbing conviction, that it is clearly God's will—this only is sufficient for one to assume such solemn responsibility.

The duty is one of trust. As watchman the minister has two distinct departments of duty. One relates to the world at large, a world of sinners who are rushing their mad way into eternity. The watchman must perform his duty to these. He must preach and warn, he must work and pray, he must do the work of an evangelist, he must be instant in season and out of season; he must reach this darkened humanity somehow with the light of the gospel of Christ. His heart must burn with the passion of Jesus for a lost world! His eyes must become a fountain of tears for them; his efforts must be ceaseless in bringing men to Christ! Viewing the world in its sad and heartbroken existence, one is prone to ask if the ministry has forgotten that this is a vital duty of its calling. The revival that is so plainly, immediately needed, the spiritual awakening that we all are talking about, could be realized now if the ministry would realize more com-

pletely its duty to a lost and dying world. The age needs watchmen! Watchmen who will cry aloud to the people the danger that is impending, declaring the truth that will point the way from sin and destruction to righteousness and salvation. *Watchmen, awaken!* Already the vast hordes of the enemy have surrounded the city. It is your duty to see the danger and to cry out to the inhabitants of the land. Oh, how blind appear some whose duty it is to be able to see and warn! God has called thee to be a watchman, O man of God. What a dreadful thing it is to be called as a watchman and fail to lift the voice against the danger that is soon to befall.

Another department of duty for the watchman is the preservation of those who have believed. He is to watch over their instruction in the things of God, to keep them in the favor of God. He is to continually watch over the souls of the believers, to guard them against the spiritual dangers that surround. He must be alert to the things that are to the best interest of the flock. All danger is not past when one believes. Some have started out to be able to perform these duties! There is no trust like this one. It is something vastly superior to all others in life. The minister of Christ deals with souls. He deals in matters that pertain to eternity as well as to time. What a wonderful opportunity, yet what a solemn responsibility! Watchwell and have made shipwreck of faith. Some fall by the wayside, some become entangled with the things of the world again. What diligence, what patience, what wisdom, and what deep concern must be upon the watchman men, you must not fail here.

The watchman must account to God for his vigilance. His time belongs to

God and to his flock. Personal interests must often be absorbed in the all-important interest of the Kingdom work. Time must be accounted for! The watchman must not waste time! He must always be on duty!

The watchman works for the morning. The danger is past then. The morning bright and clear shall dawn. Until then, watchmen, stand on the walls and fulfill your God-given calling.

## Persuading Men!

By Ralph E. Smallwood\*

*Knowing therefore the terror of the Lord, we persuade men (II Corinthians 5:11).*

"Persuading implies an influencing of a person to an action or a belief by an overt appeal to his reason or emotion" (Webster). It suggests coaxing and pleading. We seem to be lacking in this earnestness in our modern-day approach to evangelism. We apparently fear that people will act on the basis of emotion, and of this we are dreadfully afraid. Nevertheless, we do expect men to show an expression of joy and appreciation for the good things that come their way. Likewise, we feel it necessary to express our displeasure at the vile and selfish acts of mankind. These are but emotional expressions that we consider necessary, but when it comes to religion, emotion must go.

Perhaps our fear arises from a misconception of the term emotion. It is generally thought of as some hilarious and extreme display of feelings. There are those emotions which play the quieter role, but are, nonetheless, powerful and important. I think of the emotions of fear and love. Would we destroy fear completely because we do not like emotion? Yet God has said, "The fear of the Lord is the be-

ginning of wisdom" (Proverbs 9:10). Then certainly we are right in making our appeal to both the reason and the emotion of an individual. Professor Halleck in *Psychology and Physic Culture* says, "Strike while the emotional iron is hot." If we expect to see men and women accept Jesus Christ as their Saviour and live transformed lives, we are going to have to put some earnestness in this business of evangelism, earnestness that really persuades (that is, moves both reason and emotion) men to be reconciled to God.

The apostle's earnestness in persuading men to forsake sin and accept Christ came from the fact that he knew the "terror of the Lord." He was intent on saving men from the wrath to come because he had some sense of the awfulness of that wrath. We have lost much of this consciousness of the lost condition of men today. We are stirred when a child is lost in the woods, when some explorer is trapped on the icy slopes of the mountain; but to hear of the multitudes lost from the fold of God does not seem to move us, even though it be those closest to us.

Do we have any grasp of the "ter-

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ror of the Lord"? Much of our preaching today would not lead people to believe that God will ever execute wrath on evildoers. Indeed, we want and need to hear of the more cheerful side, but we also need to face the dark reality of eternal torment for those who know not God.

When have we heard the "terror of the Lord" voiced in such terms as were used by some of the ministers of bygone years? Look at some of these. From an early manuscript comes the following:

*And there were some there hanging by their tongues, and these were they that blaspheme the way of righteousness: and there was beneath them fire, flaming and tormenting them.*

From John Wesley's sermon on hell come these words:

*And be their suffering ever so extreme, be their pain ever so intense, there is no possibility of their fainting away. . . . The inhabitants of hell have nothing to divert them from their torments, even for a moment.*

We add three quotations from Thomas Boston's treatment of the condition of those who are lost:

*Burning is the most terrible punishment, and brings the most exquisite pain and torment with it. By what reward could a man be induced to hold his hand in the flame of a candle but for one hour? All the imaginable pleasures on earth will never prevail with the most voluptuous man, to venture to lodge but one half hour in a burning fiery furnace; nor would all the wealth of the world prevail with the most covetous to do it: yet on much lower terms do most men in effect, expose themselves to everlasting fire in hell.*

*When one is cast into a fiery furnace, the fire makes its way into the very bowels, and leaves no member untouched: what part, then, can have*

*ease when the damned swim in a lake of fire burning with brimstone? There will their bodies be tormented, and scorched for ever.*

*When the tares are bound in bundles for the fire, there will be bundles of covetous persons, of drunkards, profane swearers, unclean persons, formal hypocrites, unbelievers, and despisers of the gospel. . . . the several bundles being cast into hell fire.*

These men were being honest with their hearers because they understood the "terror of the Lord." Do we? Why are the churches today filled with those who have no passion for the lost? Can it be that we as ministers and church leaders show no real passion for souls? Do we persuade men? Do we actually realize they are lost and what this will mean in eternity? It is when the sentence of judgment comes that the message of love takes on meaning. What need of love to save men if they do not see themselves lost?

How can such a message be effective; how can a passion for souls be generated among our people? We will never talk people into it. But if we as ministers and leaders will tarry until the Pentecostal fire dispels the coldness of our own hearts and do some earnest groaning in prayer, not only we, but others, will catch the vision and seek to snatch men from the burning. Hear the compassion of Moses, "If thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book." Paul, in his anxiety for his kinsmen, cries, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." John Knox, under a heavy burden for his country, exclaimed, "Lord, give me Scotland, or I die." Beloved, this kind of passion produces results.

O cold, lifeless, passionless heart, lay hold the horns of the altar until

you are warmed with the compassion of the Master. Pray until you are conscious of the awfulness of being lost. Pray until you are awakened to

the "terror of the Lord," and then persuade men to turn to God. When our hearts bleed for a lost world, then lives will be transformed.

## "I Believe in the Resurrection of the Body"

By W. W. Clay\*

This statement from the Apostles' Creed is being contested today. Modernists, and all others who would deny all claims of the miraculous in religion, would use instead these words: "The physical body will not be raised. Instead we will have a spirit body like the angels, which will not be the physical body we had in our earthly sojourn, for that body has returned to dust." Is this what the Bible teaches?

The Bible emphatically states that the body we will have in the resurrection will be "like unto his own glorious body," that is, like the one Christ had after He was raised from the dead. A modernistic preacher once met me on the street and ridiculed my beliefs in the inspiration of the Bible and the deity of Christ. It was near Easter, so I asked him if he believed that Jesus was raised from the dead. He replied: "If you mean that His former physical body was raised, I emphatically answer, 'No!' His body returned to dust as the Bible says ours will. All Christ had after His resurrection was a new spiritual body that was in no way related to His old body, the same spiritual body we all have after we die."

But look at John 2:19-21: "Jesus answered and said unto them, Destroy

this temple, and in three days I will raise it. . . . But he spake of the temple of his body." Here Jesus declares that the body which would be His after His resurrection would be the same body He had when making this statement, His physical body. And the records of His appearances after the Resurrection verify this. He talked, walked, saw, heard. He told Thomas to take his finger and touch His hands and His side, with their gashes made before the Resurrection. On one occasion when He met with His disciples after His resurrection He said, "Behold my hands and my feet,"—calling attention to the marks of the nails that were still to be seen in His resurrected body—"that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Then to further assure them He ate with them (Luke 24:39-43).

There are two expressions relating to the Resurrection that we must appraise as having only an idiomatic significance. One is "flesh and blood." This can only refer to our bodies as they are now, but without specific reference to either of the words flesh or blood. For Jesus' resurrected body did have flesh. In the reference just quoted He said, "A spirit doth not have flesh and bones, as ye see me have." The other term, physical, simi-

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larly refers to our mortal bodies and in no way implies that our risen bodies will not be material bodies. Paul says, "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Philippians 3:21). Christ's resurrected body was His old body, still bearing the scars of the nails in His hands and feet and the imprint of the spear in His side; yet immortal, changed into a spiritual but material body.

When Jesus came to earth in His glorious incarnation He took upon himself our humanity. This was to be true not only as to His earthly life but as to His existence after His resurrection. True, Jesus said that in the resurrection we are to be "as the angels of God" (Matthew 22:30). But this was spoken only as pertaining to one phase of our earthly life, procreation to replenish the earth. In Luke 20:35-36, Christ tells the reason—there will be no more death and hence no more need of the replenishing of the earth's population. But this statement has no bearing as to the kind of bodies we will have in the resurrection. A song quite popular a century ago was, "I want to be an angel and with the angels stand." But we never will be angels nor have spirit-bodies like theirs, for our Saviour did not. In Hebrews 1:7 and 14 we are told that the angels are spirits. And Jesus said that He did not have a spirit-body but one that had flesh and bones.

Then the Incarnation was a permanent assumption of the human body by Jesus. When the angel said, "For unto you is born this day," He spoke not to the shepherds merely, nor to the Jews, but to humanity. When Stephen, his life slowly going out, saw Jesus as He looked over the battlements of heaven at the martyrdom of His faithful messenger, when Paul on the way to Damascus saw

Him and was blinded by the sight, and when John on the isle of Patmos met Him on the seashore, He still had the same body He had when He was first raised from the dead. And the angels declared to the group of bereft disciples on Olivet that it would be "this same Jesus" who would return when His own should be resurrected.

But does not the Bible teach that these present bodies will return to dust? God told Adam that. It all depends whether we believe God has power to bring that dust together again or not. Modernists who seek to decry the miraculous everywhere regard such an idea as impossible. It all depends whether or not we believe in the miraculous. It is not for us to know what material God will use or how He will bring together that dust. Scientists tell us that approximately every particle of matter in our bodies is changed completely and replaced by new every seven years—except the enamel of our teeth, and with some of us that has been changed! So whether God will make my resurrected body from the one I had in the prime of life or the one I have when I die does not matter. It will still be my body, once of the physical, but now undying and immortal, transformed into a spiritual body, yet still my old body. If a Christian dies and his relatives cremate the body and scatter his ashes to the four winds of heaven from an airplane, still God could if He chose gather them after a thousand years. God knows just where lies the forgotten dust of every one of His children. Whatever body I may have in the resurrection it will be what was once my mortal, physical body, but transformed "into the image of the heavenly."

Then in that immortal fifteenth chapter of I Thessalonians, Paul in his closing climax twice makes the as-

sertion that "this corruptible," which is my present body, will not be annihilated, but it will be made incorruptible. We as a church do not believe that our souls are unconscious after death. But we would have to believe that it is not until the resurrection that they receive their spirit-bodies. They must now have some form of spirit-body as do the angels. At the resurrection they shall receive (Philippians 3:21) their individual bodies they have always had, but each one miraculously made over into a different body like unto "his own glorious body." This is called a spiritual body, not because it is made of spirit stuff like the angels, but because it will be adapted to that

spiritual realm called heaven, where is no death. And this real, spiritual, immortal body, material though it be, will be the residence of my soul throughout eternity.

And I believe that when the Apostles' Creed was first written the creed makers did mean exactly that our physical bodies will be raised. I further believe that until recent years the countless millions who have repeated these words, "I believe in the resurrection of the body," believed that their physical bodies, transformed but still material bodies, would be raised and become the undying homes of their souls. And my own soul shouts as I repeat it, "I believe in the resurrection of the body."

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 4:9

### CIRCUMCISION AGAIN

The words *peritome* (circumcision) and *akrobystia* (uncircumcision) occur six times apiece in verses 9-12. The former also is found six times in 2:25-29 (see discussion there). The latter occurs four times in that place. These are the two prominent passages on circumcision in the New Testament. (The Greek nouns are sometimes translated as adjectives in the King James Version.)

The important point that Paul makes here is that Abraham was justified by faith before he was circumcised. It is obvious, therefore, that circumcision is not essential to salvation. It was Abraham's righteousness which was counted to him for right-

eousness, not works such as circumcision.

This raises the question as to the basis of man's acceptance with God in Old Testament times. As already noted, Paul teaches that there has always been one, and only one, basis of acceptance with God—namely, faith. But there is no true faith without obedience. Faith is an attitude of obedience to the will of God. Faith and obedience may be distinguished in academic discussion but they can never be divorced in practical experience.

### TWO SEEDS

Abraham had two seeds: one "of the law," and the other "of the faith" (v. 16). The promise to Abraham is



valid for both. That is the main argument of verses 13-25.

There are three words translated "seed" in the New Testament. The first two, *spora* (once) and *sporos* (five times), came from *speiro* (sow). Hence they clearly mean seed sown.

The third—used here in verses 13, 16, 18—is *sperma*, which has been taken over into English (likewise derived from *speiro*). It occurs forty-four times in the New Testament. In only eight cases does it refer to seed sown in the ground. The rest of the time it means "descendants." That is the translation of *sperma* in the Revised Standard Version of verses 13, 16 and 18. The word "descendants" does not occur at all in the King James Version.

#### TRANSGRESSION

The statement is made in verse 15: "Where no law is, there is no transgression" (*parabasis*). Sanday and Headlam correctly observe: *Parabasis* is the appropriate word for the direct violation of a code. It means to overstep a line clearly defined."

#### LEGAL SECURITY

It is stated that God's promise was "of faith . . . by grace," in order that it "might be sure to all the seed" (v. 16). The adjective *bebaios* means "firm, secure" (Abbott-Smith). It can be defined as "valid and therefore inviolable" (Thayer). Deissmann has a lengthy discussion of *bebaios* and *bebaiosis* and shows that in the Greek usage of that day they clearly carried the sense of "legally guaranteed security."<sup>2</sup> Hence the Revised Standard reading here, "guaranteed to all his descendants."

#### CALL NOTHING SOMETHING

In the latter part of the seventeenth verse God is described as the One

<sup>1</sup>Bible Studies, p. 109.

<sup>2</sup>Ibid., p. 111.

who "callesth those things which be not as though they were." But faith is not fiction. The Revised Standard rendering is: "Calls into existence the things that do not exist." In spite of the opposition of Sanday and Headlam to this translation of the somewhat ambiguous Greek—literally, "calling the things not being as being"—it seems best to adopt this interpretation. It has the support of such eminent scholars as Lipsius, Lietzmann, Weiss, Zahn, and W. H. P. Hatch. Sanday and Headlam admit that it is the view of "most commentators."

As argument for it one might note that not only does it make the passage more meaningful but also it accords better with the preceding parallel clause, "who quickeneth the dead." Not only does God revive the dead; He actually creates new existences. That appears to be the meaning of the passage.

#### Nor?

In verse 19 the King James Version says that Abraham "considered not his own body now dead," in spite of the fact that he was about a hundred years old. That is, he refused to accept the natural implications of his age.

But the oldest and best manuscripts—Vaticanus and Sinaiticus of the fourth century, Alexandrinus and Ephraemi of the fifth century—omit the word "not" (*ou*). This makes the passage even more striking. Abraham considered his body dead, as it actually was for purposes of reproduction. Yet in spite of that he believed that God could give him a son.

#### NO HESITATION

Verse 20 says that Abraham "staggered not at the promise of God through unbelief." The verb "stagger" is *diakrinomai*, which means "to be divided in one's mind, to hesitate,

doubt" (Abbott-Smith). It is translated "waver" twice in James 1:6. There was no unbelief in Abraham's heart to cause him to waver in his faith or hesitate to believe God's promise. Unwavering faith makes sturdy, steady, stable Christians.

Strong faith glorifies God. That is the lesson of verse 20. Abraham might well have "staggered" at the seeming impossibility of God's promise. Instead he rose nobly to the occasion with a strong faith that dared to believe God regardless of natural circumstances. That is real faith.

#### FAITH DEFINED

It is customary to point to Hebrews 11:1 as the great definition of faith in the New Testament. But that passage describes rather than defines faith. Perhaps the clearest definition of

what faith actually is will be found in verse 21: "And being fully persuaded that, what he had promised, he was able also to perform." Faith is full persuasion that God will keep His word.

It should be noted that true faith is always based on the Word of God. There is no other foundation for faith.

#### IMPORTANCE OF THE RESURRECTION

Verse 25 declares that Jesus our Lord "was delivered for our offences, and was raised again for our justification." The sacrifice of His death had to be validated by His resurrection. The fact that the Father raised Jesus from the dead shows that the latter's sacrifice for our sins has been accepted, and we may have new life in the resurrected Christ.

#### THOUGHTS FOR THE PREACHER

Before entering the sanctuary for any public service I ought to pray that God will make me an example and conveyor of His grace to every person present. Problems of the pastorate should now retreat from the forefront of my mind. Imperfections observed in the service should not be allowed to scrape joy from my heart. My awareness of God's presence should be too deep to permit this—an awareness which should now be mine as a result of pre-service communion with Him. To allow the emotion of irritation to rob me of worship and prevent me from being a minister of His grace betrays immaturity and shallowness. *Only those who lack depth are easily disturbed.*

Before every service I should concentrate on the fact that I stand before the people in Christ's stead. If that realization does not make me want to pray for the filling of His Spirit so that Christ may be seen in me, I am too far from God to hope to speak for Him.

I must seek to be filled with both grace and truth, even as was my Lord. My capacity is humbly smaller than His, but I must be filled, nevertheless. I must remember that truth without grace is apt to be harsh and repelling, whereas "graciousness" without truth is apt to be anemic and superficial.

*O Master, let me walk with Thee, that I may speak for Thee!*

—ROY W. HOOVER  
Los Angeles, Calif.



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# EVANGELISM

Supplied by V. H. Lewis\*

## More Ideas for a Local Church Calling Program

The visitation program for this fall should be in full swing by now. So here we present some further ideas relative to getting your laymen to call. These ideas will not work in every church but perhaps you can use some of them. You can refer to last month's issue for the first three suggestions. Those last month and these are designed to get the attention of various groups in a local church. Not everyone can go on a given night and not everyone can be reached in an evening calling program. So hence the following:

### 1. Christian Nurses Band:

This group consists of nurses (either registered or practical) who call on the sick either in a hospital or at home. It gives confidence to one to be able to call in any professional realm. The sick are also more receptive to Christian advice from one who is qualified in the physical realm of their immediate need. This calling group can wear a small homemade badge of identification such as C.N.B. They must be cautioned to go only to talk about Christ and not about illness. They are not calling as nurses but Christians endeavoring to win souls.

### 2. Get-acquainted Club:

The personnel of this group should be more extroverted in nature, who

meet strangers easily. They are to call on the new people who move to town, etc. They are to call on all regardless of creed. A quick, friendly call with a bit of appropriate literature and an invitation to church is a wonderful help to a church. This group can use the special calling aid as described in the August Preacher's Magazine. There are various ways of getting the list of new people who move into a community. This Get-acquainted Club can do much to turn the attention of the church towards the unchurched. A quick appraisal of the situation in a new contact's home can give much valuable information as to follow-up calling. For example, if there is a baby in the home, that gives a wonderful opportunity for the "New Baby Band" to call. In this type of calling it is the follow-up contacts that for the most part win the new people.

