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CONTENTS

COVER—H. H. Wise (See page 5)

A Message from the Past, J. B. Chapman	1
Editorial	2
The Preaching of H. H. Wise, Edward F. Cox	5
We Must Live for the Future, M. H. Houchell	9
How to Lead Our Children to Christ, Earl C. Wolf	13
Absolute Good, James Whitworth	15
The Necessity of Preaching Holiness, W. S. Tranter	16
Gleanings from the Greek New Testament, Ralph Earle	21
Evangelism, V. H. Lewis	26
Pulpit and Parish Tips	28
Il. Sheep of God's Flock, G. H. Boffey	29
It Happened on Sunday Night, Milton Harrington	33
Advertising Through Journalism, Robert D. Rogers	34
Minister or Magician, J. W. Burch	36
Sermon Workshop	37
Book Briefs	47

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GUEST EDITORIAL

A Message from the Past

Our Wide Theme Field*

By J. B. Chapman**

A RECENT WRITER mentions a conversation between the editor of a large daily paper and the pastor of a large city church. In that conversation it was pointed out by the editor, who is a close student of the times, that there is today little preaching on the real fundamentals of eternal truth, such as the reality of God and the devil, heaven and hell, and the sufferings and death of Jesus Christ in order to make atonement for the sins of the world. Because of the drift in presenting the gospel to the people, many churches are filled with ungodly members. Esthetical teachings have taken the place of the gospel of the Son of God, with the result that even the official boards of many churches are made up of men and women who know nothing about Jesus Christ experimentally, but who are much at home at card parties and dances and even at worse places of sin and dissipation.

But as we thought of these things, we were reminded that the shortcomings of others but bring heavier responsibilities upon the faithful. When others neglect the fundamental themes one by one, we must add such themes to our list of "specialties." And from this point of view, the full

gospel preacher of today has no room whatever to complain, for almost the whole field of essential truth is so largely neglected that his own theme field is wider than ever before.

Thirty years ago, when I entered the ministry, we supposed that holiness was the neglected theme, and we offered as an apology for our continuous emphasis upon it the fact that we had to preach it for ourselves and for the many preachers who failed to preach on it. But now there are so many themes for which we must atone that it is really a wonderfully easy thing to be an "unusual" preacher. About all one has to do is to stick to the fundamental themes of the gospel and it will soon be noised about that he is "unusual."

There is less excuse than ever for going to the newspaper and to the magazine for themes. Go to the wonderful storehouse of Christian history, doctrine, and biography. Preach on the most foundational themes of our holy religion. Bring out the old and essential truths as the best defense against modern heresies. There never was a more timely hour for the preacher of the old-time gospel than right now, and even the humblest proclaimer of the pure Word of God can thank God that he is needed and needed much.

*Reprinted from "Preacher's Magazine," December, 1929.
**Deceased.

Solidifying the Christian Home

NATIONAL FAMILY WEEK (May 4-11) has been emphasized in recent years as the natural outgrowth and the intentional broadening of Mother's Day, traditionally the second Sunday in May. While there is little suggestion that the church should do away with Mother's Day, certainly there is a challenge to us as pastors to make it more significant than it has been at times in the past. True, Mother's Day is a "natural" for sentiment. With little effort we can feature a program and preach a message for the day which will be without equal in the church year for emotional appeal. As a result, most of us at one time or another have exploited this day to the best of our ability for contact and attendance at Sunday school, young people's, and the church services. Not but what this is legitimate. Certainly we should use every special day in the year any way that we can in promoting the church and its auxiliaries. However, we should see also that Mother's Day has this broader, deeper implication. It is our one good chance during the year to present, in its natural setting, the Christian case for solid, God-fearing homes. Hence, the pastor should not lightly shrug off the announcement of "National Family Week" as "just another" formal observance, but should effectively capture the idea and mold it into his plans for this second Sunday in May.

It would probably go without ar-

gument that one of the greatest needs of our nation is for better, more solid homes. It might not even go unchallenged to say that our greatest need within the church is for more virile Christian homes. Most of us, however, have not given sufficient thought to it to the extent that we have tackled the matter of improving the home life of our people as a significant part of our total ministry in our churches. To the end that we might see this as important, might we suggest here a few areas of study in this matter of solidifying the Christian homes which come under the influence of our ministry and our church program.

1. *Keeping homes together.* Increasingly the pastor is coming face to face with problems incident to separation and divorce, problems relating to the breakup of the homes in his constituency. Not only do these appear in his visitation program, in homes he would seek to win, but they are showing up as well within the homes of the church. So much so that the pastor recognizes that one of his major tasks is that of keeping his homes together, in spirit as well as in fact. It is not enough to rest back with a complacent attitude that for a home "to be Christian" is enough. It is not sufficient to decry the evils of divorce and remarriage in general terms. The facts are that within too many of our church homes which on the surface seem secure there are basic problems of incom-

patibility which can quickly and with certain provocation cause serious trouble. It is not enough for us to say glibly that "homes that pray together stay together." While there is a principle here which certainly applies, yet the pastor has a job which relates even to homes which, superficially at least, "pray together." We must, in our preaching and in our counseling, deal with the issues of marriage and the home. We should feature the family in the church, sitting together during services, working together in the program of the church, praying together at the public altar of the church as well as at home. We can feature a "family week" or "family nights." We can by our ministry and our program pull the family together and thus counteract the divisive forces which are at work on the homes of our generation.

2. *Striving to make our homes 100 per cent Christian.* Here is a goal which all of us recognize as paramount. Yet too many of us are not accomplishing it with too much regularity. Husbands unsaved, wives unsaved, children unsaved, brothers and sisters still outside—here is one of our greatest potentials in winning people to Christ. As we succeed in uniting a home around Christ and the church we do succeed in solidifying that home. But do we see it as a project which is worthy of our best planning and our most intensive burden? In too many cases we are not working to bring that home together but rather we are allowing forces to divide it. True, Jesus said that He did not come to bring peace but a sword; that is, whenever one member of the family comes to Christ and really lives for Christ, it will bring a separation. But Jesus certainly intended that the very sword of separation should eventually bring peace

as the others of the household are brought to Him. But this will not come about if we are always emphasizing the separation and magnifying the ungodliness of those yet unsaved. Let us find better ways to make more of our homes 100 per cent Christian.

3. *Keeping our homes spiritually virile.* We are participants of history. Right before our eyes we are witnessing the passing of the spiritually powerful home! With all of our preaching and all of our clamor, we are not finding ways effectively to guide our people in maintaining a prayer program in the home which can be worked in our day. Preachers will tell you of the very small percentage of our homes today which have a consistent family altar; they will tell you of tests they have made which seem to indicate that our people do not particularly care if they have one or not. But laymen will tell you that one of the greatest problems they have in their homes is to maintain a family altar in the midst of circumstances as they face them in their day and generation. We have discovered (or should have by now) that we cannot scare our people, we cannot shame them, we cannot abuse them, we cannot buy them into having effective family altars. We must find ways to encourage them; we must give plans which will help them; withal we must challenge them to the importance of the family altar if their homes and their individual lives are as spiritually strong as they should be.

4. *Stretching the Christian influence of the home.* Let's face it! We have bypassed one of the greatest tools in the ongoing of the church, in winning the unchurched to Christ. This is the Christian home. In one sense we have made our program too "church-centered" and have not allowed it to be sufficiently "home-

centered." Of course we do not do without the church or without its pulpit ministry. However, there is a powerful force within the family unit which can be harnessed to the church's evangelistic program. "Every family win a family" is one of the most workable slogans the church has ever found. In this day of loneliness, of mobility, of rush and panic, the Christian family that will reach out in friendliness to families around them will find unusual success in winning these families to Christ. We mentioned the need for winning unsaved kinfolk; this is part of the picture. It must go farther than this. We need to show our people the force of the Christian family, the example of the Christian family, the attractiveness of the Christian family. Here is an influence which we must tap for Christ and the church.

5. *Recognizing the importance of the family in the program of the church.* Wide-awake pastors are coming more and more to see that rather than breaking up the family unit in the schedule of the church they should bring it together. It is well nigh tragic when the church becomes a contributing factor to the disunity of the home. Yet in most of our churches of any size the church program, particularly for those few able members, demands so much of the time of some member of the family that he does not have time for the others. This is no small problem. Neither is it just a fancied problem. It is very real and we must go to work to solve it. What to do? First, recognize the family unit as important. Second, set about to bring the family to church together, not alone on Sunday, but every time one member has to come. Some pastors are working on this by combining the groups meeting at different times to

meet concurrently. This means that when Father is in board meeting, Mother will be in missionary meeting, junior will be in Caravan or scouts, and the teen-age members will be in PAL meeting or in a youth committee meeting. And should there be a member of a family not occupied at the time others of the family are meeting, the church will plan something constructive for that member at that time. Of course there is no set pattern that will work everywhere. But if the pastor will recognize the importance of the family in the total program of the church he can work out something that will fit his given situation.

6. *Finding church-centered leisure-time activity.* We have failed our people if year after year they can plan their vacations in a purely secular setting and if month after month they can plan hobby and leisure-time activities for the family without giving the church a thought. And yet even our church families will drift into this pattern if we do not constantly set higher patterns before them. Our families should be encouraged (by word of mouth and by the example of the pastor) to take their vacations during camp meeting time and spend all or a part of that vacation in such an atmosphere. Or if a family is taking an extended trip they should be encouraged to visit some distant camp on the way and stop to visit local churches on Sundays and at midweek prayer meeting time. They should be encouraged to route their trip to go by their denominational headquarters and other sites of church importance. As a regular practice, our families should plan together to attend activities of the church, group meetings and the like. Hobbies and other individual and family endeavors should be

church-centered or Christ-centered as frequently as possible.