### 3. The New Baby Band:

Of course in this area the Cradle Roll supervisor is vitally interested. The birth column in the newspaper provides prospects for this group of callers who call only on those who have a new baby. The new arrival gives the caller a royal avenue of approach. Literature and a small gift for the new baby, a nice nursery at the church, are all helps to this band. A church can be "built" through this avenue of contact and outreach. Dr. Jesse Bader tells in his new book, *Evangelism in a Changing America*, of an Oklahoma church that went all

out to place special emphasis on the Cradle Roll. At one time there were three hundred babies on its roll. A committee of women made up the "Baby Band" with follow-up as to Baby's birthday. The parents were invited to attend the parents' Bible class. Many were won to Christ and the church. It is certainly true that a baby's hand can often open the door of a home wider and more quickly than any other.

What a field of opportunity this is, for there are four million babies born each year! They are being born at the rate of 11,000 every twenty-four hours.

### 4. Andrew Club:

John 1:44, 41 forms the scriptural background for this band of Christian workers. This group is made up of the new Christians. It is good to set a time limit of eight months or a year. Often the new converts, though they may lack in experience, yet by their enthusiasm will get much accomplished. They are also more ready to be taught by the pastor in the work of soul winning. Also they will not have an inferiority complex in a separate group as is sometimes the case when an "old-timer" is present. Sometimes those who have been long in the church will not work in calling, and the "Andrew Club" provides a way to use the newly won people in the work of the Great Commission. The church can thus be their mighty ally in giving them a channel through which to serve Christ.

### SOUL-WINNING HELPS

You must know how to use the Word of God to show the unsaved their lost condition and their need of a Saviour from sin:

You must tell them that the Lord

Jesus Christ, the Son of God, is the Saviour they need:

They need to learn how to make this Saviour their own Saviour and how to sweep away the difficulties that stand between them and the Saviour.

You must know your Bible and you must know it in a practical way, and in such a way as to meet the practical difficulties men and women have today.

Not until you know Him, and know His Word, and are filled with His Spirit are you equipped to be a winner of souls (Acts 1:8).

\* \* \* \* \*

"Learn to be working Christians," said Robert M'Cheyne. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the uselessness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions? So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not; and yet you will not speak of Him?

"See, here you have got work to do. When Christ found you, He said, 'Go, work to day in my vineyard.' What were you hired for if it was not to spread salvation? What blessed for? O my Christian friends, how little you live as if you were the servants of Christ! How much idle time and talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and His people! This is not like a servant."

\*Executive Secretary, Department of Evangelism

## Church Problems in Jesus' Day

By Alfred P. Davis\*

It is encouraging to note that Jesus did not have an ideal church. He, like all of us pastors, had an imperfect church, or a church in the making, because it was made up of human beings. Therefore He too had His problems. He was not beyond being disappointed over the smallness of His church, partially as a result of the slowness of spiritual progress of its members. But let us look at some of His church members, especially those serving in a more or less official capacity.

### CHURCH MEMBERS

There was Peter, the outspoken spokesman and chairman of the board, who professed that he would remain faithful unto his Lord even unto death. But in one instance, almost in the same breath, he professed that Jesus was the Christ, the Son of God, and then went on to say that those things which Jesus mentioned in regard to His death should not come to pass. In so saying he was not faithful, in thus allowing Satan to speak through him. However, this is no indication that Peter was without physical courage, as was proved by his endeavor to walk upon the water. But, on the other hand, when the real test came and Peter saw that the Sanhedrin had the balance of power, instead of proving himself faithful to his Master, he denied that he ever knew Him. Here he showed a lack of moral and spiritual courage, just as Jesus had prophesied. Peter, although sincere, did not know himself as well as did Jesus. What a heartache this

whole experience must have been to the Master!

But Peter was not the only disciple or member that failed Jesus. James and John, you recall, possessed an unforgiving spirit and a lack of patience. This was evidenced in the fact that when the Samaritans did not walk in the disciples' light, by loving Jesus enough to accept Him into their country, James and John were ready to assign them to the bottomless pit, wanting Jesus to call down fire from heaven to consume them. But Jesus had to further enlighten the two brothers as to what spirit they were of.

Thomas and Philip also disappointed their Lord, and this after being with Him for some years. We see this in John 14, where Jesus seemingly was talking over their heads. For Thomas professed that he knew not where Jesus was going, nor did he know the way. And when Jesus spoke about their knowing the Father, Philip spoke up and said, "Lord, shew us the Father, and it sufficeth us." This too was a disappointment to Jesus. For in answering him He said, "Have I been so long time with you, and yet hast thou not known me, Philip?" And then at another time we find Thomas bringing grief to his Lord in that he doubted His resurrection. This could be partially accounted for in that Thomas had missed the previous prayer meeting, at which Jesus had been present.

Another member of this church, under the guise of godliness and concern for the poor, asked why the

alabaster box of spikenard, which was very costly and was poured out on Jesus' feet, was not sold and the money given to the poor. But John said that Judas, who it was and who was also the treasurer of the church, was embezzling the funds, and that he was a thief.

Having considered some of the church members, our next consideration is that of church problems which Jesus had to face. There is no doubt but that some of the things that have already been mentioned were church problems, but we shall go on unto some others.

### CHURCH PROBLEMS

Every church has its problems, and this one was no exception. There were those who were vying for first place, or who wanted to be church bosses. James and John especially wanted the places of highest honor in the Kingdom. Even their mother interceded in their behalf. And this problem led to another—that of dissension among the disciples. Further, John at another time showed a sectarian spirit when he forbade one from casting out devils in Jesus' name because he did not belong to his church or group.

On another occasion Jesus was faced with the problem of an unexpected more-than-capacity crowd without ample provisions or facilities. Having preached to five thousand men, beside women and children, the official board decided that as a church they had more than fulfilled their obligations. Hence they chose the easy way out and advised Jesus to pronounce the benediction and send the multitude away. But Jesus had a better answer to the problem. He said, "Give ye them to eat." Such a command revealed a very common and oft-times distressing church problem, namely, a shortage of money. For

Philip answered Him, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (John 6:7). This same problem arose at another time when Peter was told to go fishing that he might find a coin in the fish's mouth to pay the taxes.

In conjunction with the experience of the feeding of the five thousand we note that Jesus was faced with a more serious problem than lack of bread. Here He was confronted with a mob of people who had little or no interest in the real purpose of His coming, but mainly in their physical needs. How often do we find people in our churches who, if not there because of physical or material reasons, are there only to be entertained, have their ears tickled, or to ease their conscience, or for some other flimsy reason! Jesus came right out and told the multitude that they were not following Him because of the "good news," but because of the "loaves and fishes."

After the feeding of the multitude another problem arose. The disciples failed to remember the goodness and power of God; hence they manifested a weak faith. This is not the first or last time that Jesus' disciples showed a lack of faith in Him. But in this instance Jesus wanted to teach them to beware of the leaven of the Pharisees. But because of their shortage of bread with them at the time, they thought that He spoke of bread, while He was warning them against the doctrine and teachings of the Pharisees. How heartbreaking to Jesus right after feeding a multitude to have His disciples doubt Him for a loaf of bread! A number of times Jesus said unto them, "O ye of little faith." After the resurrection of Jesus, He walked with two on their way to Emmaus. He remarked, "O slow of heart to believe." Further, He had

\*Pastor, Phillipsburg, Pennsylvania.

difficulty getting them to understand some things, as, for instance, that Lazarus was dead and that He himself was about to die. If Jesus had not known what was in man these experiences would have been exceedingly discouraging to Him.

Another problem in Jesus' church was the lack of trained workers. For the most part Jesus chose humble, rugged, uneducated fishermen to be His disciples. These He had to teach and train in the things of God, that they might become fishers of men. They were not always prepared to meet the needs of the populace. And at times they brought reproach on the church and the things of God. For example, the time that Jesus was upon the Mount of Transfiguration with three of His disciples, the disciples left behind were unable to cast the demon out of the boy who was brought to them.

It is interesting, also to note that Jesus had to set His disciples right as to the place of children in His church or kingdom. They, you recall, rebuked the mothers for bringing them to Jesus. It seems to me that these disciples were pretty modern in their thinking. For even today many churches seem to have a "No children" sign up by the attitude they take toward them. But Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Moreover, coming down to the close of Jesus' earthly ministry, when one would expect to have a few faithful followers, Jesus had a letdown in that His three closest friends failed Him. For while they were in the garden, as He suffered and prayed, they slept. Just when He needed them most they were in another world. The counterpart of this is seen over and over again in many of our churches. For

while the world is dying in sin and degradation the church sleeps on. And the world seemingly, and perhaps it has a right to, cries out, "No man careth for my soul." Too often there is ease in Zion when there should be travail. Have you not experienced that when you wanted someone to teach a Sunday school class or to do some personal work? He was not to be found; or as far as you were concerned, he was asleep.

These are a few of the problems that Jesus faced within His church, but He also had times of emergency or crisis.

#### CHURCH CRISES

There was that time when on the surface things were progressing gloriously. Attendance was at an all-time high, when into their midst the devil dropped a bomb which curtailed the revival, and the masses dropped their Leader as if he were at fault. And from an all-time high the attendance catapulted to an all-time low. So critical was the situation that Jesus called the official board together and, taking a vote of confidence, asked them if they also would go away. But Peter, speaking for them all, said, "To whom shall we go? thou hast the words of eternal life." This crisis was catastrophic and discouraging. But there were worse ones to follow. For while this one pertained mainly to the separation, from the church, of the worldly-minded, the two we now wish to mention involve the members themselves.

The first was that church scandal in which the church treasurer embezzled funds under the pretense of giving to the poor. And then, instead of repenting and making restitution, he only had remorse for having been caught. Too proud to repent, and realizing that his life was irreparable

outside of Jesus, Judas brought further reproach upon the church and the cause of God by going out and committing suicide.

The second crisis is that experience in Jesus' life when all His disciples forsook Him and fled. What a blow to the Master, when He needed their friendship and presence most! But as at another time Jesus said about not being alone, so He was not alone now, God being with Him.

#### CHURCH RELATIONSHIPS

Jesus' church was also similar to many today in another respect. It did not always manifest its best influence toward the world around about it. When James and John had an opportunity to manifest the spirit of the Master, they wanted to call down fire from heaven to consume the Samaritans—as previously stated. And Peter on one occasion sliced off half an ear of Malchus, the servant of the high priest. Then there was that time when the disciples insulted some mothers by informing them that Jesus was too busy to bless their children. There is one more defect in this church which we wish to mention. At the time of the Transfiguration, you recall, nine of the disciples were left in the valley. And when called upon to meet a need of a citizen of the community the church was powerless. The disciples did not have enough

power to cast a demon out of a boy. The father was disappointed, and the influence of the church was at stake. But when Jesus came, He revealed the source of their weakness as being in their prayer life.

But in spite of the problems and discouraging things in Jesus' church, in looking back there is much to encourage us. Let us now turn to this brighter side.

#### CHURCH VICTORIOUS

Through the patience of Jesus the disciples were led into Pentecost. And after Pentecost this little church, which previously was about to close its doors, became a bulwark for God and righteousness. It began to grow by leaps and bounds: three thousand and five thousand members were added within a short while—all because the church itself was set on fire by the Holy Spirit. They had "struck oil." They had at last found the establishing grace. The weak disciples had now become bold and courageous for God. And a number of them wrote Epistles or accounts of the life and teachings of Christ, their Leader. Finally all died a martyr's death, save one. Much more could be said, but sufficient has been said to show us that patience and perseverance with a small, struggling church will pay big dividends if we work with faith, realizing that nothing is done in vain in the Lord. Despise not the day of small things.

#### SPEECH

Chatting with an elderly colored woman who is one of the best-liked persons in her community, I asked: "What's your formula for making and keeping friends?"

"We'el, honey, dey's jes' one daily rule I follows," she replied. "I'se allus mighty careful to stop and taste mah words 'fore I lets 'em pass mah teeth."—Nashua Cavalier, Nashua Gummed & Coated Paper Co.



## Workmen of God.

By Clarence Bowman\*

*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II Timothy 2:15).*

Personal preparation, whether it be supervised or self-directed, is necessary for a God-honored, successful ministry. Some scoff at the idea of training for the gospel ministry, but God never has used a man without giving him the proper preparation. God spent years preparing Joseph to preserve His people in a famine; Moses was trained on the back side of the desert to lead the people of Israel out of Egypt and toward the Promised Land. Joshua was prepared for years before he went forth to lead Israel in possessing the Promised Land, while years later God fitted Isaiah, the prophet, that He might send him with a burning message to God's people. Jesus called twelve men and spent some three years instructing these men as to their work, their trials, rewards, and unlimited resources. With God there is no substitute for preparation. Let us notice the essentials.

### CHOOSING THE WORK

Let us think first of the choice of the worker. God said, "For ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which

are despised; hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Jesus called the unlearned, hard-working fishermen and a hated tax collector as well as a learned Saul of Tarsus. Workers who must be begged and coaxed to serve God or who seek a name for themselves, or have other selfish aims, are not worthy to be put in trust of such a noble calling. But willing, humble, God-called men and women will submit themselves to all God has in the way of preparation. Paul counted it a privilege to preach this "great salvation." He said, "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." This is the kind of worker needed in this pioneer work and the type of students needed by the Nazarene Bible Institute. Time and money spent on a worker who feels he is doing God a favor by serving Him is wasted unless such a one gets a Holy Ghost experience and the touch of God is on his soul.

### HIS GROWTH SPIRITUALLY

First and foremost in training the worker is his personal experience in the Lord. This he must have and keep alive spiritually. This we emphasize above all other things, for it will keep him going when all seems to be against the child of God. The saving and sanctifying grace of God helps us to meet every test and

is sufficient at all times. A man cannot win or lead others except he grow spiritually himself. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind; and cannot see afar off, and hath forgotten that he was purged from his old sins." If the worker keeps God on his heart and mind it will do more for him and those who hear him than a big church program and a fine building.

### KNOWLEDGE OF THE WORD

A Bible knowledge must be pursued by the worker or there is no message to edify the saints or to reach the lost. The worker may not have much knowledge of God or methods to propagate the gospel, but he must not remain here. He must study and dig until his soul is burning with a message from the Lord. Paul said to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Stephen, a deacon in the early church, we are told knew the Word so well that when some came disputing with him they were not able to resist the wisdom and spirit by which he spake. God will reveal himself in the Word if we take time to search the Scriptures. It is the Word

the Spirit uses to convict men of their sins, to lead them to sanctification, and to build men in the most holy faith. Paul said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." There is no substitute for a Bible-filled heart and mind. God said—*Preach the Word, preach the Word.* You may not have studied many books, but you can preach the Word.

### PREPARING TO MEET PEOPLE

We must give attention not only to the choice of a worker, his spiritual life, his Bible knowledge, but also toward preparation to meet the public to get the message across. The worker must prepare to preach the Word in the most attractive way he can. He must be trained to make the message interesting, plain, and convincing. God can enable a man or woman to overcome the handicaps; He can make profound preachers out of men with only average intelligence. We read in Acts 4—"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Jesus develops and transforms the life when a man applies himself with his whole soul, mind, and body. The mechanics of speaking, the ability to move among the people and win their favor can be developed in anyone who applies himself to the task. God said He would take the weak things and confound the mighty. It is not our ability but His enabling, not our strength but His power, not our knowledge but His wisdom, not our trying but this is the Lord's doing. God cannot fail.

\*A paper given at the Gulf-Central District Assembly and conference for our colored work at Institute, West Virginia, by Rev. Clarence Bowman, who is on the faculty for Nazarene Bible Institute.



## The Eye in the Sky

By Chaplain Samuel R. Graves, Jr.\*

*Thou God seest me* (Gen. 16:13).

These words are startling when we stop to realize that we are never out of God's sight, regardless of where we are, what we are doing, or when we do it.

There is a remarkable similarity between God's all-seeing eye, His accompanying warnings, and the elaborate anti-aircraft defense system of the continental U.S. An enemy or unknown aircraft approaches our shores or borders. At once an early warning from land, sea, or air observers is sent back to inner defenses, and they quickly prepare to repel the invader. So God gives an early warning to youth to avoid the pitfalls of sin when He says, "Remember now thy Creator in the days of thy youth, while the evil days come not . . ." (Eccles. 12:1).

Interceptor planes are dispatched at once to meet the unknown before he reaches the inner defenses. So God, too, has heavenly interceptors to warn and keep you from letting the enemy of man's soul, Satan, break through to your inner defenses. Angel guardians, words of scripture, prayers of mother, concern of pastors, etc., are a force of spiritual interceptors.

Next in the defense of the continent are the surveillance radars which "sweep the sky," searching, reaching out to find the enemy plane. At long range they detect and track the enemy into where inner defenses take over. God also has long range surveillance of your life and searches for you as

you approach destruction. Jesus said, "The Son of man is come to seek and to save that which was lost." That means, my friend, that since the Garden of Eden, when God sought Adam and Eve in the cool of the day, God has had His eye on you. Christ has sought you to save you.

Deeper in line of protection are the acquisition and track radars of the anti-aircraft artillery batteries. These pick up the target from the surveillance radars and track it into the gun or missile range. Within range they "lock on" the enemy and automatically follow him, regardless of evasive tactics. So God "locks on" you as conviction for sin deepens. Jonah tried to flee from God's plan for his life and couldn't escape. David cries in Psalms 139, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . the darkness hideth not from thee . . ." You and I cannot escape the inevitable Christ.

Sometimes the enemy plane attempts to interfere with radar tracking by various types of "jamming." You and I do the same with God when we offer resistance and excuses. "And they all with one consent began to make excuse" (Luke 14:18).

What is the conclusion of the whole matter? Solomon says, ". . . Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:13-14). *Thou God seest me.*

\*Nazarene Chaplain, from "Muzzle Blast."

## SERMON WORKSHOP

Contributed by Nelson G. Mink\*

### CAUSES OF HEART TROUBLE

1. Running up—stairs
2. Running out—late at night
3. Running in—to cars
4. Running down—people (James 4:11)

—Selected

### DEFINITION OF CHRISTIANITY

1. To know Christ is Christianity intellectual;
2. To obey Christ is Christianity practical;
3. To enjoy Christ is Christianity experiential;
4. To be like Christ is Christianity perfected.

"A Christian is one who has a mind into which Christ can think, a heart into which Christ can love, and a hand thro' which Christ can pluck the thorn, plant the rose, and paint the glow of health upon the pallid cheek of a child."

—D. E. WILSON

### PROMOTIONAL IDEAS

- "Operation M-O-M"—Mind over Mattress.
- "Operation M-O-V-E"—Ministry of Visitation Evangelism.
- "Hoo Doo Sunday"—Hoo Doo you think we need to help us? Look in that mirror again.
- Join the "Knockers' Club," which meets every Tuesday night to knock on doors, etc.

\*Pastor, Waco, Texas.

November, 1957

### 1. LET US GO—

Because He commands us to go  
Because He has made us ambassadors  
Because we love Him  
Because we do care for the lost

### 2. INTO THE HIGHWAYS AND HEDGES—

Where a baby is born every two seconds  
Where an immigrant crosses our border every two minutes  
Where life's highway leads to school, shop, office, store, farm  
Where people are groping for reality

### 3. AND COMPEL THEM TO COME IN—

That the seeker may find the truth  
That the weary may find rest  
That the troubled may find peace  
That the sinner may find eternal life  
That the Christian may find a blessing in service

—A. C. MCKENZIE

First Church  
Bethlehem, Pennsylvania

### SENTENCE SERMONS

- "Money talks, but its owner must be its interpreter.
- "The way we are facing has a lot to do with our destination.
- "There are no traffic jams on the strait and narrow way.
- "You can usually tell an eight-year-old boy, but you usually have to tell him twice.
- "Life is ten per cent what you make it and ninety per cent how you take it.
- "The difference between a buzzard and a gossip is—that the buzzard waits until you are dead before tearing you apart."

—Selected

POTENTIALITY

Consider the pine cone: As a cone, it is squirrel food; as a pine, it is a noble tree, suited for a ship's mast.—*Friendly Chats.*

SECURITY

When God made the oyster, He guaranteed him absolute economic and social security. He built the oyster a house, a shell, to protect him from his enemies. When hungry, the oyster simply opens his shell and food rushes in for him.

But when God made the eagle, He said, "The blue sky is the limit. Go build your own house," and the eagle built on the highest mountain crag, where storms threaten him every day. For food he flies through miles of rain and snow and wind.

The eagle, and not the oyster, is the emblem of America.—*G.E. News, General Electric Co.*

CO-OPERATION

If you thing co-operation is not necessary, try running your car with only three wheels.—*HENRY F. HENRICHS, Sunshine Magazine.*

SLANG

Slang is a device for making ignorance audible.—*JOHN ANDREW HOLMES, clergyman and author, Family Circle.*

SUNDAY-SCHOOL EVANGELISM

One pastor has the habit of inviting the Juniors to come by classes to his home for supper, where he talks to them about the eternal truths in God's Word.

—J. N. BARNETTE

PERFECTION

He who stops being better stops being good.—*OLIVER CROMWELL.*

SMILES

A smile is the lighting system of the face and the heating system of the heart.—*Sabbath Recorder.*

SIN

All that is necessary for the triumph of sin is for good men to do nothing.—*REV. FRANK B. KNOUSE, Christian Advocate.*

SELF-APPRAISAL

Egotism consists in having a good opinion of yourself. Personality consists in having a valid reason for the opinion—and keeping it to yourself.—*Ladies' Home Journal.*

SEXES

Woman has recently been placed at a disadvantage. Man can now travel faster than sound.—*Australasian Mfr.*

PATIENCE

Have patience, and the mulberry leaf will become satin.—*Spanish proverb.*

SANITY

Sanity is the capacity to adjust oneself immediately to reality.—*RAYMOND GRAM SWING, radio commentator.*

November 3, 1957

Morning Subject: CALL TO GODLINESS

TEXT: I Timothy 6:1-14

INTRODUCTION: You can be a man of God.

- A. Today's men are proficient in everything but godliness.
  - 1. We have achieved brilliance without wisdom, power without conscience, a world of nuclear giants and ethical infants.
  - 2. We are experts at cultivating everything but the soul.
- B. You are made for God—not machines, bread, nor bullets.
- C. You are called to cultivate traits of Christlike manhood.
- D. God calls men to godliness. Herein lies today's strength.
- I. TO BE A MAN OF GOD YOU WILL WANT TO FLEE SOME THINGS:
  - A. Delusions of worldly-mindedness, conceit, ignorance, confusion, corrupt mind, selfish ambitions.
  - B. Vague deceitfulness of modified Christianity and modified sinning that stand for nothing and amount to nothing.
- II. TO BE A MAN OF GOD YOU WILL WANT TO FOLLOW SOME THINGS:
  - Righteousness, patience, meekness, love, faith, steadfastness, courage, gentleness.
- III. TO BE A MAN OF GOD YOU WILL NEED TO FIGHT SOME THINGS:
  - A. Tempter of the soul, mood of the day, tendencies toward least resistance.
  - B. A battle to wage, victory to win, enemy to conquer, heaven to gain.
  - C. Answer the call to spiritual strength, vigor, honor before God.

—*ORVAL J. NEASE, Pastor  
Ontario, California*

Evening Subject: OUR GREAT NEGLECT

TEXT: Matthew 22:36-39

- I. GREATEST COMMANDMENT CALLS FOR GREATEST OBEDIENCE
  - A. Greatest sin is neglect of greatest commandment.
  - B. Our lives are filled with violations of the love of God.
    - 1. In our homes:
      - a. Stubbornness, unforgiveness, brittleness, belittling.
      - b. Personality habits can become love violations.
    - 2. In our churches:
      - a. Faultfinding, negative, hard to be disagreed with.
      - b. Holy Spirit cannot bless a loveless church.
- II. THREE REASONS WHY CHRISTIAN LOVE IS SO DESPERATELY NEEDED IN OUR GENERATION

Selected by the Editor

- A. Because of today's great infirmities:
  1. People sick in body, mind, soul.
  2. Our communities sick with resentments.
  3. Love of God is the only remedy for bitterness and frustration.
- B. Because of today's great achievements:
  1. Jet plane, H-bomb, automation achievements intoxicate us.
  2. We make gods of our successful selves.
  3. Successful men need the integrity and compassion of the love of God to survive spiritually.
- C. Because of sin's great hold upon today's souls:
  1. Deadliness of little sins that crowd out Christ.
  2. The grip of sin's influence on our minds and wills.

CONCLUSION: We must learn how to love the souls of men.

—ORVAL J. NEASE

November 10, 1957

**Morning Subject: GOD'S VIEWPOINT**

TEXT: John 17:3-4

- I. WE ARE OBSESSED WITH OUR OWN VIEWPOINTS.
  - A. Our framework of thinking and feeling determines our viewpoints.
  - B. Contradictions to our viewpoints become our enemies.
    1. We want what we want *right now*.
    2. We join the generation of "the big blame."
    3. Our mental and nerve tensions develop soul tensions.
    4. Our false rule of happiness—"Whatever you do, do it *my way*."
- II. GOD ALSO HAS A VIEWPOINT.
  - A. He is interested in our deepest needs: (Our happiness, success, salvation, stewardship)
  - B. He has a purpose for each person: (To preserve holy ideals, to receive pure fellowship, to build Kingdom)
  - C. He has provided His Son, His Word, His Spirit for us.
- III. JESUS CHRIST REVEALS GOD'S VIEWPOINT.
  - A. God sees you *through* Jesus Christ.
  - B. Life eternal is to *know* God through Christ.
  - C. The Christian ideal is to *glorify* God through Christlikeness.
  - D. Christian living is *responding* to God's viewpoint in Christ's way.
  - E. Christian stewardship is *sharing* God's viewpoint toward mankind.

—ORVAL J. NEASE

**Evening Subject: THE MAN WHO WASN'T THERE**

TEXT: John 5:1-9

- I. STORY OF BETHESDA—HOUSE OF MERCY
  - A. Elaborate pool with irregularly troubled waters.
    1. At the height of its inflow it presented healing faculties.
    2. Impotent, crippled people would lie hopefully by the pool for days.
  - B. This impotent man, helpless, had tried often to reach the pool edge.
    1. Even at the house of mercy there was selfishness.
    2. Until the miracle Jesus visited Bethesda, went to his side, met his need.
- II. THE POWER OF BETHESDA—HEALING WATERS
  - A. Pool of Bethesda is church of Jesus Christ.
    1. Troubled waters represent moving of Spirit of God.
    2. Sin-paralyzed people mill around the pool.
  - B. There is a power of mercy available for them.
    1. God is active in the midst of sin.
    2. We must receive the regenerating, cleansing activity of the Holy Spirit.
- III. THE TRAGEDY OF BETHESDA—"I HAVE NO MAN"
  - A. Impotent man told Jesus—"Sir, I have no man."
    1. He wanted to be healed, but no friend would bring him.
    2. His plight was so familiar, passers-by disregarded him.
  - B. Every Christian must be a channel of compassion.
    1. Don't lose your reaction to sin and to human need.
    2. Don't lose your response to the compelling Holy Spirit.
    3. Don't be "the man who wasn't there."

—ORVAL J. NEASE

November 17, 1957

**Morning Subject: FORMULA FOR STABILITY**

TEXT: Hebrews 12:18-29

INTRODUCTION:

- A. No formula for easy living has been found.
- B. There is no easy route to creative living or to Christian living.
- C. Hebrews 12:18-29 gives the formula for stability.
- I. REFUSE NOT GOD.
  - A. God speaks; refuse not His voice: In love, in grace, to conscience, to your best self
  - B. God speaks through Jesus Christ: In His name, as Mediator, as covenant, through Blood
  - C. God speaks in Blood: In behalf of sinners, in defiance of sin, purifies and pacifies, speaks peace, pardon
  - D. Refuse Him not; He speaks in Blood.
- II. RECEIVE HIS KINGDOM.

- A. All His kingdom possibilities are within you.
- B. His Kingdom is a Kingdom not of this world.
- C. To accept His kingship is to be a Christ-controlled man.

### III. APPROPRIATE HIS GRACE.

Daily, personally, practically

—ORVAL J. NEASE

## Evening Subject: WHERE DO YOU STAND IN RELATION TO HOLINESS?

TEXT: I Thessalonians 5:12

### I. YOUR HOLINESS IS IMPORTANT TO GOD.

- A. God is a holy Person:
  - His Word, Spirit, will, law, purposes, presence, home
- B. God is the Enemy of sin (not of sinners):
  1. Sin is the enemy of God (wherever it is found).
  2. Sin in your life builds an eternal barrier before God.
  3. Only the God whom you reject can remove the reason for your rejection.

### II. THERE IS AN EXPERIENCE OF HOLINESS FOR YOU.

- A. Regeneration is God's redeeming response to your repentance.
- B. Holiness is God's sanctifying response to your consecration.
- C. Devotement to God is the master motive of the holy person:
  1. Involves depth of love and denial of self-centeredness.
  2. Involves devotion that honors Christ at any cost.
  3. Involves energy to serve, earnestness to sacrifice, willingness to obey, yieldedness to trust and commit.

### III. YOU NEED THE AUTHORITY OF THE HOLY SPIRIT.

- A. He will provide power to purify your spirit, power to control your body, power to guide your mind, power for all daily living.
- B. His fullness the purifying agent for healthy and balanced life relationships.

### CONCLUSION:

Key question: Where do you stand in relation to holiness tonight?

—ORVAL J. NEASE

November 24, 1957

## Morning Subject: IT IS TIME TO SAY THANK YOU

TEXT: Hebrews 11:6; Ephesians 5:20

### I. IT IS TIME TO SAY THANK YOU FOR LIFE'S LITTLE THINGS.

- A. The attitude of gratitude builds a better person and makes friends.
- B. Expression of gratefulness is natural to human nature at its best.
- C. Saying "thank you" for the little things will result in happier person.

### II. IT IS TIME TO SAY THANK YOU TO GOD FOR HIMSELF.

- A. He is a Rewarder of them that diligently seek Him.
  1. The God who gives hopeful light of morning and quiet dusk of evening.
  2. He will give you His mercy, presence, peace; He never fails.
  3. The way you give of yourself to Him determines rewards.
- B. It is possible to please Him.
  1. We can bring pleasure to God. Center of our universe is pleasant. We can please only the person who can love. God is love.
  2. Without faith, purity of motive, obedience, a following of peace, holiness, trust, it is impossible to please God.
- C. We can come to God—He will receive us well.
  1. He is approachable.
  2. He will help weakness, heavy heart, tensions, sins, strength.
  3. To give one's self to God is to receive a better self in return.
  4. To give one's best is to really please Him.

### III. IT IS TIME TO SAY THANK YOU TO GOD FOR A PERSONAL SAVIOUR.

- A. "I serve a risen Saviour."
- B. "Thank You, Lord, for saving my soul."

—ORVAL J. NEASE

## Evening Subject: GIVE YOUR HEART TO CHRIST

TEXT: I Thessalonians 3:12-13; II Thessalonians 3:5

### I. THE HEART IS THE CENTER OF THE LIFE.

- A. In life:
  1. Chief troubles—desires, pleasures, interests—are located in the heart.
  2. When we are hurt, are happy, love, or hate—it's the heart.
  3. We don't face life head first—but heart first.
- B. This is the pattern of life:
  1. Desires become thoughts; thoughts become actions; actions become habits; habits become character; character becomes destiny.
  2. Destiny is formed in the desires; desires form in heart.
- C. The heart is seat of all desires and affections.
  1. Measure of character is in quality of motives.
  2. Motives are heart attitudes.  
(Heart is springboard of life, action, motives.)
  3. Life's greatest thrills are heart thrills. Life's greatest sins are heart sins.

### II. CHRISTIAN EXPERIENCE IS A HEART EXPERIENCE.

- A. Christ appeals to the heart.
  1. "As he thinketh in his heart, so is he."
  2. "Where your treasure is, there will your heart be also."
  3. "If our heart condemn us . . ."
  4. "Thou shalt love the Lord thy God with all thy heart . . ."

B. Our relations with God are heart relations; our experiences of God are heart experiences.

C. Christ's chief claim is to our hearts.

III. OUR GREATEST TREASURE IS A PURE HEART.

A. Christ wants an entrance into our hearts.

B. We also can open the door to our hearts.

C. God's Word reveals the heart pattern:

1. Our greatest prayer—Psalms 139:23.

2. Our greatest purpose—Psalms 108:1.

3. Our greatest delight—Psalms 40:8.

4. Our greatest invitation—Revelation 3:20.

5. Our greatest assurance—Psalms 24:4.

—ORVAL J. NEASE

MORNING

THE BATTLE IS THE LORD'S

SCRIPTURE: I Samuel 17; TEXT: I Sam. 17:47

I. WE MUST UNDERSTAND THAT THE BATTLE IS THE LORD'S.

A. Without God, we are unable to do anything.

B. The enemy (Satan) would slay us if he could.

C. Earthly qualifications are useless.

D. The Lord must fight the battle.

II. THE LORD MUST FIGHT THE BATTLE, BUT:

A. Without a man:

1. Defeat would come to God's Cause.

a) It would shame the army.

b) It would shame the king's servants for their fear.

c) Israel would be shamed, with no one to stand for God's cause.

d) It would shame the living God, for it would mean there was none who would trust Him.

B. It was absolutely necessary for someone to do something.

III. THE LORD FOUGHT THE BATTLE, BECAUSE HE HAD A MAN.

A. David was not afraid of a fight, for he had slain a bear and a lion. He had learned to fight with faith in God.

B. David recognized the risk, also his right as Jehovah's servant. He was defending, yea, was risking his own kingdom.

C. His people's freedom depended upon his success.

D. The enemy taunted, but his sin soon became the force that bound him and gave him into David's hand.

CONCLUSION: Many battles are waiting to be fought, needing only a man to trust the Lord and advance in Jesus' name, risking all for the cause of souls.

—DELMAR STALTER  
NAPPANEE, IND.

HIS CALL AND YOUR DECISION

SCRIPTURE: Matthew 4:19-21

INTRODUCTION: This scripture indicates that Christ used a simple approach in winning His followers. He gave a call, made a promise, then left the decision to the individual.

I. THE CALL—"Follow Me."

The call of Christ reveals:

A. His personal interest.

1. He was interested in what they were doing—fishing!

2. He is interested in you today—your home, school, work, salvation.

B. His pre-eminence.

1. Following Him is more important than a doctrine or creed.

II. THE PROMISE—"Make you fishers of men."

A. To follow Him means giving up something not needed.

B. To follow Him means unlimited opportunities for service.

III. THE DECISION—"They straightway left their nets and followed him."

A. They did not hesitate.

1. Decision has recorded their names for the ages.

2. Dangerous to hesitate when Jesus is passing by.

B. They placed complete confidence in His word.

1. Fishing was their livelihood but they trusted Him and His word and followed.

2. Many today need to do this—trust God and His Word completely.

—ELBERT WATSON, Pastor  
East Gadsden, Alabama

GOD SPEAKS OF MY PLACE IN HIS PLAN

TEXT: Romans 1:14

I. GOD DOES SPEAK ABOUT MY PLACE IN HIS PLAN.

A. Many today refuse to admit that God can get through.

B. He spoke to Moses, et al.

Jesus spoke.

C. He speaks to me.

II. HOW DOES HE SPEAK?

A. Through the Word

B. Through prayer

C. Through spiritual experience

III. WHAT DOES HE SAY?

A. Responsibility—"I am debtor."

B. Outreach—Others

C. Self-denial

—L. J. Du Bois



## HOLINESS

### PENTECOST, A BLESSED REALITY

SCRIPTURE: Acts 2: 1-4

INTRODUCTION: Contextual

#### I. PENTECOST WAS PROMISED

- A. By Joel (Joel 2: 28).
- B. By John (Matthew 3: 11-12).
- C. By Jesus (John 14: 16).

#### II. PENTECOST'S PREPARATION

- A. Expectancy.
- B. Obedience to the Lord's command to tarry (Acts 1: 4).
- C. Unity (Acts 2: 1).
- D. Prayer (Acts 2: 1).

#### III. PENTECOST CAME

- A. It was an instantaneous experience.
- B. Their hearts were purified (Acts 2: 3; 15: 8-9).
- C. They were filled with the Holy Spirit (Acts 2: 4).

#### IV. PENTECOST'S RESULTS

- A. A new dispensation was ushered in.
- B. The disciples received power (Acts 1: 8).
  1. Power for victorious living.
  2. Power for witnessing.
  3. Power for service.

CONCLUSION: If Jesus was anxious that the disciples, whom He was leaving, tarry for this experience, how much we too need to tarry until endued with power from above! We're still in the dispensation of the Holy Spirit. Let us tarry until we have our personal Pentecost. We need it today.

—CARL ALLEN, Pastor  
Bay City, Michigan

### THE HOLY SPIRIT AT WORK IN OUR WORLD

#### THE FACT OF HIS PRESENCE

John 14: 16—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

#### THE FERVOR OF HIS PLEA

Rev. 22: 17—"The Spirit and the bride say, Come."

#### THE FORCE OF HIS POWER

Acts 1: 8—"Ye shall receive power . . ."

#### THE FRUITAGE OF HIS PROMISE

John 16: 8—"When he is come, he will reprove the world of sin, and of righteousness, and of judgment."

#### THE FREEDOM OF HIS PEOPLE

I Thessalonians 5: 19—"Quench not the Spirit."

#### THE FIRMNESS OF HIS PRICE

Luke 24: 49—"Tarry until . . ."

#### THE FASTNESS OF HIS PROTECTION

Ephesians 4: 30—"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

#### THE FURY OF HIS PURSUIT

Psalms 139: 7—"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

#### THE FINALITY OF HIS PERSUASION

Genesis 6: 3—"And the Lord said, My spirit shall not always strive with man."

#### THE FAME OF HIS PREMIERE

Acts 2: 1—"And when the day of Pentecost was fully come . . ."

—KENNETH VOGT, Pastor  
San Jose, California

## EVENING

### THE CROSS OF CHRIST

TEXT: Galatians 6: 14

INTRODUCTION:

- A. A cross should be synonymous with infamy, rejection, and death.
- B. The cross of Christ brought assurance, consolation, and hope to Paul.

#### I. THE CROSS IS A SYMBOL OF GOD'S LOVE.

Definition: "Love—a feeling of strong personal attachment induced by sympathetic understanding."

- A. Things one says do not always indicate true love.
- B. Physical features do not bring true love.
  1. If they did, then love would ebb as beautiful features faded.
- C. Love is the giving up of part of yourself for the other person's happiness.

Definition: "Mercy—compassionate treatment to an offender or an adversary."

#### II. THE CROSS IS A SYMBOL OF GOD'S MERCY.

- A. Man became an adversary in the Garden of Eden.
- B. Man continues to be an adversary through flagrant violations of God's laws today.
- C. Man receives mercy, instead of judgment, when he turns to the cross of Christ.

"Mercy there was great, and grace was free; Pardon there was multiplied to me; There my burdened soul found liberty, At Calvary."

#### III. THE CROSS IS A SYMBOL OF VICTORIOUS LIVING.

- A. Many are looking for life today.

- B. Many have found life by coming to the cross of Christ.
1. He died that we might be raised from death in trespasses and sins.
  2. He died that we might have victorious spiritual life. "Without the shedding of blood there is no remission" (Hebrews 9:22).

—ELBERT WATSON, Pastor  
East Gadsden, Alabama

### A CURE FOR BLINDNESS

TEXT: Acts 9:18

INTRODUCTION: When Paul was baptized with the Holy Spirit he received a new sight. The sanctified person looks at his circumstances with a victorious perspective.