7. *Ministering to the needs of the family.* From the pulpit and in our visitation in the homes, we as pastors must constantly strive to minister to the needs which arise out of home situations. Without doubt the practical outworking of Christian experience has its greatest test in the home, in the everyday affairs of life. It is one thing to present an ideal from the pulpit; it is yet another thing to show our people

how to apply it in the home situation. There are many of our folks who have succeeded very well in interpreting their religion in terms of every other phase of life and yet have miserably failed in the home. We must be realistic; let us preach a gospel that will work in the home and then stay close enough to our people's home problems that we can guide them to live the highest and best that is possible for them to live. Our families are important. Let us see if we can find more time to help make them more solidly Christian.

The Preaching of H. H. Wise

By Edward F. Cox*

WHEN this old body crumbles, we'll be in our house not made with hands. As the pain of death surges, Christ will appear. As the hand is unclasped from the hand of loved ones here, Jesus Christ will grip us anew. He won't even let Satan have the body—it will be resurrected and glorified. Oh death, thou mystery of love, of life, of joy, thank God, thou dost not have the victory. Christ was dead and is alive evermore. He explored every dark cavern in the chambers of death and came out with the keys on His girdle."

It was Saturday, August 21, 1948. The pastor's secretary at First Church of the Nazarene, Nashville, Tennessee, had just typed the words above, which were concluding words of the pastor's morning message for the next day, when she heard the sound of a fall in the next room. When she went to investigate she found that

the pastor had suffered a heart attack. With just two or three gasps he was gone.

Thus ended the earthly life of H. H. Wise, beloved pastor, teacher, and preacher. By a wonderful providence this last sermon he wrote, but was not permitted to preach, embodied the major part of the truths which Brother Wise had been preaching for nearly forty years, twenty-eight of which were spent at First Church, Nashville.

In an autobiographical sketch, prepared about 1940, Brother Wise wrote: "I was born, January 29, 1888, in Johnson County, Southern Illinois, and attended the county schools.—Living in a rural section, it was very difficult to attend church and Sunday school.—In March, 1907, some Holiness people came to our section of the country.—It was in this revival, March 16, 1907, that we found Christ and His saving power,

*Pastor, McClurkan Memorial Church, Nashville, Tennessee.

and immediately entered the work of the Lord.—Sometime after our conversion, we realized the need of Holiness and made a definite consecration of our life to Christ and the blessed Holy Spirit came in His sanctifying grace.—We entered the ministry in the Free Will Baptist Church.

"Feeling the need of special training for the ministry, we came to Nashville, Tennessee, November 9, 1909, and entered the school then opened by Rev. J. O. McClurkan, and for five years stayed in the school.—In the winter of 1910 we started a Bible class in the west section of the city. The crowds grew—we moved to an old store—with our own saw and hammer and the help of the people we erected the church in West Nashville.

"At the close of our work there, we served as District Superintendent of the Tennessee District for one year, and in the summer of 1920 came to First Church of the Nazarene and for these twenty years have served as pastor."

The eight years that Brother Wise lived after that were useful years in his ministry to that church.

There are several things that should be pointed out about Brother Wise's preaching before a discussion of his sermons.

First, Brother Wise's preaching was inseparable from the rest of the service. This was so, not just because the music, prayers, and message "fitted together," but there was in each service, from first to last, the spirit of this great pastor. Particularly was this so of the evening services. John T. Benson, Jr., who for years has led the singing at First Church, says, "Brother Wise had the unique ability to run the Sunday evening service as a cross between a church service and a tabernacle service in which there

was a great deal of freedom. I suppose this came from the background of his connection with the McClurkan Tabernacle on Fourth Avenue. At heart it was hard for Brother Wise to ever get away from that influence."

Second, Brother Wise preached from great and familiar texts. In looking through the files of the *Nazarene Weekly*, published by First Church, one is impressed by his frequent use of certain texts. Some would be used several times a year, and sometimes the same text would be used on consecutive Sundays. Rarely did he ever use unusual or strange texts and subjects.

Third, his messages were simple, brief, and to the point. One of his favorite outlines, when preaching from the parable of the prodigal son, was to discuss it under the headings, "He came to want," "He came to himself," and "He came to his father." Even after he had been preaching for thirty-five to forty years, it was not unusual for a sermon to be twenty to twenty-five minutes in length, and seldom did he preach as long as forty-five minutes.

There remains one other thing that certainly must be said to explain the preaching of H. H. Wise. He excelled at preaching funerals. He must have conducted nearly 6,000. In 1940, he reported 4,200. He wrote concerning his funeral work:

"First. It has been our plan to make all funerals just as brief as possible and still to be courteous to all. We have found that funerals are sad enough at best, and people do not care for long drawn out services.

"Second. It has been the endeavor of your humble servant to always enter into the sympathy of the people.—It has been our endeavor to carry that feeling of tenderness and sympathy—for all the people, both high and low, are still human, and

love to feel that someone cares for them.

"Third. We have preached Christ to the people at the funerals; the Christ that lived to help us, the Christ who died to pull the sting out of death for us, the Christ who went to the grave, lighting a candle that will burn in every man's grave until the resurrection morning.

"Fourth. It has always been our purpose and plan to be faithful to the Bible, and faithful to the people. When the people have not lived right, we have not tried to preach them on streets of gold in a better world, but have tenderly left them in the hands of the judge of all the earth, who will do right in the end.

"After the funeral a visit to the home is made. A letter or some form of appropriate card is sent. If they are unchurched people, they receive a pressing invitation to attend the services."

A comprehensive view of much that Brother Wise preached is given in that last sermon that he wrote. In that message he said that there were three things that men most wanted to know: (1) Sin and Its Deliverer, (2) Sorrow and Its Cure, (3) Death and Its Conqueror. Of course each of these needs pointed to Christ. That was characteristic of Brother Wise. He sometimes told classes of young preachers, "Take your text and then get to Christ as quick as you can."

He certainly felt that Christ was the Deliverer from sin. His messages were most frequently addressed to the sinner. The call of God for lost man was the burden of many sermons. He used the texts containing the word, "Come," in many sermons. He pointed out the futility of trusting in other deliverers as he preached from Hosea 5:13 on "Physicians Who Cannot Heal." Then he preached on

the inability of man to help himself as he used the text, "Can the Ethiopian change his skin, or the leopard his spots?" (Jeremiah 13:23).

He saw too the need for Christ in every moment of the Christian's life. Frequently he preached from these subjects: "The Danger of Letting Christ Slip Out of Our Lives," "The Deadly Danger of Drifting," "Joy of Salvation Lost and Restored," and "Missing Disciple." In this latter he spoke of Thomas, who was absent when the Lord appeared to the other disciples.

He was so intimately associated with the sorrows of Nashville, as he sometimes preached three funerals in a day, visited hospitals and jails, and went into countless troubled homes, that he spoke much of sorrow and its cure. Brother Wise felt that sorrow could be the means of spiritual growth. His favorite text when preaching on this theme seemed to be Psalms 4:1, "Thou hast enlarged me when I was in distress." But he felt, too, that sorrow had a cure. He spoke of the sweet fellowship of Jesus in times of sorrow and of God's ministry to the troubled. One of his unforgettable messages was that from the text, "The angels of God met him" (Genesis 32:1). In this sermon he had three points (as he did in most of his sermons): (1) The angels of God meet us in our everyday life. (2) They meet us at just the right time. (3) They meet us in just the right form.

Brother Wise spoke often of last things. Death was a cruel fact. It was part of the tragedy of sin in the world and he took no bright view of this world. He was interested in prophecy and often preached on "The World's Saturday Night." He was a thoroughgoing premillennialist but did not major on purely speculative matters. His frequent speaking of

death and his dark view of the world were not a morbid kind of thing, for always he pointed to the final triumph of God. One of his favorite sermons was "A Vision of the Everlasting."

All this is not to say that his preaching was entirely other-worldly. His sermons were timely. He always preached special messages on holidays. He kept in touch with world affairs. For instance, on the death of Franklin D. Roosevelt he preached from the text, "In the year that King Uzziah died I saw also the Lord" (Isaiah 6:1).

Perhaps we should say a word about Brother Wise's preaching of holiness. One Sunday morning he had a blackboard brought to the platform and spoke of the church's history, and of its cardinal doctrine, holiness. He spoke often of Pentecost. Perhaps he emphasized most the positive effects of the experience of sanctification. He liked to preach on "The Power of Pentecost," "His Infilling and Our Overflowing," and "Stephen, Filled with the Holy Ghost."

In conclusion let Brother Wise speak for himself in a paper written to give his views of the ministry.

"By training under a strict Presbyterian in theology and ideals, many lessons were learned. We learned that the permanent function of the

ministry is preaching. The supreme aim is not a whoop and hurrah; it isn't an endeavor to get a stir, but it is perfect manhood in Jesus Christ. We learned that the ruling spirit of the ministry must be love—love to God and man.

"The subject matter of the ministry is the word of God. Its pre-eminent business is preaching Christ. Its central theme is Christ crucified. Its co-operating agent is the Holy Spirit. Again we learned that a sermon is a formal religious discourse founded on the Word of God, designed to save men and perfect in its adaptation thereto.