- I. BLINDNESS IS DIRECTLY OPPOSED TO SIGHT.
  - A. Good is the sight and evil the blindness of the spiritual world.
  - B. Paul realized his status could be changed.
- II. SIGHT IS MORE DESIRABLE THAN BLINDNESS.
  - A. Paul exercised his free choice in this matter.
  - B. Paul was changed from a coat holder to a Christian leader.
  - C. Paul realized he was on the wrong road; he became obedient.
- III. IT IS EASIER TO GET HOME WHEN YOU HAVE GOOD EYESIGHT.
  - A. The partially blind may stumble.
  - B. Paul knew with assurance he had a crown of righteousness.
- IV. HOW TO RECEIVE YOUR SPIRITUAL SIGHT.
  - A. Earnestly seek and pray.
  - B. Consecrate, dedicate.
  - C. Believe God's promises.

CONCLUSION: We are blind until God removes the evil scales with His sanctifying power. A new bulwark can be created in the moral fiber. Will you receive your sight today?

—JOHN D. ADAMS, Pastor  
Ft. Lauderdale, Florida

### "REMEMBER NOW THY CREATOR"

TEXT: Eccles. 12:1

- I. YOUTH IS THE TIME FOR GREATEST POSSIBILITIES OF CHRISTIAN SERVICE.
- II. YOUTH IS THE TIME WHEN LIFE'S HABITS ARE FIXED.
- III. YOUTH IS THE TIME LIFE'S GREATEST CHOICES ARE MADE.

—L. J. DU BOIS

## BOOK BRIEFS

Book of the Month Selection, November, 1957

### SALUTE THY SOUL

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

The poet said:

*Salute thyself,  
See what thy soul doth wear.*

In a similar vein Macartney designed this book. It is a thirteen-gun salute to "the soul of man." Each gun is a sermon—each sermon well aimed—each shot well exploded.

In this day of increased attention to physical well-being it will do all of us good to remind ourselves, "Man, you also have a soul!" In these thirteen sermons, this renowned preacher says over and over again, in a winsome variety of ways, "God's primary concern is for our souls." And, as might well be expected, Macartney does not content himself to follow well-marked sermonic paths; he hacks out fresh sermonic roads. He hunts out little-known texts and holds them up to the gaze of the truth-hunter.

Who would expect to find a sermon (and a good one) on the one-word text, "Selah"? But there it is. Or the one-word text, "Finally"? But there it is also.

Illustrative material is not the strongest factor in this book.

### THE MIRACLES OF OUR LORD

By John Laidlaw (Baker, \$3.50)

A reprint of an old standard work. It is thorough and loyal to the Biblical account. Each miracle is thoroughly treated and outlined for ready use in sermon preparation.

Not the equal of Trench on miracles but a good old stand-by.

### FAITH AND CERTAINTY

By C. Skovgaard-Petersen (Augustana, 85c)

A splendid and thoughtful treatise spoiled in the last few pages by an insistence on baptismal regeneration.

### INSPIRATION AND INTERPRETATION

By John W. Walvoord (Eerdmans, \$4.50)

This is a symposium which discusses the methods, strength, and weaknesses of various theologians in interpreting the Scriptures. The interpretations of Martin Luther, Augustine, John Calvin, John Wesley, Emil Brunner, Reinhold Neibuhr, and others are analyzed. This is a book for the serious scholar.

### HOW TO UNDERSTAND THE OPPOSITE SEX

By William C. Menninger (Sterling, \$2.95)

I came to this book hoping it would interpret to each other the opposite sex in a fully acceptable pattern. But my hopes were early dashed when the author, I saw, approached the entire discussion with scarcely a smidgen of spiritual reference.

But not only is there a sad absence of any religious atmosphere; such aspects of the social scene as dancing and movies are not only approved, but really almost recommended.

So for a Christian understanding of the opposite sex we will have to look elsewhere.

### INTERPRETING REVELATION

By Merrill C. Tenney (Eerdmans, \$3.50)

The author is a recognized scholar in the ranks of conservative theologians. His scholarship and thoroughness of workmanship are ably shown in this volume. He is not a hobbyist, but is fair to the various schools of interpretation of this much-abused Book of Revelation. Dr. Tenney is clearly evangelical and a strong believer in the premillennial coming of Christ. This book can be bought and used without reservation.

### EVANGELISM FOR TOMORROW

By Charles B. Templeton (Harper, \$3.00)

Your Book Man read this with unusual interest and after a careful reading my honest response to this book is: "If this is 'Evangelism for Tomorrow,' then God have mercy on tomorrow!"

The author flatly castigates preaching which has a strong negative note and brushes off the "altar call" as obsolete. He dismisses those methods of evangelism which have been used by all highly successful evangelists from the Wesleys down and including Billy Graham. Not only does he bow out of court the time-honored methods of getting people to God, but he has tragically muddled up the waters of theological thinking. This for instance: "The greatest sinner is always the greatest saint." He would soften the ruggedness of the methods and silence the robustness of the message.

And the audacity of this kind of sad advice from a man who has no platform of success to preach from. Here is a soft voice, whispering from the welter of liberalism (where virulent revivalism has had no distinct success), and offering advice to the hundreds of evangelists who call men to repentance and public confession.

*Evangelism for Tomorrow* should be read: to enjoy the splendid sections, superbly phrased, dealing with generally accepted positions, and also to encourage rugged evangelists to turn a deaf ear to a false prophet.

### WHEN YOU NEED A MISSIONARY STORY

By Elizabeth B. Jones (Warner, \$1.50)

This will be found just as helpful as the author's earlier book *When You Need a Story*. Mrs. Jones writes extremely well and her choice of stories is always appropriate. For the Sunday school teacher or worker with children in any capacity here is help readily available.

### TEACH WITH SUCCESS

By Guy P. Leavitt (Standard, \$2.95)

I developed enthusiasm for this book as I read. While it does not parallel our church school program it does not negate it. The author does especially well in discussing various teaching methods—he lists thirty-eight.

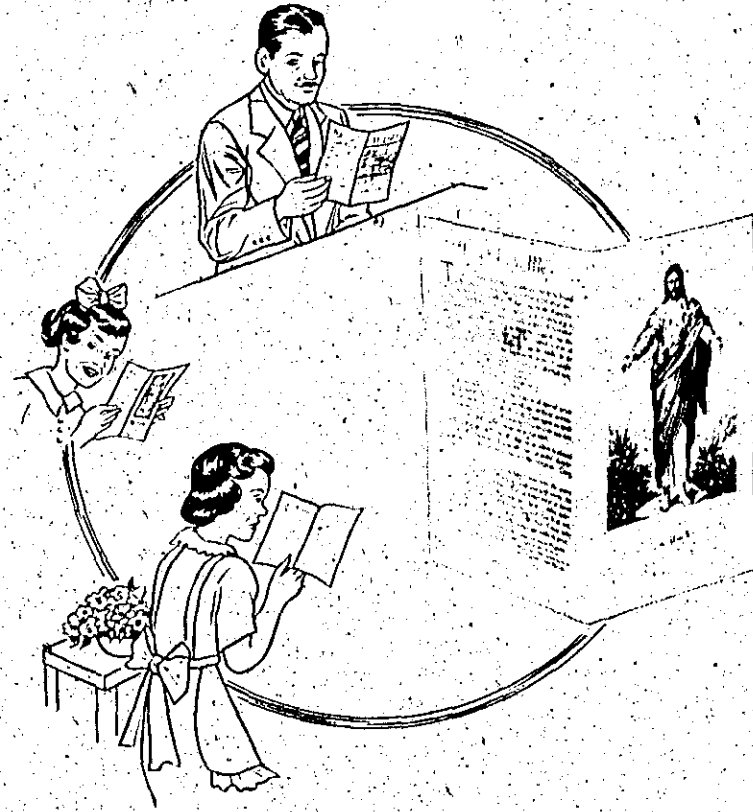
His emphasis is wholesome as he stresses being a good teacher and what it means to teach.

A good tool for a pastor to have on hand to encourage prospective Sunday school teachers.

### THROUGH THE BIBLE

By Theodora Wilson-Wilson (Collins, \$3.25)

The content of this book is thoroughly enjoyable and the illustrations are excellent. It really is a Bible story for older children and early teenagers, whereas Hurlbut's and Egermeier's are written for the level of younger children. Even the illustrations are tailored with intermediate-age children rather than juniors in mind.



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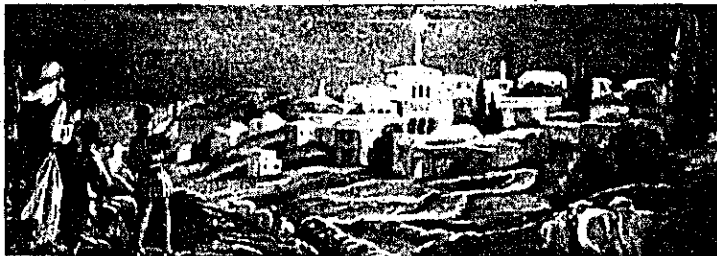
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# The Preacher's Magazine

Volume 32

December, 1957

Number 12

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Samuel Young  
D. I. Vanderpool

General Superintendents, Church of the Nazarene

## GUEST EDITORIAL

### The Conduct of a Pastor\*

By Gregory the Great (540C-604)

Contributed by Samuel Young

THE CONDUCT of a prelate ought so far to transcend the conduct of the people as the life of a shepherd is wont to exalt him above the flock. For one whose estimation is such that the people are called his flock is bound anxiously to consider what great necessity is laid upon him to maintain rectitude. It is necessary, then, that in thought he should be pure, in action chief; discreet in keeping silence, profitable in speech; a near neighbour to every one in sympathy, exalted above all in contemplation; a familiar friend of good lives through humility, unbending against the vices of evildoers through zeal for righteousness; not relaxing in his care for what is inward from being occupied in outward things, nor neglecting to provide for outward things in his solicitude for what is inward. . . .

The ruler should always be pure in thought, inasmuch as no impurity ought to pollute him who has undertaken the office of wiping away the stains of pollution in the hearts of others also; for the hand that would cleanse from dirt must needs be clean, lest, being itself sordid with clinging mire, it soil whatever it touches: all the more. . . .

The ruler should always be chief in action, that by his living he may point

\*Taken from "The Book of Pastoral Rule."

out the way of life to those that are put under him, and that the flock, which follows the voice and manners of the shepherd, may learn how to walk better through example than through words. For he who is required by the necessity of his position to speak the highest things is compelled by the same necessity to exhibit the highest things. For that voice more readily penetrates the hearer's heart, which the speaker's life commends, since what he commands by speaking he helps the doing by shewing. . . .

The ruler should be discreet in keeping silence, profitable in speech; lest he either utter what ought to be suppressed or suppress what he ought to utter. For, as incautious speaking leads into error, so indiscreet silence leaves in error those who might have been instructed. . . .

The ruler also ought to understand how commonly vices pass themselves off as virtues. For often niggardliness palliates itself under the name of frugality, and on the other hand prodigality hides itself under the appellation of liberality. Often inordinate laxity is believed to be loving-kindness, and unbridled wrath is accounted the virtue of spiritual zeal. Often precipitate action is taken for the efficacy of promptness, and tardiness for the deliberation of seriousness.



Whence it is necessary for the ruler of souls to distinguish with vigilant care between virtues and vices, lest either niggardliness get possession of his heart while he exults in seeming frugal in expenditure; or, while anything is prodigally wasted, he glory in being as it were compassionately liberal; or in remitting what he ought to

have smitten he draw on those that are under him to eternal punishment; or in mercilessly smiting an offence, he himself offend more grievously; or by immaturely anticipating what might have been done properly and gravely; or by putting off the merit of a good action change it to something worse.

### Pulpit and Parish Tips

## Studying in Advance

By E. E. Wordsworth\*

THE WISE and planning minister looks ahead. Dr. H. Orton Wiley thinks that all pastors should plan their work, their sermonic preparation, in most cases, six months in advance. He believes and teaches that the blessed Holy Spirit's leadings are not restricted to a mere one-week, or week-by-week, guidance, but rather He can and will lead the devout preacher, if he prayerfully desires, to a thoughtful consideration of his special pastoral Sunday morning messages far in advance of their delivery. Dr. Gideon Williamson expounded the Epistle of Philippians to his First Church, Cleveland, Ohio, pastorate on Sunday mornings. But this took careful preparation.

Many pastors get in a dither a few days before special days on the calendar like Easter, Mother's Day, and Christmas because of their confusion

and lack of preparation beforehand. Better planning would have saved them an attack of nerves, and given a suffering public a richer ministry.

It is well to be gathering materials all through the year on such subjects as the Holy Week, Mother's Day, Father's Day, Thanksgiving, Christmas, and others. Also the minister can and should carefully and prayerfully plan special series on books of the Bible, the Lord's Prayer, the Beatitudes, and other choice passages. A good filing system is very helpful if the minister learns how to discriminate, use the wastebasket, discard, replenish, and use up-to-date matter.

And don't forget before your vacation to prepare sermons in advance and thus avoid headaches and nervous prostrations on a late Saturday night and then feeding your congregation on skimmed milk or watered-down, thin soup instead of beefsteak.

\*Pastor, Goldendale, Washington.

## FROM THE EDITOR

### Facing the Problems of Our Evangelism

## I. The Scope of Our Evangelistic Task

HOW HONEST ARE WE? How courageous are we? How willing are we to give any credit that is due to others and take any blame which is due upon ourselves? How ready are we to face the day in which we live and adapt our methods when necessary to meet today's needs?

All of these questions relate to the problems in our evangelism as they exist today in the church. In some ways these are the most serious problems which we have; far more basic than others which, because of their dramatic nature, have taken our attention the past number of months. Successful, effectual evangelism is the lifeblood of the church. We can be ever so orthodox, ever so straight ethically, ever so exact in our government—but if we fail in our evangelistic efforts, or if our efforts become mere routine and fail to effectually keep the church revived and fail to win the unsaved, unchurched to Christ, then the justification for our existence as a church is neutralized, our virility dies, and our future is limited. As well expect a human body to live after the heart has stopped beating as to expect the church to live when there is no pulsing thrust of evangelism.

Back to question number one. Are

we honest? If we are, we shall have to face the facts that we do have problems—vital, plagueing problems—in our evangelism. Talk to pastors (as I have everywhere I have gone) and they will tell you that their biggest problem is to have effective revivals and get new people saved and into the church. Talk to evangelists (and I have done this too) and they unload their heart concern that too few of the evangelistic campaigns in which they engage turn out to be genuine revivals. But our leaders are concerned as well as our pastors and evangelists. This entire matter lies close to the hearts of our general and district superintendents, our headquarters officers, and especially is it the concern of Dr. V. H. Lewis, secretary of the Department of Evangelism.

January 6-8, 1958, launching our Fiftieth Anniversary year, there is to be a Mid-quadrennial Conference on Evangelism in Kansas City. This has the potentiality of being the most significant conference of its kind in the history of the Church of the Nazarene. Not but that there have been other conferences, so called. Not but that there will no doubt be others. However, this one will be different in the prime respect that many are ap-

proaching it with an undertone of serenity and seriousness that has not characterized others.

One outstanding evangelist put it, "What happens in this coming conference will largely determine the future of my evangelistic efforts." His point was that if church leaders, pastors, and evangelists would together face their mutual problems and adopt and go to work on a corrective course of action, then he would have heart to continue in the work to which he feels God has definitely called him. If not, however, if the conference covers over problems and drops into a mere "back-slapping," "We are doing fine, aren't we?" fiasco, he would take another look at where he will spend the last half of his ministry.

Are we honest enough to admit the fact that serious problems do exist? Do we dare recognize that these are not just provincial, not limited to a few churches, not limited to a few areas? Are we ready to see that these problems follow no lines which some imagine exist between "spiritual" and "not so spiritual" churches? These problems are all too general to be any longer ignored or bypassed. They will not be solved by whitewash or by ostrich-like refusal to face the facts. They will not be solved by name-calling, by suspicion, by silver-tongued invectives. They will not be solved by skilllets calling the kettles black or by some accusing others of shallowness or lack of spirituality. They will not be solved by one method of evangelism condemning all other methods.

They can be solved, however, if all of us first dare to be honest and courageous enough to face the problems, face our individual responsibility in the problems and be willing to face the real issues as Christian brothers, all seeking the same end, the revitali-

zation of our evangelism. Perhaps if all of us would first line the mourners' bench as brothers, confessing to God and to each other where we ourselves have failed, we would have a good basis for finding solutions.

There are some basic considerations which we should keep constantly before us as we evaluate our evangelistic future. Let us notice a few of the more important ones.

1. There are circumstances in our day and generation which force us to think carefully of what will be our approach to evangelism. There is no benefit in trying to disregard these circumstances or to seek to change them. They are with us and we must evangelize in the face of them. We are not called to go through the motions of the evangelistic methods which worked in last generation or in the nineteenth century. (Of course, neither are we justified in automatically throwing out methods merely because they have been used.) Generally speaking, however, methods which have fit one set of circumstances and one pattern of society or culture utterly fail in a different set of circumstances. There is no one method of evangelism which is ordained of God for all time save the declaration of His Word. The only commission that is inescapable is to win men to Christ and fit them for heaven. There is no virtue in methods which fail to reach the persons of a given area or a given era. God has called us to "serve the present age." We are here to evangelize those of our day and generation. Within the experience of any one of us at any given time and place we may need to shift our emphasis and change our approach. The goal should not be the preservation of a pattern but the salvation of souls. We must ever be pliable enough to find a way to pro-

duce in our evangelistic efforts. We must keep at it, keep seeking, keep praying, keep working until we do.

2. The church today is in the midst of a "dog eat dog" competition for the interest, attention, and time of the ones whom we would see saved. And this competition comes from those agencies which are offering to fill the leisure-time of harassed people, trying to escape from reality and from themselves. The speed with which most people live, the nervous tension under which most people move, the leisure-time interests, the commercialized entertainment—all serve to make it difficult to capture and claim the attention of those to whom the church should go with the gospel. It is a day of high-powered advertising and hence subsequent sales resistance. People have learned how to say, "No," to vacuum cleaner, brush, storm window, and toothpaste super-salesmen. The church runs head on into this habit of resistance when it speaks to men about the church or about Christ. Methods of advertising and personal contact which one day brought a fairly high percentage of results are failing today. An insect builds immunity to DDT. People build immunity to routine types of advertising.

There are other characteristics of our times; we cannot take the space to list more. But we must see that we must constantly face up to the conditioning which is going on around us all of the time and we must seek ways, within the framework of our day and generation, our specific nation or community, to make our evangelism effectual.

3. We must see, furthermore, that there are many phases to our evangelistic task. Rather than being one instrument, evangelism is an orches-

tra. Rather than being like a mirror, it is like a diamond, cut with many facets, reflecting light in every direction.

Perhaps in making a generalized list we should start with foreign mission evangelism. This certainly is a part of our total task and it is indispensable if we are to be a fully evangelistic church.

There is also educational evangelism. Here is the area of work of the church schools with its various divisions. If we are to win people to Christ, we must interest them in the church (Sunday school promotion) and get through to them with the elementary Bible truths upon which they can seek and find God. We need to shore up our concepts of the importance of intelligently and scripturally preparing the people whom we have contacted for the evangelistic service or the revival.

Then there is child and youth evangelism. This implies teaching and training, but it implies methods also. Our V.B.S., Caravans, PAL groups, summer camps, and the like have shown us that there is a way through to our children and youth if we will but take the interest and time, and make the preparation. They will respond if we find the way. It is alarming how many pastors and churches have yet failed to see the value of these agencies in the evangelistic task.

There is, of course, visitation evangelism. We have been saying much about this in our Crusade for Souls. We should say more. Visitation as a method is not a magic cure-all. It is not a method to be pursued in and for itself. It is a system of contact which suggests ways which may help our evangelism in our day. But it must be visitation with purpose, visitation integrated into the total evan-

gelistic task, visitation grasped by pastor and people as being fundamental in the Christian witness and worked out in every department of the local church.