"We were also taught in school that the preacher is to be like Christ, to stand in His stead, and speak in His behalf, sensible of a divine commission, persuaded that we are ambassadors by an immediate and effectual call of God. Being thus persuaded the preacher is to take the truths of Holy Scripture and unfold, illustrate, amplify them for enlightenment and persuasion, and under the guidance of the Holy Spirit, to have them intensified by profound personal conviction, fused in the fires of one's own soul, poured upon waiting ears and hearts from lips touched with God's altar-fire, and accompanied by every possible gesture and voice. This is the preacher, and this is preaching."

SPEECH

Sir Winston Churchill once said of an opponent in a House of Commons speech: "We know that he has, more than any other man, the gift of compressing the largest amount of words into the smallest amount of thought."—*Christian Science Monitor*.

SERMON of the MONTH

We Must Live for the Future

(Baccalaureate Message)

By M. H. Houchell*

BEING A MINISTER, I assume that you will expect me to use the scripture as a basis for what I will have to say. The scripture text which I shall use will be a portion of the eighth verse of the third chapter of Revelation, "Behold, I have set before thee an open door . . ."

It is perhaps customary to congratulate the members of a graduating class, and I am quite sure that this class deserves to be congratulated. We are aware of the fact that when you come to this point in life there have been twelve years of study and work which have qualified you to be members of this graduating class. However, I feel that I must also offer you my sympathy, because from this point on you must assume much more responsibility for your own future—for your success or failure.

We will need to bear in mind that our knowledge received at school is only the foundation and not the building itself. Solomon (whom we have designated a wise man) said, "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Proverbs 9:9-10).

In this tenth verse, there is a vast distinction made between knowledge

and wisdom. Solomon implies here that one may possess knowledge without wisdom. This is very likely to be the case many times today. When we define the two terms we learn: Knowledge is to become acquainted with any fact; wisdom is the faculty of making the best use of knowledge.

The truth of this could be well illustrated by the story of a man who came down the street early one morning whistling. A little boy whom he happened to meet said, "Fellow, that is very poor whistling. You just listen to me whistle." The boy proceeded to whistle a lively tune. When he had finished, the man began to whistle the second time. When he had finished he looked down at the boy and said, "Now, what do you think of that whistling?" The boy replied, "Mister, if you could whistle like that, why in the world did you ever whistle like you did the first time?" So we can see that in order to make the proper application of knowledge, we must discover the real purpose of life, and then endeavor to fulfill that purpose. Today there is a temptation to overemphasize the present at the expense of sacrificing the future. If we merely live for the present we just simply miss the mark. Shrugging off the responsibilities of the future and making ourselves believe tomorrow does not matter is a defeatist philosophy, and if we permit

*Pastor, Hustonville, Kentucky.

this to dominate our thinking there had better be no tomorrow.

This life ahead of you is the best and richest life to be found on the face of the earth. I can think of no better start in life than you have at the present time. In a matter of hours now you will be receiving your high school diplomas. I assure you that you are appreciated by your parents, your faculty, your pastor, and your student friends in the highest way. However, in spite of all this, I do not think it best to paint you a rosy picture. I would want to say to you what I would say if I were talking to my own son. Graduation is a pause to take stock before going into greater things. Along with this good start in life, and all the great opportunities which are yours, you also are faced with many handicaps and complexes.

This graduating class faces a handicap morally. The tug at right character has never been greater than it is today. You also face a handicap economically. General extravagance is at its peak in this age you live in. You also face a handicap religiously. This American standard of religion is far below God's standard as revealed to us by divine inspiration—the Bible.

For generations now graduating classes have faced the world, confident of their ability to set things right. So now it is your turn. Permit me to caution you here that there may be some questions on which you may need help in order to arrive at the best answer. You will remember the statement from Samuel S. Clemens (Mark Twain) when he said at the age of sixteen he thought his dad was the dumbest man he had ever met in the world. But when he was twenty-one he wondered how a man could learn so much in just five years. This is worth your consideration at the present time.

Coming back to our scripture text once more, "Behold, I have set before thee an open door . . ." I doubt seriously if I could have found a text in the Bible which would point to your case as well as does this one. This text will remind you that you have the power to go forward, but it is up to you whether you will do it or not. A few years ago two men driving through the bluegrass section of Kentucky on their way to Dix Dam, a famous fishing resort, stopped in Wilmore to inquire directions. As a dignified, elderly gentleman approached, they rather absent-mindedly inquired, "Sir, can we get to Dix Dam from here?" At this rather foolishly put question, he slowly replied, "Gentlemen, you can go anywhere in the world from here."

Now this is the gist of what I am trying to say to this class: You can go anywhere in the world from where you are right now. Although it is different wording, this is what the inspired writer is saying to you in our text. The door before you stands open, but you must go through.

As I think of my own graduating class of a few years ago, all of the members of that class of 1932 have not gone out to succeed. Some have even gone into disgrace. Perhaps you can think of someone who started in school with you, but somewhere along the way dropped out because the going became a little harder. This teaches us that it is up to the individual. Your success in life depends more upon you at this point than it ever has before.

The first element to success in life is preparation. There is an urge upon the young man or woman graduating now to go out to find a job, buy a car, get married, and many other things, but let me impress upon you the need of preparation at this period in your life. Jesus Christ instructed

His followers to tarry in Jerusalem until they were endued with power from on high, that they might become effective witnesses for the gospel. Surely there was never a more urgent need than to get a soul-saving gospel to a condemned world. Yet they were instructed to wait until they were qualified for the job. All of the world's great spiritual leaders took time for preparation. Before Moses began the difficult task of leading the children of Israel out of the Egyptian bondage, he spent eighty years in preparation. Before Amos came into the courts of Amaziah, the high priest, to preach, there were years of intense preparation as he worked in the furrows of Tekoa. Saul of Tarsus, even though educated at the feet of Gamaliel, when face to face with Christ on the Damascus road realized his inadequacy.

The next three years were spent in Arabia in intense preparation in order to fulfill his mission in the world. Even the Master himself, before entering His short ministry, spent thirty years in preparation. If you would make the most of life, you must take time for preparation and that is a continuous process. Life is not something to be frittered away or lived lightly, but it should be weighed in the scales of eternity. Why is it so important that I tell you this? Let me try painting you a mental picture: A man wakes up at the age of forty. He finds his youth wasted; he failed to prepare. He sees and is ready to admit that he has made a terrible mistake; he realizes his preparatory period was lived in a frivolous way. Can he call that time back? Well, you know the answer. That time is gone forever and can never be called back.

The second element to success in life is concentration. Many great men of the world have been men of one

thing. Men like Fulton, who started with a very small beginning, but he concentrated upon steam navigation until in the year of 1807 the "Clermont" was launched upon the shining waters of the Hudson. Edison worked from eighteen to twenty hours a day for seven months trying to reproduce the sibilant sound in the phonograph. Einstein by concentration became the world's leading mathematician. It was the Apostle Paul who said, "This one thing I do."

You are now entering into the labors of others. Your predecessors are here no more, but the work must go on. If no one in the past had considered and lived for tomorrow I suppose we would still be wearing skins for clothing and be lacking in all other ways similarly. Too much emphasis on the present was the prodigal son's trouble. You have no doubt read or heard of this account given in the fifteenth chapter of Luke's Gospel, how this young man demanded his portion now and went away. The account says he wasted his substance in riotous living. There is absolutely nothing in the Bible to indicate that this young man was an abnormal young man; in fact, desiring his portion now indicates that he was very much a normal young man. Well, after winding up in the pig-pen, he did the next best thing; he went back and started over, but he could never call back these wasted years. You will not be able to call back yours if you waste them.

The third element to success in life is determination. A small boy, just learning to skate, kept falling down and bumping himself until he aroused the interest of a tenderhearted spectator. She approached the lad and said, "Sonny, why don't you come off the ice and watch the others skate?" The boy, with tears from the last fall running down his cheeks, looked

from his adviser back to the shining steel on his feet and replied, "I never got these new skates to give up with; I got them to learn how with." The whole philosophy of earthly discipline was in this reply. Life's hard tasks are never sent for us to give up with. They are always intended to awaken strength, skill, and courage in learning how to master them. When Daniel, a teen-age boy, was carried away into Babylon, the Bible says he "purposed in his heart" not to defile himself by participating in the sinful society of Babylon. It appeared that he would be making a great sacrifice for the present, but by his determination to hold up a high standard he came to a high positional place in the great kingdom of Babylon. A determined young person will use stumbling blocks for steppingstones. Take away the eyesight of such a person and we get 10,000 of our most beautiful songs. Put such a person in the Bedford jail for twelve years and we get *Pilgrim's Progress*, a book that stands next to the Bible world-wide. Put such a person in a log cabin and he will split rails all the way to the White House.

Last but most important: The prerequisite to success in any life is a dynamic faith in God—a divine salvation which subdues the natural element of human selfishness, lifts the soul and life to the highest possible ideals, purifies character, and gives true equality to life. This faith in God employs preparation, concentration, and determination, and directs them to their highest end. I remind you that Solomon said, "The fear of the Lord is the beginning of wisdom . . ."

Where will you go from here? It is possible that some of you will drift and fail and will experience a great deal of unhappiness during the next fifty years. Where will you go? A

story is told of a man whom everyone called Mr. Wiseman. One day a young ruffian said to his pals, "I am going to show Mr. Wiseman up. He does not know all the answers. Come along and watch the fun." He took a live bird, held it in his hand, and said, "I am going to ask him if it is dead or alive. If he says it is dead, I'll open my hand and it will fly away. If he says it is alive, I'll simply crush it in my hand." So away the boys went to Mr. Wiseman. The boy said, "Mr. Wiseman, I have a bird in my hand. Is it alive or dead?" The wise man did not look at the boy's hand but straight into the boy's eyes. Slowly he said, "Son, it is whatever you want it to be."

Your character from this point on will answer this question. Remember, the responsibility for your success or failure lies within your own heart and mind.

Service Supreme

*A careful man I ought to be;
A little fellow follows me.
I do not dare to go astray
For fear he'll go the selfsame way.*

*I cannot once escape his eyes;
Whate'er he sees me do he tries.
Like me he says he's going to be,
The little chap who follows me.*

*He thinks that I am good and fine,
Believes in every word of mine.
The base in me he must not see,
That little chap who follows me.*

*I must remember as I go
Thro' summer's sun and winter's snow,
I'm building for the years to be—
That little chap who follows me.*

—Author Unknown

The Preacher's Magazine

How to Lead Our Children to Christ

By Earl C. Wolf*

SEVENTY PER CENT of all conversions occur in childhood. It is not surprising then that Dr. Hardy C. Powers should urge us parents to save our children. He said, "Salvation at the well-kept family altar should not be uncommon among us. We must win our young people to Christ and save them to the church, and the ideal time to do this is during those tender, formative years."

The words of the Master are clear. "Let the little children come to me," He said: "do not hinder them" (Luke 18:16, Weymouth's translation). Timothy's grandmother and mother taught him the scriptures from his childhood (II Timothy 1:5; 3:15). God's Word makes our responsibility clear, "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children" (Deuteronomy 6:6-7).

The parental responsibility is large and challenging. Children must have food, clothing, housing, and education. They need also love, acceptance, security, protection, independence, guidance, and control. But above all they must have faith; they must come to know Christ. Elisha's searching question to the Shunammite mother, "Is it well with the child?" (II Kings 4:26) is a question that should constantly press upon the conscience of every mother and father. The greatest need of our boys and girls is soul need.

Parents are responsible for Christian teaching in the home. Religion, however, is more than precept; it is also spirit and practice. Daily Bible reading, prayer, wholesome conversation, right example, and godly living are factors which prepare a child to accept Christ. Mrs. Irene Smith Caldwell says, "Every child creeps over the carpet of values laid by his elders." We must, first of all, give our children a Christian home and example.

Secondly, we must lead our children to Christ when they are ready. This time of readiness may vary according to background, age, mental maturity, and other personal differences. We can pray that God will help us to be sensitive to the spiritual needs of our children. We can pray that the Holy Spirit will bring a deep conviction for sin and a sense of the need of a Saviour. We should watch our children and recognize the time when they are aware of their sins and feel their need of a personal Saviour. The Holy Spirit knows when a child should be brought face to face with Christ and we must try to find that time.

We need to present the claims of Christ to our children in terms they can readily grasp. Accepting Christ is not a complex thing. Our children need the "milk of the word." We ought to use terminology that children can understand when we seek to lead them into a knowledge of Christ. We can give them a concept of the beauty and privilege of being

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born into God's family. These simple truths might help our children in their hour of readiness:

1. *God loves you.* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).
 2. *Even a child is a sinner.* "For all have sinned, and come short of the glory of God" (Romans 3:23).
 3. *Christ died for your sins.* "Christ died for our sins" (I Corinthians 15:3).
 4. *You must believe that Christ died for you and trust Him to forgive your sins.* "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).
 5. *When you come to Christ and are converted you receive eternal life as a gift from God.* "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).
- We must help our children to make their decisions and to trust

Christ for salvation. When we see that the Spirit is moving upon their hearts, we must give every encouragement toward Christ. We must help them pray aloud and ask Christ to forgive them and trust the Lord to save them.

We must keep close to our children after they give their hearts to Christ. We must pray for them and encourage them to pray. We must cultivate the spiritual life of our children by helping them form habits of Bible reading and prayer. We must give constant encouragement to live for Christ and to love Him. We must urge them to express their love for Christ in public testimony and to love the Church of Jesus Christ. We should cultivate the attitude of happiness over the privilege of being the children of God.

We need to remember as parents that our responsibilities for the spiritual well-being of our children are large and challenging, but our children will be grateful for our guidance in leading them into a saving experience and a vital Christian faith.

DAILY TRUST IN GOD

Dwight L. Moody once said that he did not desire grace to die for Christ; all he wanted was grace to preach for Him right now. John Wesley was asked by one of his friends, "Supposing, Mr. Wesley, you knew that this was to be your last night on earth. How would you spend it?"

"Well," replied Wesley, "at four o'clock I would have some tea. At six o'clock I would visit Mrs. Brown in the hospital. Then at seven-thirty I would conduct midweek service at the chapel. At nine-fifteen I would have my supper; at ten o'clock I would go to bed, and in the morning I would wake up in glory."

That is the moment-by-moment, day-by-day trust in the living Lord Jesus. Are you living your life like that?

—Alan Redpath in *Victorious Praying*.
(The Fleming H. Revell Company)

From My Hebrew Bible

Absolute Good

By James Whitworth*

AND GOD SAID, "Let there be," and it was. And God saw that it was good (ToBh). It had to be good, for God made it. He is perfect and all He creates is perfect. Notwithstanding a thing may be perfect without being morally right. An atomic messenger of death may be so scientifically perfect that the chief of ordinance acclaims it very good, but the survivor of an attack condemns it as an evil. Although many things appear to be good, they have doubtful ethical implications. Nothing is really good that has evil connections.

A worldly-minded person judges goodness in accordance with his desires or in respect to the aptness of the object to do the job. The Hebrew word *ToBh* lends itself more readily to the test of pleasure than the Greek equivalent *agathos*. Another Greek word, *chrestotes*, suggests that goodness is utilitarian. However the reason why man desires something good is that God made both man and the good thing for each other. At the same time God made that which is good to work efficiently. Yet, on the other hand, man may pervert his desires from the natural ideals which God imparted, and in doing so, he makes pleasure a faulty yardstick with which to judge goodness. In respect to the utility test, it must be

remembered that a plan or machine may prove useful in accomplishing a harmful function. Thus both tests for goodness break down. Hence, when an earth-bound person says a thing is good, he may mean well but fail to see the true meaning of goodness. Something is good in the truest sense because God approves it.

While man by himself may produce that which is good, he owes his ability to God. Jesus taught that, after the servant had done all he could, he was still unprofitable. Only as God works through His child can he do good in the highest sense. In the thought of James (1:17), "Every good and every perfect gift is from above, and cometh down from the Father of lights."

In man goodness is very closely related to holiness. Although a moral person may think he can get along without God, a good man will not try to live right apart from his Lord. The good men of the Old Testament were those who sought to please God. No one can come into fellowship with the Holy One unless he partakes of His character. That is why it is hard to be good without being holy.

Fanny Crosby caught the significance of this when she sang, "Fill'd with His goodness, lost in His love." We may enjoy His goodness because, as Cecil Alexander put it, "He died to make us good."

I. The Necessity of Preaching Holiness

By W. S. Tranter*

UPON EACH LINK of our denominational chain is indelibly stamped the scriptural word *holiness*. It is set before us persistently on both official and departmental levels. It is looked for in the administration as well as in the educational and ecclesiastical spheres. Our general superintendents, district superintendents, our teachers, pastors, missionaries, evangelists, lay preachers, and laity are called upon without reservations to accept this glorious truth of *evangelical holiness*. Holiness is shed abroad in our literature and sacred songs. In one word, it is the living flame burning through the total program of our denomination, and we are grateful to God that it is so. It is our firm declaration that God has raised us up to propagate the message of evangelical holiness throughout the world, and further state that this is the one main reason to justify our existence. This honor and glory has been conferred upon us by Him by whose lowly name we are called.

I do not for a moment think that I shall bring to you anything which may be regarded as new. My desire, however, is to be expressed in the words of the Apostle Peter, namely, to "stir up your pure minds by way of remembrance." Holiness—"This is the Word." No one can fail to see the supremacy of the doctrine of holiness in the Word of God. It is God's

previous purpose, His present intention, and future display for His own people. "He hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love." God has never had a lower level than holiness for His people and as a consequence has made the necessary provision for its realization. It was the angelic and pristine ideal, and after the fall of man it became the patriarchal, priestly, prophetic, ecclesiastical, evangelical, and eschatological ideal. The oft quoted words of Bishop Foster also speak of its supremacy, in which he says:

It breathes in the prophecy, thunders in the Law, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery and burns in the spirit of the whole scheme from Alpha to Omega, its beginning and its end. Holiness! Holiness needed, Holiness required, Holiness offered, Holiness attainable, Holiness a present duty, a present privilege is the progress and completion of its wonderful theme. It is the truth glowing all over and voicing through all revelation; singing and shouting in all its history and biography and poetry and prophecy, and precept, and promises and prayer—the great central theme of the system.

A holy God demands a holy people, and in each dispensation men have found it possible, aided by God, to be perfect in their generation. Unlike other doctrines it is the doctrine. Other doctrines either flow into it or

flow from it. Says one writer, "Holiness! It is the ark of the Lord among our doctrinal ideas. . . . It is the vital artery of our whole system." J. V. Watson, another writer, says, "Holiness is the center where all the lines of truth meet. Holiness cannot be fully presented without the presentation of the correlated truths of the Gospel." This is the word given to us, enunciated by the Holy Ghost and perpetuated through the vital stream of the living Church, which must be the center and substance of our ministry, even as it is of the Word of God. To us holiness is more than a denominational badge. It is vital truth.