There is also the "special service" type of evangelism which can be sponsored by the local church. Here is the church going to the people. Public services in industrial plants, parks, schoolhouses, institutions, on street corners, and messages by radio and television—these and like endeavors must not be neglected or bypassed.

Then there are the evangelistic campaigns of one sort or another. Be-

cause of the central place that this type of evangelism plays in the church and because it involves the two groups—pastors and evangelists—this will be the focal point of the Conference of Evangelism and hence the burden of this series of editorials.

Next month I should like to raise some of the problems which face the evangelist. The following month I should like to raise some of the problems which face the pastors. Perhaps, through a neutral publication such as this, with the interest of both pastor and evangelist at heart, we can impartially discuss some of these important matters. Will you prayerfully join with me in this study?

## TAX REFUND FOR PASTORS

Since January 1, 1954, the rental value of a home or the rental allowance paid to a minister as part of his compensation to the extent used by him to rent or otherwise provide a home has been excluded from the minister's gross income for federal income tax purposes.

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## The Preaching of William E. Biederwolf

By James McGraw\*

YOU CAN LAUGH and sneer at God now, but by and by your sin will cut its telltale marks on your face; it will rot your heart and petrify your conscience, and the inner chambers of your soul will become the rendezvous of owls and bats and wriggling serpents, holding post-mortem over your rotting, putrefying soul!"

This is not the appeal of one of our fiery Nazarene evangelists of today, as the reader may have supposed, but it is an excerpt from a sermon by a Presbyterian evangelist of a generation ago. These are the words of William Edward Biederwolf, whose evangelistic efforts, although not as widely known as those of better known evangelists, brought thousands forward to a confession of faith and repentance for sin during the many years of his ministry.

Evangelist Biederwolf was one of those preachers such as James B. Chapman must have had in mind when he declared: "Understood language still has plenty of room for variety and expressiveness, and the speaker by gesture, diction, and emphasis can magnify the impression of a word so that a pound word can be made to weigh a ton." When William E. Biederwolf warmed to his theme, his words indeed weighed heavily, and although they may have been pound words if taken at face value, they weighed tons when seen in the scales of evangelistic passion and preaching power.

Born September 29, 1867, in Monti-

\*Professor, Nazarene Theological Seminary.

December, 1957

cello, Indiana, William's parents were Michael and Abbie Biederwolf, about whom little is known. The home was an average, middle-class, fairly prosperous, typical "Hoosier" institution. Conservative and thrifty, the home provided the necessities, and saw to it that the family had religious training and educational opportunities.

Young William Biederwolf seemed to have the capacity and the desire to learn, for he graduated from Wabash College at twenty-two, and then continued his studies in Princeton, where he received the B.A. degree in 1892 and the M.A. two years later. Recognized by his alma mater for outstanding scholastic ability, he won a fellowship in Greek, and studied two years in Germany at the University of Erlanger and the University of Berlin.

At twenty-nine, after his studies in Germany, he returned to Indiana to marry his home-town sweetheart, Ada Casad, and was ordained in the Presbyterian church a year later. With his young wife, Biederwolf held his first pastorate for three years. Then in 1900 he entered the field of evangelism, and spent the remainder of his fruitful ministry in this work. He served as dean of the Winona School of Theology and president of Winona College, but was active in frequent revivals and city-wide evangelistic campaigns until his retirement.

William E. Biederwolf's ministry is understood better when his philosophy of evangelistic preaching is known. He describes it in his book,

*Evangelism* (p. 60), as threefold:

1. The evangelist must believe men are lost.
2. He must believe that Jesus Christ is the only Saviour.
3. He must believe that he is divinely commissioned as an evangelist.

Biederwolf's sermons clearly reflect such a conviction in his own soul, for he preached Christ as the only hope for the sinner, and he preached like a man who believed that men would die in their sins and go to hell if they didn't hear the gospel and repent.

The prayer life of the evangelist played an important part in the success of his preaching, according to Eugene Simpson's analysis of Biederwolf's ministry. Biederwolf believed, as he expressed it, that "prayer is the heart of religion. Prayer is religion." His book, *How God Can Answer Prayer*, is rich in spiritual insight and practical meaning. It also explains the secret of the effect his own preaching had upon his listeners. He writes: "Prayer tends to keep the soul sensitive to spiritual impressions and receptive of spiritual influence." It was doubtless this "soul sensitivity" to divine guidance that helped him win men to Christ, for he writes in his book on *Evangelism* of the "work that God's Spirit must do in convicting and quickening that unregenerate soul," and asks, "How could one ever think of going to such a task except as he goes from his knees?"

Biederwolf's preaching style reflected the discipline of a trained mind. His approach was logical, his introductions were brief and to the point, and the divisions of his sermons usually followed a path of movement, progression, and purpose. In examining his preaching style, one is reminded of Dr. P. F. Bresee's epitome of good preaching as being "so simple

that children can understand it, and so spiritual that old people will appreciate it, and in between the children and the old people everybody will find his share."

The divisions in Biederwolf's sermons are very often in the form of questions. For example, in his sermon on "Hell" (recorded in his book, *Evangelistic Sermons*), the three main divisions are:

- I. Why do I believe in hell?
- II. What is the nature of hell?
- III. How long does hell last?

Again, an example of this style of outlining is seen in his sermon on "Resurrection," from the text I Corinthians 15:14, in which his divisions are as follows:

- I. Could God raise Jesus from the dead?
- II. Did God raise Jesus from the dead?
- III. Why did God raise Jesus from the dead?

A quotation from *The Wonderful Christ*, displays the vivid description of his language, and at the same time illustrates how he came immediately to the point in his introductions. He begins with these words:

"Nearly two thousand years ago, on a night the world has been pleased to call Christmas, a Jewish maiden went down into the mysterious land of motherhood and came back with a child, and to this child was given a name; a name that blossoms on the pages of history like the flowers of a thousand springtimes in the limits of a single garden."

William E. Biederwolf was not an expository preacher, but he did preach the Bible. His sermons were often topical in development, but the Scriptures were quoted freely and his illustrations frequently came from Biblical sources. He used his texts

as a "springboard" from which to leap out into the world of truth, but his truth nevertheless was soundly based upon scriptural foundation, and there was a strong Biblical flavor in the entire contents of his messages.

He was a strong believer in the power of the right use of illustrations. In his sermon on the "Resurrection" mentioned above, there are five illustrations. Many of his sermons contain as many, and some more than this. Few have less than three. He writes concerning his use of illustrative material in his evangelistic sermons:

"I remember the disdain with which I first looked upon an illustration. At last there was to appear an evangelist who would be no mere storyteller. My appeal was to be wholly to the court of reason. I soon, however, discovered two things: first, that I was succeeding admirably in putting my audience in about twenty minutes into the arms of nature's sweet restorer; second, that it takes far more genius and intelligence to use an illustration that illustrates and use it rightly than it does to ramble right along with good remarks."

In addition to the Bible as a source of his illustrations, his own personal experiences gave him many of them. He also frequently referred to literature and art, and to history, in illustrating his points.

The strongest quality in Biederwolf's preaching was his ability to conclude his sermons and make his appeal. He would probably agree with W. E. Sangster's comment concerning the conclusion:

"Having come to the end of the sermon, stop! Do not cruise about looking for a spot to land, like some weary swimmer coming in from the sea and splashing about until he can find a shelving beach up which to walk. Come right in, and land at once."

One of the qualities in his conclu-

sions which made his appeals successful was the definiteness with which he urged action upon his hearers. He did not timidly beat about the bush; he stepped forthrightly into a clear, definite, specific call. His own words in describing the nature of his evangelistic appeal illustrate this:

"The appeal should be made in terms, the meaning of which no one can fail to understand, and that meaning should be in its final address a definite acceptance of our committal to Jesus Christ our Lord and Saviour. Asking people to rise who desire to live a better life or merely requesting those who desire prayer to lift their hands, or soliciting signatures of those desiring to be Christians is a sorry substitute for what genuine evangelistic work ought to be."

He believed that one of the greatest faults in evangelistic preaching is a tendency to abbreviate and shorten the invitation! He suggested three causes for this as being "fallacy, fatigue, and fear," and he urged preachers to resist the temptation of making their altar calls too short.

J. M. Ellison writes in his book, *They Who Preach*, that if the preacher "is more intent on displaying the jewels in his sword hilt . . . than in cleaving shields and dividing men from their sins, his action will be emptied of dignity, and his audience will be quick to discern it." William E. Biederwolf, as an evangelist with a keen mind, trained intellect, and warm spirit, had his share of jewels in his sword hilt! But his interest was not in the display of them. It was in the souls of those to whom he preached. His conviction that they needed salvation, and that Christ was their only hope, and that he was commissioned to tell them, made him one of Presbyterianism's greatest evangelists since the days of John Knox.



## SERMON OF THE MONTH

### The Christmas Message

By Robert Benson\*

**TEXT:** *For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

For a week or more preceding Sunday, November 14, 1948, curious and sentimental Londoners had gathered outside the gates of Buckingham Palace to gaze curiously at a third floor window, wait aimlessly for a while, drift away, and return to renew the vigil. By Sunday night 4,000 people in slouch hats, toppers, evening clothes, shawls, and workman's denim were clustered about the huge Victoria Memorial. At 10:10 p.m. a young, blue-clad page bustled out of the palace and whispered a word to the bobby at the gate. Throwing his chest out and his head full back he shouted for all to hear: "A Prince has been born."

The news flashed around the world. Within minutes the people of the cities and villages of America knew that Princess Elizabeth had given birth to a son, a royal son who would someday rule the great Commonwealth of Britain.

The next morning the bells in St. Paul's Westminster and many another church rang out in clangorous rejoicing. Stock exchange members stopped their trading to sing "God Save the King." The official forty-one-gun salute boomed forth to decree the birth of a royal heir. British warships on the seas and in ports around the

world fired twenty-one-gun salutes to the newborn Prince.

In contrast I would like to picture the birth of another prince. It too took place in a crowded city; the streets were thronged with people, the lodging places filled to overflowing. But this multitude was unaware that within its midst a king was to be born. No one waited outside the stable which was to become His palace. The news of his birth was not echoed around the world that night; no church bells rang, no guns saluted. But a Prince was born.

The announcement was made, not by a great network of radio and press services to all the world, but by an angel to shepherds abiding in the fields. The message was this: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Those eighteen meaning-packed words, almost unheard by the world that first Christmas evening, are the Christmas message. Up to that night men had eagerly listened and hoped to hear those words. Since that night men have looked back to find meaning, hope, and comfort in this message. No more glorious proclamation, no happier words could have been uttered by the angel that night.

Hoping that we may once again revel in its meaning and blessing, desiring that we may find comfort and strength in its words, we turn this

Christmas season to the Christmas message.

The angel said, "Unto you is born." The words were a personal message from God to the shepherds. To drink from the springs of this message you too must realize that it is a personal message from God to you.

We see so much of Christmas-in-general. Here in America we put on a six-billion-dollar celebration. Our streets, cities, stores, and homes are gaily decorated. There are parties, gifts, visiting, programs, and the dozens of other things that Christmas brings that have absorbed Christmas in a general meaning.

I for one would not detract from this wonderful season of the year. It is gratifying to see that there is at least one season of the year when people stop their almost endless thinking of self to give to others, a season when even the hardest people greet others with a smile and a cheery "Merry Christmas." Just the word Christmas brings to mind a warmth and glow that melts people and at least for a time some of the bitterness and hardness of life is gone.

A man on our street refuses to join in the celebration of Christmas because he says there is no way to really know that December 25 is the real birthday of Christ. It seems tragic to watch his three small children deprived of all the pleasantness of this season.

But all of these things make up Christmas-in-general. And the sad part is that it can all be carried on with only a dim connection to the Christmas message. People who lay no claim to knowing Christ join freely in the Christmas festivities. We must take care that in our celebrating we celebrate a Christmas-in-particular. And Christmas-in-particular means that God still has a message just for you and that somewhere and some-

how in all the din and gaiety you must get alone to hear Him say, "Unto you is born."

In his relating of the Christmas story Matthew tells of a star shining brightly in the country far east of Bethlehem. A few wisemen, tradition tells us three, followed the star which went before them until it came and stood over the place where the young Child was. It led them to Jesus. The star was present for everyone to see, and any and all could have followed it—but only the three came.

And the Christmas message is like that star, present for all to see. It shines as brightly today as it did in the days of the shepherd, for it is an ever-present message. Wisely the angel said, "Unto you is born this day."

But the wise men had to follow the star to come to the place where Jesus was. And so we must follow the Christmas message until it leads us to where He is. True, it shines for all to see, it sounds forth for all to hear; but only those who follow it come to Christ. It is as the poet said,

*If Christ a thousand times  
In Bethlehem be born,  
Until He's born in thee  
Thy soul is still forlorn.*

The Christmas message is wonderful because it is written to you, it is personal. It is even more wonderful because it is a present word from God for right now. And most wonderful of all, it is the message you most needed to hear, it is a precious message; for the angel said, "Unto you is born this day in the city of David a Saviour."

The wonderful stories surrounding His birth in Bethlehem are significant, not because of how He was born or where, but because they tell us God sent us His Son. Christmas is the good news that we have a Saviour.

\*Pastor, Winter Park, Florida.



Words have relative value to those who hear them. An invitation to a meal to a prosperous, well-fed man would scarce have the same meaning as did the same words spoken to one whose thin, emaciated body silently tells of long days with little to eat. The offer of a bedraggled doll would not interest the child of a wealthy home but would be most welcome to the waif who had never held a dolly all her own. The words found meaning in relation to the need and background of the individual.

And so the Christmas message becomes the most precious message in the world because it speaks to man's deepest need, that of a Saviour. To be sure, by the way most men act you would think that that is their last need in life; that the new car, new house, vacation, or membership in the club, all take precedent. But sooner or later we must see that the greatest need of a man is some power that can save him from his sins. Precious indeed then are the words that tell us of the coming of just such a power in the person of Christ.

When we celebrate this particular Christmas, we are not just remembering a Baby asleep on the hay. We are remembering One who came and lived and died that you and I might have eternal life. They are glorious words because they are "wonderful words of life."

The story is told of a French soldier who was found in a railroad station

after the last war suffering from amnesia. When he was asked who he was and where he was from, he replied, "I don't know who I am; I don't know where I'm from." Because he had been disfigured by facial wounds it was impossible to identify him and three families claimed him as their son. In order to solve the problem of his identity, he was taken to the respective villages of the three families. Finally, when he entered the third, a sudden light of recognition came to his eyes and he moved across the tiny square and turned into a narrow side street. Unerringly he made his way to a small white home and turned in through a tidy gate, up the steps and across the familiar porch. He was home again! Now he knew who he was and where he belonged.

It is easy for us to become spiritual amnesia victims as we make our way through a year of life, until we hardly know whose we are or where we belong. This Christmas season may we again move down the streets of Bethlehem and into the alley which leads to the manger over which the star rests. There may we enter and humble ourselves in front of the King of Kings, for there we will be at home again. Let us use this season to worship the most precious gift of all, remembering the words of the angel who said, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

#### PERSISTENCE

In the British Museum one can see seventy-five drafts of Thos. Gray's poem, "Elegy Written in a Country Churchyard." Gray didn't like the first way he wrote it, nor the second nor the third. He wasn't satisfied till he scribbled it over and over seventy-five times.—*Household Mag.*

## What Does It Mean to Be Saved?

By Kenneth Dodge\*

**I'M GLAD I'M SAVED,** is an expression that I heard about forty people use in our regular midweek prayer service recently, and I began to wonder if everyone who used the expression really knew what it meant. I did not doubt the sincerity of the testimonies, and as their pastor, I have reason to believe that all of them are saved. But what does it really mean to be saved?

The explanations I have heard and which I have all too often used are confined chiefly to an explanation of how to be saved rather than what it means to be saved. The dictionary definition of the word saved is "to be rescued from danger." Applying this definition to salvation, we would say, "To be saved is to be rescued from the danger of sin." Thus the complete testimony would be, "I'm glad I'm saved from sin." However, this testimony is not altogether correct, for Jesus is the only One who has ever been saved from sin. A more correct expression would be, "I'm glad I'm saved from continuing in sin."

In order to avoid technicalities, let us examine the more common expression, "I've been saved from sin." Even here the expression is misleading unless we are able to define our terminology more fully. One does not have to be a theologian to know that this world is under the curse of sin. So is mankind, and when we say we are saved from sin, we do not mean we are saved from the curse of sin as it applies to this world.

For example: Part of the curse of sin is the presence of disease and sickness in this world. The individual who is saved from sin is not saved from the curse of sin as it applies in this aspect. Again, poverty, hard work, and physical, mental, and nervous disorders are all part of the curse of sin, and the individual who is saved from sin is not saved from the curse of sin as it applies in this aspect. So, on and on the list could go: heartache, sorrow, tears, war, social injustices, etc. These are all part of the curse of sin, and we are not saved from them in this world. Even physical death is part of the curse of sin as it applies in this regard. To be sure, the Christian will eventually be saved even from these aspects of sin, but not in this world. So when we say we are saved from sin, even in this world, we do not mean we are saved from the curse of sin.

From what, then, are we saved when we are saved from sin? The answer to this question is that we are saved from the results of sin in our lives. We realize, of course, that this statement must be qualified, and we shall do that by example.

#### THE GUILT OF SIN

The first result of sin of which we are conscious is usually guilt. Brought face to face with sin, and enlightened as to the true nature of sin, the first reaction is almost always a feeling of guilt. One of the most unpleasant experiences an individual can have is to be forced to stand in the presence of one before whom he knows he is

guilty. Almost all of us have had this experience as children in the presence of our parents. Some have had it in court when standing before the judge. Thank God; we can be saved from the guilt of our sins.

I recall very vividly an experience of my childhood wherein I had climbed the fence into the neighbor's orchard and climbed the tree that contained the green apples and began to eat my fill. When the neighbor appeared on the scene, I was called down from the tree and asked to give an explanation. Of course I had no explanation, and the remembrance of my feeling of guilt lingers with me even to this day. This is because the neighbor had the tact to know how to deal with the situation in such a way as to impress upon my youthful mind the sense of wrong that was connected with what I was doing. I received no physical punishment from him (though I had plenty of it later on that same day) but I did receive a very effective lecture in which he told me that any time I wanted an apple I need only ask him for it, and he would give me a good, ripe one.

His kindness in dealing with me, coupled with his offer to give me a good apple merely for the asking, removed the feeling of guilt that I had had when he caught me in the tree. How good it was to have the knowledge that I had been forgiven! It was always a real pleasure in the months and years that followed to go to the neighbor and ask for an apple, assured that I would always get a good one.

Here, then, is what I mean by being saved from the guilt of sin. When we first stand in the presence of Christ, convicted of sin, there is the sense of guilt. What a joy to hear Him say we are forgiven, and to know that henceforth we may ask in His name and receive the good things of life!

Only those who had had the experience of sins forgiven can know the joy that such an experience brings.

It is this factor that accounts for the reluctance of unsaved people to attend church. The feeling of guilt as they assemble in God's presence is so great that they prefer to absent themselves from the house of God and escape that feeling.

#### THE POLLUTION OF SIN

Another of the results of sin in our lives from which we are saved is the pollution of sin. Sin manifests itself in the life of the sinner in every avenue of his life. It shows in his actions, his talk, his looks, his attitudes, his thoughts, and his outlook on life. Sin pollutes every area of our living. Thank God, we can be saved from this pollution, and where before we manifested sin, we can manifest Christ and the evidence of His presence in our hearts and lives.

When my father was sent from Michigan to South Carolina as an army chaplain just before the start of World War II, the most vivid recollection in my mind was the number of Yankees in uniform that I saw in the relatively small South Carolina community in which Dad was stationed. I was talking to one of my school chums one day when he said something like this: "Our town is polluted with Yankees. Everywhere you look you see them. In the churches, the parks, the restaurants, the theaters, the stores, and on the streets. Yankees! The town's polluted with them, and I will be so glad when the war is over and they all go back where they belong."