Why is it essential for us to stress this glorious message of evangelical holiness? Because:

It is the particular privilege of each believer to enter into the enjoyment of it as given by Christ himself in His commission and message to the great Apostle of the Gentiles . . . "the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." To withhold from those who have been forgiven, and regenerated in their natures, the message of holiness is to incur personal guilt. It was said to me by a stranger of a certain preacher (who, unknown to the speaker, had been a holiness preacher in former years), "He seems to be withholding from us that which we should know." It is the Blood-bought right of the child of God to enter into the enjoyment and freedom of an entire deliverance from all sin, to be empowered by the Spirit for life and service, to enter into the holiest of all by the blood of Christ, to lift up holy hands without wrath and

doubting, and to see the King in His beauty. John Wesley said, "Let us strongly and insistently exhort all believers to go on to perfection."

We need to preach evangelical holiness to sustain the spiritual life of the individual church. Experiment with what we may, there is nothing to take the place of holiness in sustaining and enriching and increasing the spiritual life of the church. In evangelical holiness we have the agent for the preservation of the church from those things which tend to stagnation and spiritual eclipse. Holiness is basic to the prayer life, progress, and spiritual satisfaction of the church and sustains that sacrificial spirit which pleases the Lord.

To quote Wesley again, he wrote: "I preached at Bradford where the people are all alive. Many have lately experienced the great salvation and their zeal has been a general blessing. This I always observe: where the work of Sanctification breaks out, the whole work of God prospers. Some are convinced of sin; others are justified; and all stirred up to greater earnestness for salvation. Where Christian Perfection is not preached strongly, explicitly, and constantly, there is seldom any remarkable blessing." This is borne out by the confession of an eminent leader of a once powerful holiness denomination that, whereas it had been on fire for God, now it was like an engine running downhill on its own momentum.

Reviewing the history of holiness movements, it must be obvious to us all that the reason for their decline lies in the fact that the ministers of the flock neglected to preach the doctrine of holiness explicitly and constantly. Therefore carnality within the assembly of saints became the overriding factor, thus making the

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preaching of holiness unacceptable. Wesley lamented in his day that he was afraid that Christian perfection would be forgotten. Let us beware of falling into the same error of neglect.

Furthermore, to keep the church on the lines of true orthodoxy, holiness must be preached. It preserves from error's chains by shedding its clear and glorious light upon the path of revealed truth.

Holiness must be preached in preparation for revival.

It is not possible for us to claim that every revival has had its genesis in the doctrine of holiness as we know it, but I am bold to assert that every true revival has had its rise in the spirit of holiness. Whoever the human instrument God uses, it has meant a seeking until the Spirit of holiness has invaded the inner life in such a measure as to exclude sin, bringing about perfect unity with, and faith in, God. Evan Roberts, in his instruction for an outpouring of the Holy Spirit, says among other things, "There must not be a trace of a cloud between our souls and God."

"Duncan Campbell, writing of the Lewis awakening of 1949, states: 'I believe this gracious movement of the Holy Spirit began in a prayer burden; indeed there is no doubt about that. It began with a small group who were really burdened. They entered into a covenant with God that they would give Him no rest until He made Jerusalem a praise in the earth. They waited! The months passed and nothing happened until one young man took up His Bible and read from Psalm 24. 'Who shall stand in his holy place? He that hath clean hands, and a pure heart . . . He shall receive the blessing from the Lord.' The young man closed the

Bible and looking at his companions said, 'Brethren, it is just so much humbug to be waiting thus night after night, month after month, if we ourselves are not right with God. I must ask myself is my heart pure, are my hands clean?' Brethren, is not this the very spirit and core of evangelical holiness? Even to be pure and clean both internally and externally and altogether right with God? Is not this the very acme of the preaching of holiness, and praying for our people to be thoroughly sanctified? Holiness therefore is the secret of revival blessedness.

Under the subheading "The All-inclusive Condition," Arthur Wallace, in his book *The Day of Thy Power*, shows that Psalms 24:2 sets before us the all-inclusive condition of our approach to God, and goes on to say that being born again does not necessarily insure that our hands are clean and our hearts pure in the sense of this passage. We may be true believers and yet not be qualified to ascend the hill of the Lord as effective intercessors. The righteousness of the intercessor is not merely that which is imputed or put to our account when we believe, but that which is imparted and manifested in a holy life. This is the righteousness which the believer must seek (Matthew 6:23) and after which he must hunger, (Matthew 5:6) to prevail as an intercessor. This necessarily involves an honest dealing with all in the life that is contrary to the righteousness of God, especially those unrighteousnesses that are specifically stated in scripture to hinder prayer. Furthermore, in his subdivision "Impure Motives" he states, in speaking of prayer, "It is vital that we draw near with a true heart" (Heb. 10:22). That is, in *absolute sincerity*, if we would really touch the throne. His underlying thought is that praying for

revival must be purely motivated. Furthermore he says: "Is there not a need of holiness today? Is there not a downward tendency on the part of the individual Christian believers seen in lukewarmness towards the Lord, compromise with the world and complacency as to themselves? There is an undoubted need of an awakening. Holiness is not optional but obligatory. God demands, 'Without it no man shall see the Lord.' But revival is a time when God comes and rains righteousness upon us. If there is no revival of righteousness there is no revival at all" (page 50). It is not my intention to dissect Mr. Wallace's position relative to the doctrine of holiness as we teach it, but this fact emerges, that the spirit of true holiness is essential for the securing of the gracious outpouring of God's Spirit in revival measure. This is substantiated by John Wesley in his statement that God's work will flourish in every place where sanctification is clearly and strongly preached. How beautifully J. V. Watson expresses this in the following!

Oh, for holiness individually in the membership!

Oh, for a holiness ministry!

Together they make an omnipotent Church.

Our denomination was born in the spirit of revival blessings. The glory and the power of God pulsed through this main artery of true holiness in flood tides of salvation, and it is the will of God that each local center should be ablaze for God and the souls of men. As a denomination we know nothing of a mere decorative holiness, holiness as a doctrinal toy or spiritual hobby. If holiness does not issue forth in an intense passion for the souls of men everywhere, it is foreign to the nature of

God. A non-soul-saving holiness is to be avoided like the plague. True holiness expresses itself in the spirit of evangelism as well as in personal and collective piety. Holiness gives power in prayer, power in service and witness, the willingness for sacrifice, and hence forms the basis of revival in the church and an awakening outside of it. Brethren, let us give ourselves no rest but stir ourselves up to lay hold on God till He come and rain holiness upon us.

The preaching of holiness is essential in honor to the church.

We, as Nazarene ministers, should preach holiness because it is the distinguishing doctrine of our denomination. Not that this or our ordination vows should be the compelling power to our preaching it, but because we within ourselves have felt, and still do feel, the reality of the experience. However, it is that same experience and state of grace which will cause us in honor to the church to preach and teach this glorious truth to the very best of our ability. We are assured in ourselves that we are in line with the total teaching of the Scriptures and apostolic Christianity. We must feel perfectly at home in it and free in the acceptance of those ideas which its terminology evaluates. Dr. A. E. Airhart makes a very forthright statement in the following, "The preacher who cannot believe that all sin is eradicated in sanctification is not a holiness preacher. He is at perfect liberty to preach his convictions but he should take off his mask and quit pretending he is a holiness preacher." It is impossible to preach convincingly to others those things of which we have an inner doubt, and lead them into the experience and grace of heart holiness. Therefore, the strong point of emphasis in our preaching and teach-

ing program should be evangelical holiness.

From Calvary itself comes the greatest appeal to preach holiness.

To make evangelical holiness a present possibility our Lord divested himself of the robes of eternal glory; became obedient unto the death of the Cross in order to put a complete deliverance from all sin within the reach of all men, and that all men might be filled with pure love to God and man. "By one offering [of himself] he hath perfected for ever them that are sanctified" (Hebrews 10:14). "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27). He dedicated himself to sanctify His own. In His death He nailed sin's totality to the tree that man might be totally free from sin.

Shall we uncrown our Redeemer by failing to present Him as a Saviour from all sin! Calvary means total victory over sin. Our greatest joy should be to lead precious souls into the enjoyment of it. There is a latent power in Calvary to save and to sanctify, which defies atheism, humanism, and skepticism; it is made real through faith. If Jesus died to make holiness possible for His children, then surely it should be the abiding passion of all who are called to minister the gospel to publish it abroad with all the fervor of their redeemed beings. In the light of Calvary's cross to make holiness possible we should divest ourselves of anything which would dim its glorious light or cause us to hold back from its faithful declaration. Dr. Adam Clarke said, "If

the Methodists give up preaching entire sanctification, they will soon lose their glow." So shall we lose ours.

The Rod of God

A rod was nothing more than a slender branch from a young tree—a poplar tree in the case of Jacob. It was used to prod or punish as well as to guide and comfort. Often a crook was made at the end of the rod, and thus it was called a staff or a shepherd's crook. A small rod, or switch, was used for correcting wayward children. A stubby rod was used as a club for beating off wild beasts. A long rod was used as a "front foot" to guide its owner in the darkness. A crooked rod was used to lift sheep out of the ditch. A long, flexible rod was used to gently guide wandering flocks. A tough rod was used in beating criminals—or saints.

But there is the rod of God! Moses called his rod "the rod of God" when it became completely yielded to the Creator, and became a terror to Pharaoh. It was also called the "rod of God" when Moses lifted it up in battle until his own hands became so heavy that they had to be propped up. But the Bible calls it the rod of Moses instead of the rod of God when Moses disobeyed, struck the rock. It seems that God claimed the rod only when Moses was completely yielded to Him.