That is the way it is with sin. Everywhere you look in the life of the unsaved person you see sin. How inexpressibly wonderful it is to see that unsaved person come to Christ

and be saved from the pollution of sin, so that the beauty of Christ now takes the place of the pollution of sin!

Still another of the results of sin in our lives from which we are saved is the love of sin and the resulting bondage of sin. Men are really bound in sin because they love sin. Deliver man from the love of sin and the bondage of sin is broken. One can only sin as long as one loves sin and hates God. When one loves God, he hates sin. Here, then, is the marvel of salvation, that Jesus can and does work such a miracle in the hearts and lives of those who accept Him that the individual is saved from the love of sin and the bondage of sin is broken. The miracle of the salvation that Christ provides is that it can so transform the heart of man that he knows by experience the truth of the oft heard statement, "The things I once loved I now hate, and the things I once hated I now love."

What encouraging news this is to the man who desires to be a Christian but is enslaved to sin by his love for a certain form of sin! Tell that man that Jesus saves from the love of sin, and thus delivers from its bondage.

#### ETERNAL RESULTS OF SIN

The last result of sin from which we are saved that I shall mention is the eternal result of sin. The final, eternal result of sin is complete and final separation from God. Although we cannot be saved from physical death, wherein we are finally and completely separated from this world, we can be saved from eternal death, which consists of being completely and finally separated from God. One of the best definitions of death that I have heard is that death is separation. This would explain how Adam

and Eve were said to have died on the day that they ate of the forbidden fruit, for on that day they were separated from fellowship with God. With this definition in mind we can correctly say that the final result of sin is eternal death, or eternal separation from God. We can be saved from this aspect of sin.

Of course the man who lives in sin in this world is separated from fellowship with God. One cannot live in sin and have fellowship with God. However, this separation is neither complete nor final. Such a condition would make a hell out of this earth on which we live, for the best description of hell that one can give is that it is a place where separation from God is complete and final. While in this world, even the unsaved are the recipients of God's blessings. He maketh the sun to shine on the just and the unjust. They enjoy the beauties and benefits of God's nature. The society in which they live maintains the degree of decency and law and order that it does because of God's church and the prayers of God's people which He answers. Contrast this state of the sinner with one where there would be no nature, no sun, no law and order, no church, no prayers, no influence of the church, and you will readily see that the sinner is not completely separated from God. However, without the salvation which Jesus provides, the time is coming when the sinner's separation from God will be complete and irrevocably final. Thank God, we are saved from that eternal result of sin.

This, then, is what we mean when we say we are saved. We do not mean that we are saved from the curse of sin as it applies to this world, but we do mean that we are saved from the results of sin in our hearts and lives. Think on this the next time you say, "I'm glad I'm saved."

## Judges or Counselors?

By Bill Flygare\*

WILLIAM ELLERY CHANNING, champion of Unitarianism, as a youth heard Samuel Hopkins preach a forcible and moving sermon at a northeastern Congregational church. Deeply impressed, he expected his father, a deacon in the church, to speak to him about his soul, for he knew he was not where he should be spiritually. But the elder Channing kept silent, did not utter a word about the sermon or the boy's dangerous state, and upon reaching home sat down to read. Channing said, "I made up my mind right there. He was not alarmed, why should I be?" Thus his father's reluctance (or thoughtlessness) drove the young man into heterodoxy, and he became a powerful enemy of the orthodox churches.

Many times we hesitate to approach a Christian who is showing signs of spiritual negligence or non-conforming, because we feel that perhaps we might be judging him. In most cases we can do the erring one no greater harm. A kind word, a friendly admonition might arrest the tendency, might clarify some delusion, might "save a soul from death" (James 5:20).

Sometimes we observe in our midst a brother who is obviously in error in his Christian walk in life. And it is very possible that he does not see the fault himself. We say, "I shall not judge him; let the Lord show him." But we do not realize that one who is walking behind light, one who is not where he should be spiritually, one who is challenging God's authority

with his own will—such a one does not usually hear or does not usually heed the voice of God!

Should a person be walking along a narrow path, lost in thought or meditation, paying no heed to the movement of his feet, and come to a bridge washed out, it would be our duty to warn him, to stop him, to boldly lunge forward and tackle him if necessary to save his life. And how much more necessary, if he be walking the narrow Christian way, is it for us to warn him if he strays or even appears to stray!

It is not easy to approach someone about a fault. We have so many ourselves and are naturally reluctant to speak to others, so we keep putting it off. This is not scriptural. The Bible plainly tells us to confess our faults one to another and pray for one another (James 5:16).

Oftentimes a brother is overtaken in an action that is controversial. Here indeed is the counselor placed in the position of judge. Is it sin, or is it not? However, keep in mind that the most innocent of actions, if they bring reflection on the Christian, bring reflection on the Lord and on His church. The sinner is the first to point the finger of accusation, crying out with a vengeance. Here is a man who needs counsel desperately. Here is an opportunity for us to help. "Where no counsel is, the people fall; but in the multitude of counsellors there is safety" (Proverbs 11:14).

It is the duty of a judge (in court) to not only penalize malefactors but to see that justice is done to all who appear before him. We (it is taken

for granted that we are bona fide Christians with no malice or ill will locked in us) are not interested in penalties but in correction. For if we love our brother as ourselves, it is our interest to see ourselves walking together along the spiritual plane of conformity to God's will. And only as Christians walk together can the Kingdom be built. For even the world turns its busy head and observes, saying, "They are Christians, for see how they love one another."

Some hesitate to approach an erring brother with the thought, I might drive him away. I might antagonize him and set him against the church. I might do more harm than good. So what should we do? Leave him in his precarious state? Let him continue in an unchristian habit or practice, hoping that a house will fall on him, he'll get hit by a truck, or an earthquake will rock him back into the fold?

Putting off speaking to and praying with a person will set him back and drive him farther away than a point-blank approach. He feels we're not interested, and sometimes rightly so. Stepping into someone's complicated problem is, not often pleasant. And we usually avoid it if possible. But the more we put off working with people, the more victory is lost in our own experience. And in the meantime they are lost to the church.

It is generally a good idea to pray through on such a venture before taking it on. Fasting and praying will always give us God's will for us. When God sees we love a person enough to fast and pray and hold on

for him, He will show us what to do and what to say! Sometimes it is advisable to enlist the aid of some other staunch Christian, agreeing before the Lord and fasting and praying for the erring one. With such an attitude and with the commendation of the heavenly hosts, success is inevitable.

Consider how pleased and thankful is the one, now back in his rightful place in God's will, whom we were reluctant to judge. Consider how much more useful to God is such an experience, victorious and up-to-date. Consider our own experience in the new light of something accomplished for God.

"But supposing we had judged wrongly!" So we made a mistake. There was absolutely nothing wrong with the person's experience. And seeing he was in such good shape spiritually we'll have a good chuckle over it, for surely no Christian's feelings will be hurt over another's concern for him. Rather there will be a communion of spirit and a deep sense of brotherhood, spirit-bearing witness with spirit as to equal sonship in Christ.

As in civil cases, sometimes careful and intelligent counsel averts the necessity of even appearing before the judge. So the next time we are tempted to neglect our Christian duty to an erring brother, hiding behind the hedge of not judging, let's try considering ourselves as counselors. With our client we can approach God's bar of judgment expecting and receiving justice and mercy.

"Charity never faileth" (I Corinthians 13:8).

### A QUESTION

Honestly, now, which is the more offensive: trying to talk when one's mouth is full, or when one's head is empty?—*Sunshine*.

\*Pastor, Los Angeles, California.

# The Nazarene Ministry

By Milton Harrington\*

I AM A NAZARENE MINISTER. No higher honor has ever been conferred upon me—nor does it seem will ever be conferred upon me—than the honor of being recognized as a Nazarene minister. This does not come from a bigoted attitude nor from a self-righteous Phariseism that recognizes no honor in other denominational ministers, but from a personal choice and a personal conviction to be a Nazarene minister. This does not bring with it the implication that I am the ideal minister; but I would like to share with you some of the thoughts that have come to me, things which might dim this honor to ourselves and to our church.

## SINCERITY

Much time, thought, and space are being given in psychological circles to the term of self-control. As ministers we dare not turn a deaf ear to this subject, particularly when it has to do with *sincerity*. And at the moment I am thinking more of example than of doctrine; and this not so much in our churches and among our laymen, but among ourselves at the weekly luncheon or at a district or informal gathering. I frankly confess my heart has on occasions been torn to note the careless words lightly bantered back and forth as we discuss the problem layman or church. God's Spirit should surround the minister even in his time of relaxation and "letting off steam," realizing that the Spirit of God can be grieved by the attitudes we manifest even toward the problems of the Kingdom. Such lightness and insincerity may become

a habit and in time leap the mystical barriers of fellow ministers, furnishing the *honor* of the ministry. It hardly seems fitting to have two sets of vocabulary, one for fellow ministers and one for the laymen; to have two sets of stories, one for preachers and one for laymen, especially when the former may be questionable. This is not an indictment but a plea, for myself and for you who shall read, that we remember to honor the ministry by our sterling sincerity.

## CONVICTIONS

God's men of all ages have been men of *convictions*. The Nazarene ministers of days past have exalted our ministry by their unswerving convictions. They were men who knew what they believed, why they believed it, and were willing to die for their beliefs. But even they were not immune to the insidious approaches of the devil. For every minister has perhaps his greatest struggles with the devil at this very point. Convictions that have a glorious birth under the guidance of God's Spirit, however, must not be yielded at any cost. Our convictions must not be altered by seasons, climates, locations, or circumstances. The honor that has been handed to us will be blackened if we weaken those convictions. We need to be on our guard lest we give in to carnal opposites just to have life a little easier, lest we not tackle some issues because they are uncomfortable, lest we not cross some people because to do so would bring negative votes, lest we allow influences to close the testimony of God's Word, lest we tolerate rather than

expose. Our own honor as well as that of our brethren is lightly esteemed when we allow our convictions to be weakened. Just recently a layman of my church sat with me in the parsonage discussing an issue upon which the church speaks clearly. He said that it seemed to him that many ministers were guilty of breaking the church convictions on this point. I was glad I could report that I had no personal knowledge of such breach of convictions. Thank God for consistency of life which erases all shadow of doubt and carries no questions in the minds of others.

## LOYALTY

God's men of all ages have been men of basic loyalty. They are loyal to the entire program of God. They do not build around their own personalities and for the purpose of increasing their own personal coffers. In choosing to be ministers we have obligated ourselves to serve loyally not only our local church but the world-wide church. We are not divided—"all one body we." Most of us serve in districts of our own choosing—hence there should be no reason not to be loyal to the district program designed to help us. We are dependent upon the loyalty of our laymen to make the church go and pay our salaries—should we not give even a better loyalty to our leaders? We stain ourselves when we try to black the district and general church by non-co-operation. Let us be big in our loyalty and maintain high the honor of the Nazarene ministry.

## COURAGE

The successful man lengthens his stride when he discovers that the signpost has deceived him; the failure looks for a place to sit down.  
—Sunshine.

## HUMILITY

God's men of all ages have been men of humility. This trait is a beautiful jewel in any life. And in adorning the honor of the ministry it glows in the height of its splendor. At times and in some circumstances it seems to us there is a caste system among the ministers. Some denominations classify men by the salaries they earn, thus unconsciously drawing lines between the "big" and the "small." Another denomination puts all men on the same salary level, thus attempting to destroy any idea of bigness or littleness. We need neither of these controls. Instead we need the spirit, grace, and humility of the Great Nazarene that we may honor and not disgrace His name. Men of true humility are not seeking the right and left hand of exaltation, nor the selfish advancement of themselves, but have laid themselves upon the altar for the glory of God's kingdom. Certain sections of the country may hold pleasant natural attractions; but we are servants, and remember the words of the centurion to the Master when He said, "I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." May we ever keep fresh and burning in our hearts the *willingness* to be subject to the will of God no matter where it may lead us or where it may be.

Again may I state these lines are not indictments but a plea to keep the honor of our ministry high. Personally, I am honored to be a Nazarene minister.

\*Pastor, Woodville, California.



## Pastors Are Gregarious

By David A. Dawson\*

PASTORS NEED TO GET TOGETHER with their own kind more often than they do. Lone-wolfism is not good for any pastor. To overcome this tendency we have organized a "Breakfast Meeting" at 8:30 a.m. the first Monday in every month. The host pastor supplies the breakfast for the seven men in the group. A devotional leader, selected by the group at the previous meeting, conducts a brief worship period of scripture reading, prayer, and a meditation. This is followed by a free-for-all discussion period.

The breakfast table talk or the devotional leader's meditation have set the theme for the meetings so far. We talk shop and the meditations are for "pastors." The themes have caused us to be more and more conscious of the fact that "we are workers together" with God. They have made our pastoral, pulpit, and executive duties seem a more vital part of the Great Commission the Master has given to all His disciples and apostles. They have pressed upon each of us in a very personal manner, so that we have begun to see our own

needs in a new light and, above all, to see that our needs are common to our fellow pastors.

One devotional leader spoke freely of his own need for greater confidence in God's answer to prayer that is sincerely offered in accordance with the known will of God. We all sensed a similar need in ourselves. We really shared ourselves that day, as well as our feelings, ideas, and experiences.

Another devotional leader discovered that his scripture reading and meditation fitted our breakfast table talk exactly, for they were both on evangelism. Not one of the group had ever been able to understand this pastor's conception of evangelistic efforts before. But he expressed his ideas so freely that day that we understood how much we had been misjudging him. In our greater understanding of each other through our prayers and discussion, the sincerity, personal concern, and earnestness of each man thrilled us and welded us together. We will all do better work as pastors and evangelists from the results of that meeting. Best of all, we will be seven pastors and evangelists working together in our subdistrict.

\*Pastor, New Berlin, New York.

### THINKING

The probable reason some people get lost in thought is that it is unfamiliar territory to them.

Too many people mistake looking for seeing, listening for hearing, observation for understanding, and opinions for thinking.—Sunshine.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 5:1

### EXHORTATION OR ASSURANCE?

The King James Version of the first verse reads: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The two American revisions agree. But the English Revised Version says, "Let us have peace." Why the change?

Again the answer is found in the fact of variant readings. The very earliest manuscripts have *echomen*. This is the hortatory subjunctive, "let us have." But in the two oldest codices—Vaticanus and Sinaiticus, both of the fourth century—a later scribe "corrected" the reading to *echomen*, the simple indicative, "we have."

There are two main types of unintentional errors in the Greek manuscripts. (It must be remembered that all copies of the New Testament from the first to the fifteenth centuries were laboriously written by hand.) The first can be labeled "errors of the eye." These would occur when a scribe was making a single copy from a manuscript which lay before him. If two lines began or ended with the same Greek letters he would be apt to leave out a line. Probably most manuscripts have examples of this. In fact today one can hardly have a manuscript of any length typed without finding one or more occurrences of this very common mistake.

Other errors of the eye would consist of omitting a phrase beginning

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with the same letters as a preceding phrase, or repeating a phrase instead of writing it only once. Also two words that look much alike might be confused. Since the early Greek manuscripts have no division into words, sometimes the letters would be separated at the wrong place, giving an entirely different sense. The miracle is that mistakes were not made much more often!

The other class of unintentional confusion could be called "errors of the ear." These would occur when one scribe was reading from a master manuscript, while as many as forty scribes sat before him, each making a copy of that manuscript from dictation. This "assembly line" procedure was the ancient publishing house. Today a million copies of a book can be run off the press, all of them exactly the same. Before the fifteenth century it was impossible to make even two copies of any sizable book exactly alike. There is no extant manuscript of the Greek New Testament without some mistakes in it. But by a careful comparison of many manuscripts most of these errors can be eliminated.

It is obvious that errors of the ear would occur easily when the writing scribe heard a word that sounded like another. Very probably in the early centuries of the Christian era the two forms of *echomen* were pronounced exactly alike; they differed only in that the one had the diacritical marking over the o. So some scribes wrote one and some the other.



One factor that guarded against a hopeless confusion in situations like this was that individual scribes could make a check against written manuscripts. Then, too, the scribes would gain a familiarity with the text of the New Testament. Tradition would be handed down from generation to generation as to the exact wording of a given text.

It is difficult to decide between the two readings in Romans 5:1. Westcott and Hort have the subjunctive form. Nestle followed this in his sixteenth edition (1936) but has the indicative in his twenty-first edition (1952). Weymouth, Moffat, Goodspeed, Balantine (Riverside), Montgomery, Twentieth Century, Verkuyl (Berkeley), Knox, Wand, and Williams all have the subjunctive, "let us." Even the new Confraternity Version, now official for Roman Catholics in this country, reads, "let us have." Phillips has a very good paraphrase: "Let us grasp the fact that we *have* peace."

What conclusion should we reach? With regard to the manuscript evidence, Sanday and Headlam say: "Clearly overwhelming evidence for *echomen*."<sup>1</sup> In view of the fact that almost all private translations made in this century have adopted the subjunctive, it is difficult to understand why the Revised Standard Version should retain the indicative.

James Denney agrees that the manuscript evidence is overwhelmingly in favor of the subjunctive. However, this is his conclusion of the matter: "But the uninterrupted series of indicatives afterwards, the inappropriateness of the verb *echein* to express 'let us realize, let us make our own,' the strong tendency to give a paraneitic turn to a passage often read in church, the natural emphasis on *eirenen* [peace], and the logic of the situation, are all in favour of *echo-*

*men*, which is accordingly adopted by Meyer, Weiss, Lipsius, Godet and others, in spite of the manuscripts."<sup>2</sup>

But Sanday and Headlam defend the subjunctive. They note that Paul is apt to change from argument to exhortation and that the subjunctive might be translated, "We should have"—something of a combination of inference and exhortation.<sup>3</sup>

The verb is in the present tense. So it does not mean, "Let us get or obtain peace," but, "Let us keep on having or enjoying peace." It is therefore an exhortation to enjoy the peace that God has given us in the forgiveness of our sins.

In his volume on Romans in the "Christ in the Bible" series, A. B. Simpson tells of a lady who was converted one evening in a meeting in Glasgow. Light broke in on her soul as Mr. Whittle pointed out to her the promise in John 5:24—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

The evangelist gave her a card with the verse written on it and she went home rejoicing, with her little boy at her side. But in the morning all her joy was gone and her face was gloomy with doubt and distress. When her son asked her why she looked so sad she wept and cried: "I thought I was saved, but it is all gone, and I feel just as bad as ever."

The young lad, surprised, said: "Why, Mother, has your verse changed? I will go and see." He ran and got her Bible, took out the card, and read: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come

into condemnation; but is passed from death unto life."

"Why, Mother," he said, "it is not changed a bit. It is just the same as it was last night; it is all right." Peace returned to her heart and countenance.

That illustrates well the meaning of this verse. Peace comes with the forgiveness of one's sins. But Satan seeks to make the new convert doubt his experience and thus lose his peace and joy. The apostle would exhort us that, having been justified by faith, we should keep on having peace in

our hearts. We should refuse to let doubts or fears rob us of the precious heritage that is rightly ours.

So this verse has a special message for the newly converted and may be used helpfully by the pastor in assisting them to get settled in their experience. We sometimes forget that born-again Christians are at first only babes in Christ and that, like all babies, they need care and keeping. Too often we lose our new converts before they get established in the grace of God, simply through carelessness and neglect.

## Pulpit and Parish Tips

### In the Sickroom

By E. E. Wordsworth\*

A PASTOR CALLED on a very sick saint who was dying of cancer. She had been ill for many months and was in excruciating pain, though she was a patient sufferer. This pastor entered the home and was graciously received. He went to the bedroom where the woman lay and where other members of the immediate family were gathered; he read lengthily from the Scriptures, then knelt in prayer. His prayer was long and loud, to the great distress of all present—all but himself, that is. The sick one dearly loved her pastor and refrained from complaining, as did also the family, even though the sick one's lovely face showed signs of increased pain brought on by the unwise procedure. Without doubt a positive injustice was committed by a thoughtless and ill-trained pastor.