Perhaps Jonathan gave us the best example of how to wield the rod when he "put forth the end of the rod that was in his hand, and dipped it in an honeycomb." Too often we follow the example of the spectator at the Crucifixion who had nothing to offer the dying Saviour except a vinegar-tipped rod. "What is that in thine hand?"

—FLETCHER SPRUCE

The Preacher's Magazine

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 5:15-21

Offense or Trespass?

The Greek word is *paraptoma*. Previous to this in Romans it occurs only in 4:25. There and six times here in six verses (5:15-20) it is translated "offence" in the King James Version—but not once in the other sixteen occurrences in the New Testament! In Matthew (four times) and in Mark (twice) it is rendered "trespass," as also three times in Paul's Epistles. In Romans 11:11-12 it is translated "fall," in James 5:16 and Galatians 6:1 "fault," and the other three times "sins." The inconsistency of the translators is shown by the fact that in Ephesians 2:1 in the phrase "dead in trespasses and sins" the word is rendered "trespasses," but in the fifth verse "sins" in the expression "dead in sins." Obviously that does not represent the original Greek fairly for the English reader. The Revised Standard Version translates it "trespass" in every instance in the New Testament. (The best Greek text of James 5:16 reads *hamartias*, "sins.")

The noun *paraptoma* is from the verb *parapipto*, which means "fall beside." Hence it suggests "a false step." It came to have the ethical connotation of "a lapse or deviation from truth and uprightness; a sin, misdeed." Arndt and Gingrich pre-

fer "transgression" and note that it is used "as a rule of sins against God."² Moulton and Milligan note that in the papyri it seems to mean a "slip" or "lapse."³

Cremer states the word occurs "only in later Greek, and but seldom there," and that it normally means "fault" or "mistake."⁴ He holds, as Moulton and Milligan also imply, that this "lax sense" is not the one which the word carries in the New Testament. He continues: "*Paraptoma* does not in Scripture, as in profane Greek, imply palliation or excuse; it denotes sin as a missing and violation of right."⁵

Paraptoma is one of nine Greek nouns for sin listed by Trench in his *Synonyms of the New Testament*. He calls them "a mournfully numerous group of words."⁶ He notes that in Polybius *paraptoma* is used for "an error, a mistake in judgment, a blunder," and thinks this is its meaning in Galatians 6:1.⁷ But he agrees with the other authorities cited that in other passages it carries a much stronger meaning.

It seems clear that "offence" in its present sense does not accurately express the idea of *paraptoma*. The Greek word means a "falling beside"

²Lexicon, p. 627.

³VGT, p. 489.

⁴Lexicon, p. 498.

⁵Ibid.

⁶Op. cit., p. 239.

⁷Ibid., p. 246.

*Thayer, Lexicon, p. 485.

*Professor, Nazarene Theological Seminary.

or deviation from the path, whether due to carelessness or willfulness. "Trespass" appears to be the nearest equivalent in modern English.

Gift or Free Gift?

Here it is the Revised Standard Version which apparently is at fault. Three different Greek words, in verses 15 and 16 are indiscriminately rendered "free gift." The King James and American Standard versions—rather more wisely, it seems—translate one both times as "free gift" and the other two as "gift."

The first word is *charisma*, found near the beginning of verse 15 and the end of verse 16. Only here is it translated "free gift" in the King James Version. In its fifteen other occurrences it is rendered simply "gift." It comes from *charizomai*, which means "give freely." Abbott-Smith defines it thus: "a gift of grace, a free gift, especially of extraordinary operations of the Spirit in the Apostolic Church [e.g., I Corinthians 12:4, 9, 28, 30-31], but including all spiritual graces and endowments."⁸ Thayer says it means "a favor which one receives without any merit of his own" and that in this passage it suggests "the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith."⁹ Arndt and Gingrich define it as "a gift (freely and graciously given)."¹⁰ Cremer gives its meaning here as "the effect of God's gracious dealing, the positive blessing bestowed upon sinners through grace."¹¹

The significant thing for its use in the New Testament is that *charisma* includes the word *charis*. The latter occurs some 156 times in the New Testament and is rendered "grace" 130 of these times. Hence *charisma* suggests a gift of God's free, unmerited favor.

The second word, used in verse 15, is *dorea*. Aside from its adverbial use in the accusative (nine times) it occurs eleven times and is always rendered "gift" in the King James Version. It is from the verb *didomi*, which means "give." It must be admitted that Vine says *dorea* "denotes a free gift, stressing its gratuitous character."¹² But it does seem best to make a distinction in translation between this and *charisma*. It would appear that Paul intended some difference when he chose to use differing terms.

The third word, *dorema*, is found only here and in James 1:17. It is from *dorein*, "to present, bestow," and so means a "gift" or "boon."¹³ Sanday and Headlam, however, suggest the latter rendering for *dorea*, which "is reserved for the highest and best gifts."¹⁴

Probably the best treatment of these three words in this passage is that found in the King James and American Standard versions, translating *charisma* as "free gift" and the other two as "gift." This at least suggests that there is a distinctive feature in the first not found in the others, which in fact is the case.

Made or Constituted?

In verse 19 the verb *kathistemi* occurs twice, once in the aorist passive

and then in the future passive. It is rendered "made" in the standard English versions. It means literally "to set down," and so "to set in order, appoint, make, constitute."¹⁵ Vincent says that "appoint to office or position" is "its most frequent use in the New Testament."¹⁶ Thayer thinks that there it means "constitute" in the sense of "declare, show to be."¹⁷ But Arndt and Gingrich would give it the full force of "make, cause (someone to become something)."¹⁸

Sanday and Headlam translate the verb "were constituted . . . shall be constituted," but add: "The Greek word has the same ambiguity as the English."¹⁹ They hold that men were constituted sinners "prior to and independently of their own deliberate act of sin."²⁰ But Denney says, more correctly, that this did not take place "immediately and unconditionally," but "mediately through their own sin."²¹ Yet there is truth in Meyer's statement: "Thus through the disobedience of the one man, because all had part in it, has the position of all become that of sinners."²² Because Adam was the federal head of the human race there is a sense in which all mankind was involved in his disobedience and fall.

Although "constitute" more specifically expresses the meaning of *kathistemi*, probably "made" conveys correctly the meaning here. It means "put in the category of."

Abound or Increase?

The last part of the twentieth verse reads: "But where sin abounded, grace did much more abound." How-

ever, two very different words are rendered "abound." The first, *pleonazo*, is defined by Abbott-Smith as "to abound, superabound."²³ The second, *hyperperisseno*, (elsewhere in New Testament only in II Corinthians 7:4) he translates "to abound more exceedingly."²⁴

But for this passage Thayer suggests "to increase." Arndt and Gingrich agree.²⁵ The Revised Standard Version has: "But where sin increased, grace abounded all the more." That would seem to be the best translation, so as to avoid the impression that the two words "abound" are the same in the Greek.

⁸Lexicon," p. 364.

⁹Ibid., p. 459.

¹⁰Lexicon," p. 673.

You, Discoursing There

You, discoursing there
Behind a wooden stand,
Is it really in your mind
That just because a hand
Lay momentarily on you
While someone voiced a prayer,
You now exude divinity
While standing there?
Shall men become new creatures
Through your theologic strength
Because your shelf of volumes
Is forty feet in length?

And yet, perchance those books are
Book,
The ordaining hand, His hand,
What knowledge! What authority!
What message! What command!

LOIS KENDALL BLANCHARD
Gainesville, Florida

⁸Lexicon," pp. 479 f.

⁹Lexicon," p. 667.

¹⁰Lexicon," p. 887.

¹¹Lexicon," p. 577.

¹²Expository Dictionary," pp. 146 f.

¹³Abbott-Smith, op. cit., p. 125.

¹⁴Romans," p. 140.

¹⁵Abbott-Smith, op. cit., p. 224.

¹⁶Word Studies," III, 64.

¹⁷Lexicon," p. 314.

¹⁸Lexicon," p. 391.

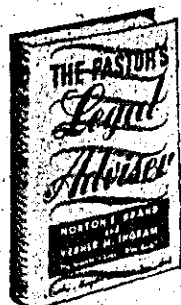
¹⁹Op. cit., p. 142.

²⁰Ibid.

²¹EGT, II, 630.

²²Romans," p. 217.

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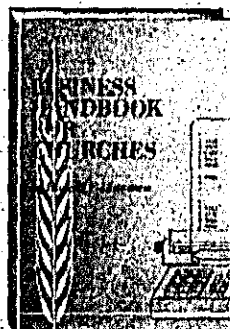
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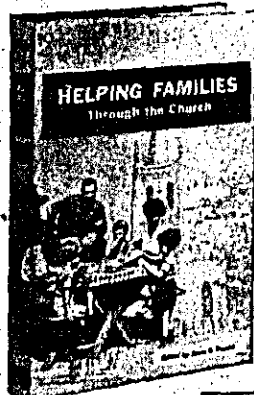
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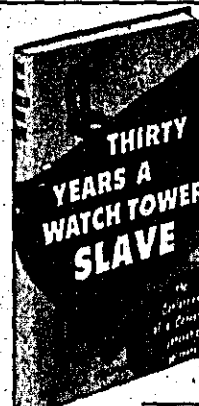
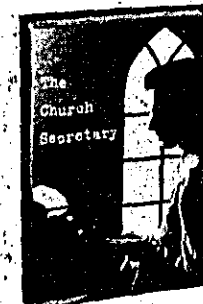
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Soul-winning Helps

Remember constantly that souls are lost. Take account of one soul. Do not overlook it.