Prayer in the sickroom should always be brief and subdued. In the home or hospital great wisdom is necessary at the bedside. Do not kneel, but stand and pray quietly and tenderly. In the hospital room if other sick folks are in the ward with no friends visiting them, it is well to speak a word to them and ask their permission before you pray. Include them in your prayer insofar as it seems wise. This courtesy and kindly consideration will be appreciated. When visitors are present, caution should be exercised. Sometimes a warm handshake, a smile, an encouraging word, a tract, is more effective than a prayer. Often a Bible verse and a "God bless you, I am praying for you" does infinite good. It is well to give our sickroom conduct a good once-over frequently. We can learn to be better pastors of the sick.

<sup>1</sup>"Romans," p. 120.

<sup>2</sup>EGT, II, 623.  
<sup>3</sup>Op. cit., p. 120.

\*Evangelist, Lynnwood, Wash.

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up into a mountain; and  
he was set, his disciples came  
him:

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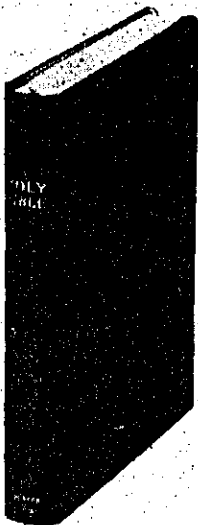
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ple tremble: he sitteth between  
cherubims; let the earth be mov-  
ed. The LORD is great in Zion;  
he is high above all the people.



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ye from Chäl-dē-āns, with a  
voice of singing declare ye, tell

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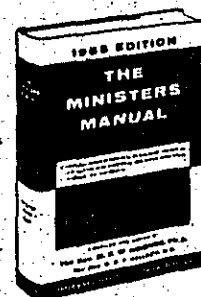
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# EVANGELISM

By V. H. Lewis\*\*

## City-wide Revival Campaigns

By Leslie Parrott\*

THE GREATEST city-wide evangelist of all time was a Jewish preacher. He was not a handsome man. His shoulders were stooped. He had flying hair and a massive but kind face. But when he stood before an audience, king and peasants sat in rapt attention. Although well educated, he lived an awful life of sin, even instigating a murder. Even after his conversion, his thrilling experiences mounted one on another. His life story, "Over the Wall in a Basket," was good for a big crowd on Monday night in any revival.

However, this evangelist did not depend upon his life story to draw crowds. To keep the record straight, he once wrote a crusade committee, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Equipped with unusual native ability, with a good education, and with the constraining love of Christ, St. Paul launched city-wide revival after city-wide revival which brought him the just accusation of turning cities upside down.

I often think of St. Paul as the first district superintendent. He went into the major centers of his day to organize churches. He always started with a home mission revival, but in nearly every instance, the home mission revival grew into a city-wide campaign.

Ephesus, for instance, was a great metropolitan center. It was comparable to Detroit, Seattle, Los Angeles, or Atlanta. It was the home of the great temple to the goddess Diana, one of the seven wonders in the ancient world. People came from all quarters to worship at this beautiful but pagan shrine. On a broad boulevard leading up to the temple entrance, there was a long series of shops operated by goldsmiths and silversmiths. These craftsmen made little replicas of the temple and images of the goddess Diana. The people bought these to set up shrines in their own homes.

These men were doing a thriving business until Paul started his revival. As the people were converted, they no longer needed their shrines. So many people were converted that the image business fell to nothing.

Finally, the goldsmiths and silversmiths met at the local union hall and from there marched to the courthouse. They demanded the revival be stopped because Paul was ruining their business. And any revival is a success that threatens the livelihood of the image workers.

That's not all:

The pagans at Ephesus were given over to the study of astrology and fortunetelling. They had great sums of money invested in their books of magic. However, after their conversion they no longer needed these books, so they decided to have a fire.

I don't know how Paul handled this unusual service, but I can imagine. He was an opportunist. I imagine he called a special holiness rally in front of the city hall. Coming with armloads of books, the new converts actually emptied their homes of trashy literature. The people threw their books into the pile that mushroomed to great proportions. Oil was poured on, and while the people sang hymns of praise, the incense went up as a testimony to their change of life. The commentators tell us there was \$10,000 worth of these books, and that was back before inflation.

This was one of the greatest street meetings ever held.

Paul was a tremendous district superintendent and city-wide evangelist. Today some of the cities which drove him from their gates have their only claim to fame in the fact he one time visited them.

Another great city-wide evangelist was born June 17, 1703, in the county of Lincoln, at the parsonage of Epworth, England.

With the equivalent of a modern Ph.D. (which he got at Oxford), with a heart which had been strangely warmed at Aldersgate Street, and with a burning compulsion to reach the masses, John Wesley took the

world as his parish. And in city after city he too was accused of turning things upside down. Dr. Alice Mae Tenney said, "The report which Wesley gave for the neighborhood of Kingswood, a coal mining town just outside Bristol, could be repeated for every community [where Wesley conducted his meetings] . . . Describing the people as originally 'but one [step] removed from beasts . . . without desire of instruction, as well as without the means of it,' he told how in one year the scene had changed. 'Kingswood does not now . . . resound with cursing and blasphemy. It is no more filled with drunkenness and uncleanness and the idle diversions that naturally lead thereto . . . Peace and love are now there.' City haunts of vice were converted into respectable residential and business sections.

Dr. Bebb, a great church historian, said, "Wesley led more people to Christ than any man who has ever lived in England . . . and . . . the number reached by the revival was greater than in any other age since the time of the Apostles. . . ." All historians of the eighteenth century recognize this fact: the city-wide revivals of Wesley saved England from a revolution.

The heritage of city-wide revivals is tremendous for holiness people. It first began in Jerusalem on the Day of Pentecost when 120 crude, unlettered, but Spirit-filled Christians swept the city with a blaze of revival fire which resulted in thousands of conversions.

The heritage of holiness city-wide evangelism was carried on by St. Paul. John Wesley later revived and carried on the crusade. The biographies of Bresee, Reynolds, Morrison, and Bud Robinson show their revivals often made an impact on the entire community and county.

\*Pastor, Flint First Church, Michigan.  
\*\*Executive Secretary, Department of Evangelism.

But why are our revivals, even united city-wide efforts, often anemic and of little effect? Perhaps we need to reconsider the basic principles on which these meetings thrived. There are at least five characteristics of the holiness city-wide campaigns.

First: These men had faith for revival in spite of circumstances. Neither Wesley nor Paul nor Bresee had a publishing house capable of printing 28,000,000 pieces of holiness literature in a year. They didn't have a half dozen holiness colleges to train their converts nor a holiness seminary to produce their brand of preachers. They knew nothing of a coast-to-coast broadcast nor of an efficient nationwide Sunday school organization.

But they had revivals anyhow! If those men lived today they would have used every means which we employ. But the point is this: they didn't wait for the opportune climate; they had revivals in spite of bad weather.

Second: In the revivals of these men, the doctrine of perfect love was predominant in the preaching.

We should give consideration to any organized community effort to reach sinners for Christ. However, in co-operating with other denominations, we often meet on our lowest plain doctrinally, rather than our highest. More often than not, we give up our terminology at the outset. Then we listen to the evangelist, hoping he will preach consecration or deeper experience which we may construe to substitute for sanctification. In co-operative efforts we become the victims of doctrinal domination diametrically opposed to our purpose for denominational existence. More union Nazarene revivals, city-wide holiness meetings, and district holiness conventions could eliminate this prob-

lem. For time, effort, and money invested, there is no greater return for spreading scriptural holiness than revivals of all kinds sponsored specifically for holiness people. Our product is good; we need greater production and a better sales force.

Third: Prayer was a dominant feature of these revivals. At Pentecost they tarried in prayer ten days and had the revival in one day. We easily reverse the process with one day of prayer and ten days of revival. Regardless of one's evaluation of Billy Graham's ministry, he is known for two characteristics: his sincerity and his dependence on prayer. He will not even enter a city for a campaign unless a great number of cottage prayer meetings have been going on for a period of many months. How much more, then, should our revival efforts seethe with an atmosphere of prayer!

Fourth: These revivals emphasized holy living on the part of the converts. Paul preached, "Be thou an example of the believers." In all his Epistles, without exception, he demanded holy living of those who professed Christ.

John Wesley believed that perfect love was to be expressed in holy living which is self-discipline, both positive and negative. Anyone who thinks Wesley did not preach negatively has never taken time to read his sermons. He had no time for a religion which did not affect one's living.

Fifth and last: These revivals were born of ministerial hearts that were aflame. Their sermons were on the level of humanity, but they contained a spark of Divinity. If we do not have revivals, we can't blame our people. The trouble isn't a backslidden church; the trouble is us. Every re-

vival is born in the burning heart of a spiritual leader.

I held a revival in our beautiful church in Medford, Oregon. In the early days, before the church was organized, a holiness pioneer of the Northwest, Rev. ———, pitched a tent in the center of the town and proceeded to hold a city-wide campaign. He couldn't co-operate with the other holiness churches. There were none! He didn't have money for advertising. But after the tent was up, he rode on his horse up and down the streets like Paul Revere, calling people to the meetings. They had a city-wide campaign all right, and today we have one of our strongest churches of the Northwest located there.

Those early evangelists had within themselves something from which revivals sprang. I'm not sure I can even analyze it. They had the Holy Spirit all right. But that wasn't all. A lot of

good, sanctified Christians are incapable of sparking a revival. The early evangelists also had a holy daring. They weren't afraid to risk all for a revival. Then they had a spirit of anticipating success. They didn't expect to fail. They believed revivals were a present-day probability if the conditions were met.

But I think I am impressed most that these men had an utter abandonment of self to the will of God for the sake of holiness revival fervor. Administrative work, church obligations, personal success were all subjugated to their rightful second and third positions, that these men might be most concerned with holiness revivals.

I do not claim to have attained. But my prayer is that God will help me and will help you in the areas where we serve to be centers around which a holiness revival may begin.

#### BE YOURSELF

You remember the ancient quip about the schoolteacher who asked, "What is in our world today that wasn't here fifty years ago?" Imagine her surprise when the irrepressible Johnny piped up, "Me!" Well, Johnny had something. And the world had something too—Johnny! A Johnny that was different from all the millions of Johnnies ever born! If God made us different it's foolish to try to be someone or something other than one's natural self.

Be yourself. Quit posing as someone other than yourself. "Stir up the gift that is in you." Be natural. Only thus can you make your greatest contribution.

—GASTON FOOTE, in *Footnotes*  
(Fleming H. Revell Co.)

# I. A Holy Ghost Crusade Through Bible-centered Preaching

By C. E. Stanley\*

**T**HE RELATIONSHIP OF THE PREACHER with the Holy Spirit and the preaching of the Bible is the combination that spells success or doom in reaching the lost. In Acts 20:28, we read, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the flock of God." There are some truths in this passage that we cannot evade. First, it is the Holy Spirit who had made the elders and bishops referred to overseers of the flock of God. The Holy Spirit had selected them; that is why we believe in a God-called ministry. Second, there is the implication of failure in that they were admonished to "take heed therefore unto yourselves, and to the flock." It is an awful responsibility to be called to preach the gospel and fail in that responsibility. Failure to be the leader with a shepherd heart! Failure in building up the church in the most holy faith! Only eternity will reveal the judgments of those who have failed. Still again, the word relates that we are to feed the flock. We are not told to tickle them, to entertain them, to congratulate them, but to feed them! In Jeremiah 23:1, the Lord speaks forth to say, "Woe be unto the pastors that destroy and scatter the sheep of my pasture!" I am sure that the spiritual application of this scripture implies that when we fail to feed the flock of God with a Holy Ghost-directed ministry of the Word the people are scattered as sheep having no shepherd.

When the divinely called man of God steps into the pulpit with the Bible in his hand, he has not only the attention of the people but of the Godhead. The Father is interested that men come to know of His love, the Holy Spirit is interested that the sinner be convicted of sin, and the Son is interested that men know that He died for them and that His grace is able to keep day by day. Again I say, the Godhead is interested that the deepest needs of man be met, whether the need be for the sinful in coming to the fountain of forgiveness or cleansing, whether it be the changing of a heart of depression for the garment of praise, or the weak from spiritual pygmies to giants in the faith. This is the work and duty of the minister, to preach the gospel backed up by the Holy Ghost, who mends and heals the lives and souls of men.

Dr. J. H. Jowett once said that the task of the church was "to redeem the strong from the atheism of pride, the weak from the atheism of despair, to help little children see the glorious attractiveness of God, and the aged to realize the comforting care of the Father and to bring all within the scope of its influence to a personal knowledge of salvation."

Bible-centered preaching is the need of the hour to meet the ills of the world, and this kind of preaching is the only kind that will unlock the mystery of God to human need. This kind of preaching will answer the questions of man which lie basically beneath all other questions, for those

questions are, "Why am I here? Where did I come from? Where am I going?"

Bible-centered preaching will answer what E. Stanley Jones chooses to call "the three oppressions: sin, suffering, and death." For sin it reveals a Cross, for suffering the mercy of God, and for death the resurrection and everlasting life.

In the preaching of our day there is entirely too much lecturing, mere oratory and personal opinion founded on the opinions of men rather than on God's unchanging Word. While books may be helpful to the preacher to whet his mind on pertinent truth, they must never displace God's Word, for that Word is a perennial stream of freshness. Its flow of healing waters is never quenched. Even its most familiar passages yield spiritual refreshment o'er and o'er as the Holy Ghost causes it to erupt to meet the needs of the hour.

It is small wonder that Paul wrote Timothy, "Preach the word." "Study to shew thyself approved, a workman that needeth not to be ashamed, rightly dividing the word." "For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Someone has said, "Doctrine is the plumb line by which we build the walls of our religion. If our preaching is Bible-centered our doctrine will emerge and produce a vertical wall that will be good to look upon, that will show the skill of a master mason." The Bible must ever be the Book by which we formulate doctrine, and not the opinions of men.

The story is told that Alexander the Great one day stood before Diogenes and asked the philosopher if there were anything he could do for

him. The grim reply was, "Simply get out of my light." Likewise we must not allow the opinions of men to get in the light of the revelation of God concerning doctrine.

Again, Paul said that God's Word was profitable for reproof and correction. When it is preached with the driving force of the Holy Ghost it will bring men into line quicker than months of lecturing logic. I have often been amazed by the way God has used the Word to reduce the many twists of men which lay grafted in their desires and natures.

Still again, I like the fact that there is "instruction" in righteousness, that the man of God may be perfect.

The preached Word is ever compelling, persuading, and leading men to a deeper and closer walk with God. Every type points to that more perfect way, every promise fairly shouts, "Lo, I am with you alway." Every narrative reveals the patience and sureness of the workings of God, as well as the fact that sin has its pay-day.

Let us now consider the elements on which Bible-centered preaching is contingent. May I first mention that it is contingent upon the romance of preaching. The preacher's heart must first be thrilled with the message that God has given him to deliver to the people. There has been much said about a man itching to preach; and while our desire to preach must never be to be seen of men, still there must be a divine desire, "Woe is unto me, if I preach not the gospel!" and that woe must be positive as well as negative.

I am sure that a pastor who is always surrendering his right to preach to everyone who happens his way is failing at the point of romancing in the gospel with his flock. Surely that pastor's heart is not as thrilled with the message that God has delivered

\*Pastor, Des Moines, Iowa.



unto him as he should be. To move the more to the ridiculous side of the ledger, the surrendering of the romance of preaching for cheap entertainment, plays, lectures, etc. is testimony that the preacher's own heart is waning in its love for God's Word.

Professionalism is ever a peril of the ministry and many have been the men of God who have bowed at the shrine of the "deadening familiarity with the sublime." The temptation to preach old outlines, familiar truths without the unction of the Holy Ghost that makes the minister's heart glow, is a curse of the ministry. It not only paralyzes the church but stifles romance from the preaching of the gospel. Is this not what Paul means when he says in II Corinthians 3:6, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Yes, this is our danger, to live in the mountains and lose sight of the height, to be guideposts rather than guides, to minister with our lips with our souls unexercised.

Another element that I would mention is that of prayer. No minister can preach as God would have him preach without praying. There are ministers who preach on prayer who do not practice praying. Too often we excuse ourselves because of the multitude of details that flood our daily lives. Some time ago I read of a minister in other days who was dying and this was his confession: "I

have not failed to visit, I have not failed to study, I have not failed in promotion, but I have failed to pray! I am dying and want to confess that many times I did not pray because I didn't want to, other times my living was so shabby I did not dare to, and other times I consoled myself that I was too busy. May God have mercy on my poor accounting of stewardship of the gospel."

Dr. Andrew Bonar labored as a minister in Scotland a couple of generations ago. Those of his congregation said he was the most holy man they had ever met. The secret of that statement lay in his prayer life. From his journal we read, "By the grace of God and the strength of his Holy Spirit, my rule is not to speak at the beginning of the day to any man until I have first spoken to God; not to do anything with my hand until first I have bent my knees; not to read letters or anything until I have read something from His word that blesses me." He then went on to explain that every morning after three hours of devotion he felt drawn much to pray for the peculiar fragrance which believers have about them who are very much in fellowship with God. We can never hope to preach a Bible-centered gospel that will quicken unless we are men of prayer! Bonar goes on to say that "besides my vigils of prayer, I find I must keep prayer up at intervals throughout the day lest I lose the spirit of prayer." Is this not what Paul means when he says, "Pray without ceasing"?

#### SELF-PITY

Self-pity is the world's great trash barrel of human ego.—JAS. OTNEY, "Self-Pity," *Reformatory Herald*, 6-22-'49.

## SERMON WORKSHOP

Contributed by Nelson G. Mink\*

#### FIFTY YEARS AGO

"People have been looking back to the good old days of fifty years ago ever since Adam's 51st birthday. Seems strange that all the good people and all the good times were fifty years ago."  
—Selected.

#### THE ARITHMETIC OF FULL SALVATION

1. Sin subtracted!
2. Grace added!
3. Gifts divided!
4. Peace multiplied!

How does your life "add" up?

—Henryetta, Okla., *First Bulletin*

#### THINK!

"The fellow who's never been tempted to do wrong isn't necessarily good—he's just unconscious."

"Only the weak drink. Men who have resources within never try to bolster themselves up with liquor. The bottle is always an escape mechanism."—E. Stanley Jones.

#### SOME DEFINITIONS

A boy—a noise with dirt on it.

A liar—one who has no partition between his imagination and his information.

Courtesy—The eye which overlooks a friend's broken gate and sees the rose blooming in his garden.

Wooden swearing—slamming doors about the house.

—Selected

\*Pastor, Waco, Texas.

December, 1957

#### THE ARTIFICIAL AND THE REAL

The great historian, Pliny, tells how the master artist, Zeuxis, once painted a picture of a boy holding a bowl of grapes, so realistic that when he hung the huge canvas outside to dry, a flock of birds literally swooped down against the canvas in an attempt to steal away the grapes from the bowl. While everyone lauded Zeuxis for his seemingly perfect work, he himself was dissatisfied. When asked why, he said: "If the job were perfect even the boy would have been so realistic that he would have scared the birds away."—Selah.

#### HAPPY IS A TITHER

I've found new joy in Christian life;  
My heart is now alive,  
There's peace within, no grief or strife,  
Since I began to tithe.

—Elkhart First Church Bulletin

#### STRANGE "VICTORY"

A man who has lost his temper several times over the cat told the preacher the following: "I've got it now! Last night I stumbled over the cat again, as I was going down to the basement. I never kicked him at all. I just threw him in the furnace."

#### BOOKS!

The largest theological library in the world was recently dedicated. The Robert E. Speer Library on the campus of Princeton Theological Seminary in New Jersey is now under construction. The \$1,500,000 structure is expected to be completed next spring.