Never pass by an opportunity to speak a word. Some will yield immediately. Others need time to ripen.

Be not afraid. You must have courage. At every step the devil will try to defeat you.

Feebleness in prayer is a mark of disease. We must hear in the closet what we proclaim on the housetop.

God pays His workmen by giving them power to do more. The question is not "Who is able?" but "Who is willing?" Don't be afraid to blunder; the worst blunder is to do nothing.

Set your heart with love and faith on winning souls and you will succeed.

Give people God's truth, not personal ideas. Be sweet but faithful and definite in your testimony. Get fresh anointings. Heaven's measure is "good measure, pressed down . . . and running over." BE SPIRITUAL!

Elijah's Prayer

"Elijah was praying to die, but he didn't mean it at all. He was running all the time for his life. The queen would have been glad to answer his prayer if he had slowed down a little."

A Comment on Revivals

One evangelist of another denomination says: "From experiences I am having in evangelistic meetings and from testimonies of other evangelists and pastors, it is becoming more and more difficult to get unsaved people to attend evangelistic services in our churches. The unsaved are to be found everywhere except in the pews. I am under the conviction that God must be driving us back to the methods of original Christianity, when disciples went 'every where' preaching the gospel." We are being forced by the very conditions of our time to get out and personally witness to lost people where they are if we win them to Christ. I am finding it as difficult to get church members to go out and witness for Christ as it is to get unsaved into our churches. We need a revival of first century Christianity in order to get modern Christians to practice first century methods."

The Kind of World in Which We Are Living

This is the spring of hope. This is the winter of despair.

Church membership is at an all-time high, and so are the crime statistics.

The birth rate affirms our faith in life, and our behavior on the highways our casual disregard for human life.

This is the age of the psychiatrist's couch, the moving van, the portable

TV set, and the conforming consumer.

This is the age of the lonely crowd and the restless security of the company man.

This is an age of revolution in the midst of reaction.

In our country and abroad, men and women are struggling out of the darkness toward the light, seeking to be persons as God intended them to be.

While others bomb houses and burn crosses to keep them shut in the cellar.

It is a time of abundance, and a time of scarcity.

It is a time of persecution and of flight, compassion and welcome.

It is a time when men have walked in faith without fainting.

A time of academic double talk and incisive intellectual Christian conviction.

A time when new churches are growing and old churches are dying.

A time of fear and of courage, of hatred and of love.

—FROM AN ADDRESS BY

DR. ROBERT J. CADIGAN,

EDITOR, *Presbyterian Life*

Four Great Moments

Every Christian and church member should be brought face to face with the vows of service made to God at the time of conversion. The church owes this to each member. It must be the layman's greatest ally in giving him an avenue of service to God.

Here is an idea of weekly endeavor for a church. This should assist a pastor in securing more Christian service from his members and alert them more in their concern for souls and the Sunday services.

Even those who are timid about making a phone call will find courage to do so when they know that a number of others are doing the same thing at the same minute.

Also, others who intend to do something and postpone it or forget will get it done under such a program.

In addition to this, it is good for a church to do things together.

So give this a try! Adapt it to suit your particular situation.

1. 11:00 a.m., Tuesday

Every member of the church who will is to drop a letter or card to an absentee in the mail at eleven o'clock sharp.

2. 9:00 a.m., Friday

Every member of the church who possibly can (or the pastor can strive for a set number of people) is to call someone on the telephone and witness to him of Christ and invite him to church services.

3. 9:00 p.m., Saturday

Every person, young or old, who is a Christian is to kneel in prayer to pray especially for the services Sunday.

4. 9:30 a.m., Sunday (or Sunday school starting time)

Everybody is to be in his seat, for at the given signal exactly on the second the Sunday school is to start.

SIGNS

A Philadelphia church has a marble plaque over the entrance, bearing the words, "Gate of Heaven." Beneath this was the legend on the church signboard, "Closed during July and August."—BENJAMIN P. BROWNE, in *Let There Be Light* (Fleming H. Revell Co.)

*Executive Secretary, Department of Evangelism.

Reading

By E. E. Wordsworth*

LORD BACON SAID: "Reading makes a full man, writing a correct man, speaking a ready man." St. Paul said, "Give attention to reading." "Especially the parchments."

The minister must read widely. Adam Clarke said, "He must intermeddle with all knowledge." His word "intermeddle" is not the best selection, but his thought is worthy. Philosophy, metaphysics, science, theology, history (secular and sacred), biography, Christian fiction, and the Scriptures are among the fields of human and divine knowledge for his perusal.

Bishop Francis Asbury, "The Knight of the Lone Trail," traveled 270,000 miles on horseback, preached 16,500 sermons, ordained more than 4,000 ministers, crossed turbulent streams, climbed the steep mountains, faced Indian tribes, endured the con-

*Evangelist.

SHOWING OUR LOVE

With her arms around her father's neck, Mary was speaking words of endearment to him. But her mother noticed that over her father's shoulder she was sticking out her tongue at her brother Tom. The mother said, "Take your arms down from your father's neck, Mary; your father loves Tom as much as he loves you, and you can't stick out your tongue at your brother and love your father." When you hurl your curses, by word or deed, at those of another race or class, you must take your arms from around the neck of God.

—Louis H. Evans in *Make Your Faith Work*
(The Fleming H. Revell Company)

stant hardships of frontier life, administered the affairs of his wide bishopric, prayed through to victory thousands of souls, yet he found time in addition to his regular reading of his Bible to pull books from his saddlebags, and he consistently read a hundred pages daily.

Wesley, the "horseman of the Lord," for fifty years traveled a quarter of a million miles, reading, studying, and organizing Methodist societies. He was a prolific writer and authored 371 books, including a translation of the New Testament and also a commentary on the New Testament; then said, "I have more leisure than any man in England." He was called "the man of one book," yet he delved into all knowledge and read with avidity.

Always carry a book with you in your car. Seize the spare minutes. Beecher read Froude's *History of England* through at odd moments after being called to meals.

II. Sheep of God's Flock

By G. H. Boffey*

THE LORD is my shepherd" (Psalms 23:1). Herein is a blessed acknowledgment. The Psalmist, who had himself sat watch over his father's sheep in boyhood days, now sees himself in a new and wondrous relationship to God.

If the Word of God and the Spirit of God have any place in our lives, we too can gladly identify ourselves with this discovery. To the natural man the thought of being a sheep may be offensive. But to the redeemed the thought of being one of God's sheep brings rejoicing to their hearts, for they find themselves exalted by a new-found relationship to the Saviour, who is their Shepherd King.

To be a sheep of the Lord's flock calls for a transformation of nature.

I recall a young student minister leaving college and going out to minister. Later on he returned a bit the worse for wear and remarked: "I thought that I was going out to minister to sheep but I found myself instead in the midst of wolves." There was more truth in that statement than he knew, for when God's people fall away from truth and holiness their old nature asserts itself and it is the wolf nature. Did not the Lord say, "Behold, I send you forth as sheep in the midst of wolves" (Matthew 10:16)? The Word goes further (Galatians 5:15), for it says, "But if

ye bite and devour one another, take heed that ye be not consumed one of another."

Jesus himself takes up this figure of sheep and shepherd. In order to reveal His purposes Jesus speaks of His followers as sheep in John 10. In I Peter 5:2 the Holy Spirit speaks of the church as the flock of God. The opening up of this figure leads us to many homely and profitable truths concerning ourselves which we will observe briefly.

THE SHEEP NATURE

The most obvious truth about a sheep is that within its nature there is the proneness to stray. This is recorded in Isaiah 53, where it says, "All we like sheep have gone astray." The parallel is in Luke 15, where the son strayed from his father's home. Those of the flock who stray will know only in eternity the pain they caused the Shepherd and the under-shepherds.

Some sheep specialize in wandering. They think the grass is always greener in another field and ignore the shepherd's guidance when he seeks to lead them to pastures of his choice. In the church, also, some of the flock will always be the wanderers. They will always be attracted elsewhere by a special speaker and they will be missing at the very time there is a job to be done for the ex-

*Kent, England.

May, 1958

tension of His kingdom. Maybe the work will never be done because of their negligence. And to excuse their behavior they say they are led of God!

I recall a little Welshman—a tramp—coming into a mission hall in south London. When approached he told the leader that he had come along to help. Knowing him as a “rolling stone,” the pastor wisely told him that he could not use him. He was a wandering sheep whose greatest ability was that of getting other faithful sheep to follow him in his wanderings. Hence he pulled down the work of God wherever he went.

Another revelation of the sheep nature is that it fights with its head. Sheep do not have to practice to develop that ability; they do it naturally. It is a sad spectacle to see good men, mature Christians revealing their sheeplike nature by bumping one another around the “fold.”

But in spite of the positive factors in its nature the sheep is quite defenseless. It is helpless before every animal of prey. The Lord himself takes up this point in Matthew 10:16, where He says: “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.”

The child of God is not to resort to the arm of flesh to vindicate and protect himself but is dependent upon the Lord. And God is able and has promised to guide the meek in judgment; to give wisdom and upbraid not; to make all things “work together for good to them that love God, to them who are the called according to his purpose.”

THE SHEEP'S ILLS

As the sheep nibble at the long grass by the edges of the fields from time to time they pick up bram-

bles which mat themselves into the wool of the sheep. The sheep walks round trailing the brambles as he goes. Whenever the shepherd endeavors to get hold of him to disentangle the brambles, the sheep rushes off. Ofttimes for many a day the chase goes on until finally the shepherd does manage to get the wool cleared. Little does the sheep realize that the shepherd is the only one who can and is willing to help. How harmful these brambles can be! The wool becomes torn and the body sore and yet deliverance is within reach of the sheep all the time. There are many brambles, too, which are distressing the flock of God today. Brambles of false doctrines, ideas, and grievances fix themselves into the wool of the sheep and defy even the most careful shepherd.