December 1, 1957

**Morning Subject: THE CHRISTIAN'S UMPIRE**

TEXT: Colossians 3:15

- I. THE UMPIRE OF DAILY LIVING
  - A. The peace of God is the peace of a balanced mind.
  - B. The peace of God is the peace of transparent relationships.
  - C. The peace of God is the peace of a restful conscience.
  - D. The peace of God is the peace of unselfish plans.
- II. WONDERFUL PRIVILEGE TO BE A CHRISTIAN
  - A. Fortunate person who can say, "Christ is my life."
  - B. To be "risen with Christ" is to have level of life lifted.
- III. CHRIST IN US CREATES DIFFERENCES
  - A. Natural necessity to put some things off.
  - B. Natural necessity to put some things on.
- IV. CHRIST PROVIDES AN UMPIRE FOR CHOICES AND DESIRES
  - A. For physical, mental, soul health let the peace of God rule.
  - B. Don't argue with the umpire.

—ORVAL J. NEASE, Pastor  
Ontario, California

**Evening Subject: JESUS' REDEMPTIVE PRAYER**

TEXT: Luke 23:34

- I. THIS AMAZING SETTING FOR FORGIVENESS
  - A. Within his hurt heart there was room for forgiveness.
    - 1. They had blasted His good-will at every turn.
    - 2. He had offered no harm—only love, life, healing.
    - 3. He had a right to resent them.
    - 4. But He had a love that wanted to forgive.
  - B. Forgiveness—the only cure for resentment.
    - 1. Resentment—enemy No. 1 of human relationships.
    - 2. Resentment—life's most destructive power.
    - 3. Resentment—destroys like a cancer.
  - C. Forgiveness is the Christian response to life's hurts and irritations.
- II. THIS AMAZING POWER OF DELIVERANCE
  - A. Christ can forgive your sins.
    - 1. Amazing flow of forgiveness is ready to deliver you from the power of sin.
    - 2. This is why a church is built, why the Bible is written.
    - 3. His shed blood can be applied to your sins now and set you free.
  - B. Christ can deliver you from resentment and enable you to develop forgiving relationships.

—ORVAL J. NEASE

December 8, 1957

**Morning Subject: FIRST GOSPEL SERMON**

TEXT: Luke 2:10, 11

INTRODUCTION:

- A. Astonishing pronouncement from heaven.
  - 1. Magnificence and humility were fused on that day.
  - 2. God's highest purpose lay in a mother's arms in a stable.
  - 3. Wrapped in swaddling clothes was the Lamb of God, which taketh away the sins of the world.
- B. God gave you something to tell your children.
  - 1. Christmas is a miracle—not a myth.
  - 2. Christmas is a door—not a window.
  - 3. Here is the first gospel sermon.
- I. THERE IS BORN UNTO YOU—A SAVIOUR
  - A. Almost incredible event—Incarnation.
  - B. God through human flesh joined the power of heaven with the limitations of humanity.
- II. BE NOT AFRAID
  - A. Fear wields the greatest negative power in life.
  - B. Practicing a daily personal trust in Christ can conquer fear.
- III. BE FILLED WITH JOY
  - A. True joy is God's gift to men.
  - B. Happiest people are devoted Christians.

—ORVAL J. NEASE

**Evening Subject: CHRISTIANITY CLARIFIED**

TEXT: I Corinthians 1:9, 30

- I. WHAT DOES IT MEAN TO BE A CHRISTIAN?
  - A. Today's average church a travesty on true Christianity.
  - B. Average "definition" of "Christian" is unsatisfactory.
  - C. God defines Christianity for us.
    - 1. God sent Jesus Christ for a redemptive purpose to the world of men.
    - 2. Christ prayed that we might be anointed and sent as He was.
    - 3. Christ died for sinners and for the church.
    - 4. The name Christian is exclusively associated with Jesus Christ. We are only Christian as we are Christ's.
- II. A CHANGE OF HEART
  - A. Experience of regeneration.
    - 1. Repentance, faith, forgiveness, justification.
    - 2. Preparation for full consecration begun.
  - B. Experience of entire sanctification.
    - 1. Consecration, faith, cleansing.
    - 2. Perfect love relationship with God and man.
- III. A CHANGE OF LIFE
  - A. Christianizing every department of life.
  - B. Emphasis of Christianity—redeemed relationships!

—ORVAL J. NEASE

December 15, 1957

**Morning Subject: LET'S KEEP CHRISTMAS CHRISTIAN**

TEXT: Luke 2: 10

- I. LET'S FACE THE CHRISTMAS PRESSURES.
  - A. How easy to dread the rush and work of Christmas season!
  - B. Don't get lost in the Christmas wrappings.
  - C. It is proper to keep the Christmas customs and traditions but...
- II. LET'S KEEP A CHRISTIAN CHRISTMAS.
  - A. Let Christ enter your home and join your family circle.
    1. Christmas is primarily for children—but not entirely.
    2. Christmas is friendship, love, joy, oneness, good will, music, laughter, simplicity, sincerity all wrapped together.
    3. Christmas is supplying what people need—love, understanding, consideration, a helping hand, a smile, a prayer.
    4. Christmas is love outdoing itself—life at its beautiful best.
  - B. Let the glory of Christmas enter your heart.
    1. Christmas is not in the store—but is in the hearts of people.
    2. Christmas means Christianity—a second chance for humanity.
    3. Christmas is the birth of God's promise of a Deliverer.
- III. LET'S KEEP SAYING, "MERRY CHRISTMAS."
  - A. Here are good tidings of great joy.
  - B. Not primarily a historical Santa Claus—a present Christ.
  - C. A challenge to the best that is within you.

—ORVAL J. NEASE

**Evening Subject: SIMPLICITY OF THE GOSPEL**

TEXT: Philippians 1: 21, 27

INTRODUCTION:

- A. Life's perplexities drive us to simplicity of gospel of Christ.
  - B. Hard for depraved human nature to be content with the virtue of this simplicity.
- I. PHILOSOPHY OF THE GOSPEL
    - A. Its simplicity of hope (II Timothy 1: 12).
    - B. Its simplicity of motive (Romans 13: 10).
    - C. Its simplicity of power (II Corinthians 9: 8; Philippians 2: 13).
    - D. Its simplicity of doctrine (Galatians 2: 20).
    - E. Its simplicity of evidence (Romans 5: 1).
  - II. REALITY OF THE GOSPEL
    - A. COMPLICATIONS OF SIN.
      1. Complications of doubt, unbelief, mistrust.
      2. Complications of personal hatred.
      3. Complications of moral weakness.
      4. Complications of mixed up doctrines.
      5. Complications of personal guilt, condemnation.

- B. Simplicity of personal Christian experience.
  1. This is true, meaningful happiness.
  2. This is life at its best—Christ in you!

—ORVAL J. NEASE

December 22, 1957

**Morning Subject: VOICE OF THE ANGEL**

TEXT: Luke 2: 8-14

INTRODUCTION:

- A. I hear the confusion of modern and ancient voices.
  - B. The shepherds were not accustomed to voices from the sky.
- I. THEY WERE VOICES OF HEAVENLY AMBASSADORS.
    - A. Sharing God's joy, God's message, God's invitation.
    - B. They were the arms of God reaching toward the hearts of men.
  - II. ANGEL'S MESSAGE WAS GOD'S MESSAGE TO THE WORLD OF MEN.
    - A. God's will not fearfulness, but good tidings, joy to all.
    - B. If ever we needed a gospel, this is the day.
      1. Our world groans its need for God.
      2. People are giving up because God has lost His reality for them.
    - C. We need the voice of the angel (its full message).
  - III. WE HAVE NO ANGEL.
    - A. We have rejected the Christ of the angel.
    - B. We try hard to get along without Christ.
    - C. Life's problems crush our souls.
    - D. We become parasites—surviving on our sly schemes.
    - E. We become afraid, discontented, vacillating.
    - F. We are not meeting life in His name.
    - G. We need an "angel" to speak from heaven.
  - IV. THERE IS AN ANGEL.
    - A. He offers a Saviour and King; peace and hope.
    - B. He is the angel of Christmas.
    - C. His message is that it is commitment to Christ that really matters.
    - D. He assures us—take Christ's word for life!
    - E. I point you to the angel of Christmas!

—ORVAL J. NEASE

CONCENTRATION

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."—Sunshine.

Evening Subject: **THESE MEN WERE WISE**

TEXT: Matthew 2: 1-12

- I. **THEY WERE WISE WHEN THEY SEARCHED FOR CHRIST.**
  - A. Wise enough to recognize the star, some men never do.
  - B. Wise enough to acknowledge message from heaven.
  - C. Wise enough to seek the will of God.
- II. **THEY WERE WISE WHEN THEY FELL DOWN AND WORSHIPED HIM.**
  - A. All men do something with Christ.
  - B. These men did not argue with God's revelation.
  - C. They opened hearts and minds to the highest truth they could find.
- III. **THEY WERE WISE WHEN THEY GAVE HIM THE BEST THEY HAD.**
  - A. These gifts were symbols of worshiping hearts.
  - B. Signs of spontaneous surrender in love.
- IV. **THEY WERE WISE WHEN THEY REFUSED TO LOOK BACK.**
  - A. They refused to return to Herod.
  - B. They trusted God's leadership all the way.
  - C. They were wise enough to follow His whole will!

—ORVAL J. NEASE

December 29, 1957

Morning Subject: **GOD'S MIRACLES—YOUR HORIZONS**

TEXT: I Corinthians 3: 18-23

INTRODUCTION: Three delusions are saturating today's world.

- I. **THESE MAY BE YOUR DELUSIONS.**
  - A. The delusion that nothing matters but you.
    1. Life begins with you and ends with you.
    2. Pleasure, passion, pride become focus points of personality.
  - B. The delusion that you have to own the world to be happy.
    1. Obsession for possessions.
    2. Frustrating feeling that happiness depends upon appearance.
  - C. The delusion that the greatest power on earth is physical power.
  - D. Here is good news—God made a miracle to master every delusion.
- II. **THESE ARE GOD'S MIRACLES.**
  - A. For first, God revealed the miracle of love.
  - B. For second, God revealed miracle of the kingdom of God within you.
  - C. For third, God revealed the miracle of the personality of the Holy Spirit.
- III. **THESE ARE YOUR HORIZONS.**
  - A. Supreme miracle is God's power to renew minds and transform lives.
  - B. Your challenge is to help men master their delusions.

—ORVAL J. NEASE

Evening Subject: **HEAVEN**

TEXT: Revelation 21: 1-7, 22-27

- I. **A NEW HEAVEN AND A NEW EARTH**
  - A. Bible assures us that God is building a new heaven and earth.
  - B. Heaven will be glorified perfection of spiritual and physical.
  - C. True happiness will prevail.
  - D. Perfection of beauty and the beauty of perfection will be there.
- II. **NO MORE SEA**
  - A. No cheerless, trackless wastes of waters or lives.
    1. Sea implies separation—*No more sea!*
    2. Sea implies restless existence—*No more sea!*
    3. Sea implies turmoil of storms—*No more sea!*
    4. Sea implies painful mystery—*No more sea!*
    5. Sea implies rebellious power—*No more sea!*
    6. Sea implies peril, limitations, trouble—*No more sea!*
- III. **A HOLY CITY—NEW JERUSALEM, TABERNACLE OF GOD, SHALL BE WITH MEN**
  - A. Place of perfect oneness.
  - B. A newness about everything we can imagine.
  - C. A state of perfect satisfaction, compensation.
  - D. A place of growth, harmony, activity.
  - E. Peace in the full enjoyment of God's presence.
  - F. True brotherhood in pure righteousness.
  - G. Absolute supremacy of Jesus Christ.
  - H. A touch of Jesus is a touch of heaven.

—ORVAL J. NEASE

**MORNING**

**"THY KINGDOM COME"**

SCRIPTURE: Psalms 84

TEXT: (Each division has its own text.)

INTRODUCTION: The Church is seldom mentioned by Jesus, but He spoke much of the Kingdom. Later it became evident that the Church was the body through which Christ would do His work. This message is an attempt to apply some of the "kingdom of heaven" parables to the program of the local church.

- I. **THE KINGDOM OF HEAVEN IS THE SUNDAY SCHOOL.**
  - A. Meets the needs of little people (Mark 10: 14).
  - B. Does discovery work (Matt. 13: 44, also 45-46).
- II. **THE KINGDOM OF HEAVEN IS THE MORNING WORSHIP SERVICE (Luke 8: 5-15).**
  - A. The seed, the Word of God, is sown in good faith.
  - B. Care is given to make the atmosphere conducive to growth.

III. THE KINGDOM OF HEAVEN IS THE EVENING EVANGELISTIC SERVICE AND THE REVIVAL (Matt. 13:47, also 48).

- A. The net is spread with urgency.
- B. The "catch" is put into useful service with efficiency.

IV. THE KINGDOM OF HEAVEN IS THE MIDWEEK PRAYER MEETING (Matt. 25:1-13).

- A. Careful attention to the deeper things of God, applying them prayerfully and personally.
- B. Diligent tarrying for power and consistent maintenance of the presence of the oil of the Holy Spirit.

V. THE KINGDOM OF HEAVEN IS CONSECRATED CHRISTIAN SERVICE (Matt. 25:14-30).

- A. Giving five-talent performance with five-talent abilities.
- B. Recognizing that a careless "account" is serious indeed.

CONCLUSION: Are we citizens of the Kingdom? Have we discovered the worth of a child; co-operated in making the worship service a "growing" situation; helped stop all the tears in the net; minded our oil supply; developed our talents to their full? Can we pray, "Thy kingdom come"?

—HARVEY PETERSON, Pastor  
Walla Walla, Washington

EVENING

PERFECTION IN LOVE

TEXT: I John 4:12-13

INTRODUCTION:

- A. A brief explanation of perfection in love to holiness
- B. The synonomous relation

I. THE NATURE OF THIS PERFECTION

- A. Love is God's gift.
- B. Love is the highest law.
- C. Love, the fruit of our lives.

II. THE DEVELOPMENT OF THIS PERFECTION

- A. Dwelling in God.
- B. By studying the Word.
- C. By suffering for Christ.

III. THE PROOF OF THIS PERFECTION

- A. We confess Christ.
- B. The Spirit witnesses.
- C. We love one another.

CONCLUSION:

- A. This perfection is no accomplishment of man.
- B. Jesus requires this perfection in love.

—J. E. PERRYMAN, JR., Pastor  
Rotan, Texas

BOOK BRIEFS

Book of the Month Selection, December, 1957

PEOPLE HAVEN'T CHANGED

By Donald F. Ackland (Zondervan, \$2.50)

Books are so different—like people, I guess. Some have charm, others have intellectual stature; some tumble your emotions, and others stock up your illustration bin.

In *People Haven't Changed* we have a book with its full share of sermonic charm. The author writes with a fluid and easy manner. Hardly scintillating with incisive thrusts, yet it bears you along, not alone on fluency, but with thought-provoking insights. This man writes well. He does not force his words, neither does he reach for expression. He is surely a charming writer. And to read a book such as this cannot help but give help to any preacher's general style of speaking.

Now to the basic premise of the book. Clearly and repeatedly we discover modern weaknesses and sins in the cloak of Old Testament men and women. Basically from Adam to "atom" the human race is essentially the same—only in techniques have we altered. How fitting then to introduce these people (some failures, some successes) to current congregations! These sermons beg to be re-preached through your lips, yearn to be strained through the soul-searching of your own heart. Are there not many thousands of Achans today—if Ackland's premise is correct? This, and many others, will grip you and insist on being preached, and that right soon.

THE WHOLE GOSPEL FOR THE WHOLE WORLD

By Alan Walker (Abingdon, \$2.00)

This is directed to the denominations which have all too largely bowed evangelism out of their practices. But to churches such as ours, where evangelism is the vital breath, this has not much significant to say.

He reflects on mass evangelism in meetings where emotion may play a larger part than intellect in calling our commitment for Christ, insists that instantaneous conversion is out of the question. This is a type of book on evangelism, but not of too much value to an evangelistic church.

VOICES FROM HEAVEN AND HELL

By J. Marcellus Kik (Baker, \$2.50)

These are distinctly different. Sermons in the first person speaking directly from either heaven or hell. These will appeal especially to preachers who have a flair for the dramatic. And laymen will enjoy reading these. They are perhaps strong on drama and weak on practical application.

HOW TO READ THE BIBLE

By Richard Hall and Eugene P. Beitler (Lippincott, \$2.95)

Here will be found a wealth of Bible appreciation. There is an abundance of illustrations. It is a rich source of preaching material for sermons on the Bible, its value and its utilization.



## JEHOVAH'S WITNESSES

By Walter R. Martin (Zondervan, 60c)

## UNITY

By Walter R. Martin (Zondervan, 35c)

The author of *The Christian and the Cults*, editor of the Cult Library, puts in booklet pertinent and trustworthy discussion of these two errors. Martin's research can be depended upon. He is evangelical and thorough. These will be helpful to place in the hand of any person being influenced by either Unity teaching or the subtle pressures of the Jehovah's Witnesses.

## THIS IS THE DAY

By Nell Warren Outlaw (Zondervan, \$2.50)

A presentation of national holidays and other days of personal interest and significance with a deeply spiritual interpretation. You will appreciate and enjoy the simple, gripping style—it is distinctly readable. The content is on a high spiritual level. The author is both versatile and fluent, and young people will thrill as they read this. It can be highly recommended for devotional reading.

## HIS KINGDOM IS FOREVER

By Ernest Ice Stoffel (John Knox, \$3.00)

A book that fills a definite need: there is scarcity of available material on the subject of the kingdom of God. And this stands out as a superior treatment. The exposition of the Kingdom parables is vivid and life-related. It will go without saying that you will not totally agree with the interpretations given to all of the parables. But within Wesleyan ranks there is not total agreement on all the details of these parables either.

A good addition to the books which have come recently on the subject of the kingdom of God.

## ARE AMERICA, GREAT BRITAIN, CHINA, RUSSIA, AND EGYPT IN PROPHECY?

By Herbert Lockyer (Zondervan, 35c)

A safe and sound contribution to the thinking of those of us who look for the premillennial coming of Christ.

## THE HENRIETTA MEARS STORY

By Barbara Hudson Powers (Revell, \$2.50)

This will be of special interest for women who feel the call to Christian service. Here is the story of a fine Christian girl who struggled against heavy odds to carve out a ministry that now is world-wide. The spiritual tone throughout is remarkable. Miss Mears's clear reference to a "second crisis" in her Christian life and her steady insistence upon total consecration are both spiritually refreshing.

Christianity is not a "man's program"—Miss Mears proves that handmaidens of the Lord can sway vast sectors of the church. She has become a strong spiritual influence in the lives of such evangelical worthies as Billy Graham, Paul Rees, and many more.

The vigor of her creativity, the restless energies, ever seeking fresh outlets of helpfulness—will amaze you as you read this stimulating story.

Her founding and mothering of Gospel Light Press must be read with a clear consciousness that nondenominational literature can never substitute for holiness materials if we are to develop people who know and love their church and its Wesleyan creed.

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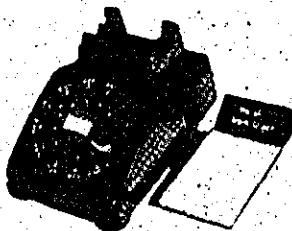
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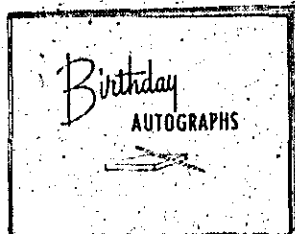
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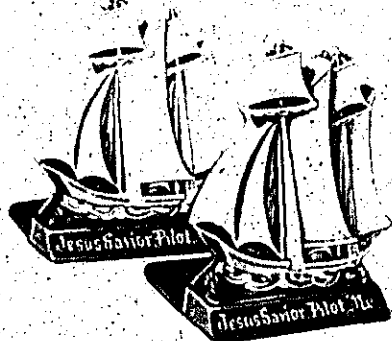
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