At lambing time the ewes often get on their backs and are unable to get up again without aid. However the shepherd has to be extremely watchful. This happens in a moment. Just as the time is ready when one or two lambs will be brought into the world, the ewe will lie down on some rising ground and lose its balance, rolling on its back into a dip. From such a position it cannot rise and will suffocate. But the ready hand of the shepherd can roll the sheep to its feet. Some very good and fruitful Christians find themselves “on their backs” also and need the kind and ready hand which restores them to their balance and makes them effective in the service of God.

There is a certain disease named foot rot which attacks the foot of the sheep, causing decay. This comes about when the sheep are shut in green fields and the feet grow soft and tender, usually causing the sheep to go down on their knees. When the sheep are allowed to run wild, finding their way on hard rocks as

well as in the green fields, their feet are saved from this rot by the very hardness of the way. When foot rot develops the only answer is the knife. The wise and loving shepherd rounds up his flock and cuts the decayed hoofs away and dabs them with tar. It is a hard and painful task but it is the only way to get the sheep back to their feet once more. This is a vivid picture of God's dealings with us. The hardness of the way is but the mercy of the Lord, for when man's continual lot is green pastures he becomes soft and God has to prune him with the knife in the hand of some faithful undershepherd.

THE SHEEP'S HABITS

It is a very interesting fact in this analogy that lambs are born to travel. Their legs at birth are the same length as when they become grown sheep. This unusual divine provision for their preservation has spiritual application. Those who are born into the kingdom of God are born to travel. When the Word of God is planted in the heart by the Holy Ghost it is wondrous how in a few short hours a young convert can be bearing splendid witness for the Lord. Many of the young converts exhibit grace and testimony far surpassing those who are resting upon the spiritual experience of yesterday. The length of the sheep's legs at birth indicates that there are no limits to the possibilities in God's work. The young are not penalized by their immaturity. They have the same opportunities as those who have traveled many miles along the pathway of Christian service.

In times of storm the sheep resort to the hills. Instinct tells them to interpret the signs of changing weather and before the storm breaks

they will have returned to high ground, thus avoiding floodwaters. Surely the same guidance is written into the hearts of God's sheep! The Spirit of God uses every storm of life to drive His own to higher ground in God.

With the hymn writer God's children should be in a position to sing:

*“Lord, lift me up and let me stand,
By faith on heaven's tableland,
A higher plane than I have found.
Lord, plant my feet on higher ground.”*

The life ministry of the sheep is to increase the flock and to benefit the shepherd. Surely every one added to the fold of the “other sheep” of whom the Lord spoke is to His eternal benefit. The job of the undershepherd is to lead the people to fulfill their ministry to the great Chief Shepherd. How often the people of God expect the minister to fill the seats of the church! Certainly the job of the true pastor is to bring in the lost, but it is only part of his job. The flock must make increase of itself in love. The duty of every minister is to feed the flock but not to bear the lambs the sheep do that themselves. One of the reasons God's work so often languishes is because ministers fail to place responsibility where it should be placed. So we see that both the sheep and the shepherd have a ministry one to the other and neither can do without the other.

THE SHEEP'S FEEDING

There are a number of things to be noticed regarding the feeding of the sheep. First of all the feeding is of paramount importance. As the natural life cannot be sustained without natural food, so the spiritual

life of the flock of God must be nourished. The principal duty of a pastor is not in elaborate preaching, visiting, or handshaking, but in feeding the flock of God with food convenient. He may have occasion to correct, to protect, to stir up from time to time, but correct feeding is a cure for many ills.

In boyhood days I learned a lesson about feeding sheep. Father had a farm in the Kentish hills and the lawn in front of the house often got a bit out of hand. One day we had what we thought was a good idea and cut the grass and threw it over the hedge, making a huge pile for the sheep. They came up, sniffed and looked at the pile of grass, and walked off! Then the fact dawned upon me—they enjoyed biting the grass for themselves. What a lesson for any minister of God's people! It is not enough just to feed people with sermons but we must give them a ministry which sets them searching the Book for themselves. Such will get them testifying and preaching for themselves and witnessing wherever they go.

Somehow the folks like to be choosy—like the child at a party. All the cakes may be alike but he is certain to take a long while choosing. So the grass may be just as good in one place as another, but the fact of having bitten it for himself satisfies something in the sheep's desire.

Green grass is necessary for the sheep. The eastern landscape with intense sunshine, baking the long stretches of grass until it is scorched brown, will not give satisfaction to the hungry flock. They prefer the shady places and land near to water-courses, where the grass is sweet and green.

If we recognize that water is one of the symbols of the Holy Spirit, it is easy to see that the Word of

God, which is our heavenly sustenance, is made palatable and succulent to our souls when the Spirit of God has His way. We are not only called to a ministry of truth but also to a ministry of life. Let us make room for the Spirit of God in our ministry, for if we force our people to feed where the grass is brown we will have a scraggy band of sheep.

Feeding is the central factor in the life of a sheep. The sheep is drawn by food. In boyhood days Father took me down to the sheep and told me to call them. This I did but they took no notice. Then Father turned and allowed the sheep to see a sack on his back. Immediately they all came bleating and hurrying at the prospect of an extra feed. It was the sight of the food which brought them.

And so it is in the church. The pastor is not called to magnetize people, mesmerize them, or entertain them but to feed them. When this is done the flock of God is gathered together and is content to remain together.

THE FLOCK

This naturally brings us to the final point. Sheep are found in flocks. They live in flocks and feed in flocks and sleep in flocks. Should one stray, then it is in danger and the shepherd has to leave the ninety and nine and go out to find the lost sheep.

We are told in Hebrews 10:25 not to forget the "assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

The purpose of the Great Shepherd is that we might be found in flocks following the undershepherd until that day when He shall gather us all into the heavenly sheepfold.

It Happened on Sunday Night!

By Milton Harrington*

THE SUNDAY NIGHT SERVICE was one of those difficult ones. There seemed to be a deadness resting upon the congregation; people were restless and weariness was written all over their faces. As I read my text and started into the message I realized unless God broke through to my soul I was in for a difficult thirty to forty-five minutes. But this was one of those nights when God allowed me to wander around in the sagebrush for the entire time—or so it seemed. It was one of those times when my own soul did not feel the urgency of an altar call—so dismissal came without it. On the steps outside the church a nonmember man of my congregation, head of a family already in the church, stopped by shaking hands and mentioned he needed help. Looking into his face, I discovered tears in his eyes and he was in dead earnest. In just a few minutes I had him in the study and we were on our knees praying—he prayed through to reality in Christ. The following Saturday night he was at the men's prayer meeting with a victorious testimony and on Sunday morning placed his membership in the church. Needless to say, I found a place of confession and repentance before God for my overwhelming negligence in considering a difficult Sunday night service as of little importance.

Another Sunday night service was one of those discouraging ones that I presume every pastor has. The at-

tendance was small due to many conflicting interests. We call them one of those "off" Sunday nights. The temptation was to give a short exhortation and let the people go home—for the attendance did not justify the preaching of the message prepared. But this Sunday night God overwhelmed the temptation and granted the anointing, the liberty, the blessing of soul that every preacher loves. One of those times when you feel you could preach forever—and yet common sense tells you it isn't the thing to do! A stranger was in the small audience—an elderly man who sat quietly and courteously. Finding the stopping point in the sermon—giving opportunity for altar service—the dismissal was prayed. The white-haired gentleman met me at the door as I offered him my hand in introduction and he said, "I want to thank you for the message." Then I noticed the tears in his eyes as he continued, "I was a lonely man when I came into church tonight and you have helped me. Thank you so very much for the message." It was then the Lord seemed to slip to my side and whisper, "Do you understand now why no Sunday night service is insignificant? Whether you preach to 5 or to 105 there will always be some need to be met." So, brother pastor, when the attendance throws you or the chains of tightness engulf you, lift your eyes to Jesus with the realization that sitting before you as you battle may be a hungry sinner or a lonely man.

*Pastor, Reno, Nevada.

May, 1958

Advertising Through Journalism

By Robert D. Rogers*

III. CAUSING THE READER TO FEEL A DEFINITE NEED

The second step in the technique of advertising, that of causing the reader to feel a definite need which the advertiser is able to satisfy, presupposes the first step, that of gaining the reader's attention. Unless the publicist succeeds in fastening the reader's attention upon the announcement, all of the other steps are vain.

Once, however, that the reader's attention has been focused upon the advertisement, the journalist can begin his work to instill within the mind of the reader a feeling that he needs the product which the advertiser is presenting. This is no easy task, and will require the journalist to spend considerable time and effort in the study of human needs if he does it adequately.

Never before has the American public been so sales-resistant. Due largely to an almost overwhelming trend toward mass-sales campaigns, the average citizen of the United States has subconsciously built up within himself a resistance to any type of salesmanship. Unfortunately, this resistance carries over even into the religious strata of the individual's mind. Thus, even though a reader may be attracted to a church announcement, he may inadvertently retreat into his shell of resistance when he feels that something new

or unknown is being introduced to him.

Religion of late has not received all the best of publicity. Doctrinal disputes, organizational differences, and widely varied standards among Christian denominations have contributed to the growth of the seed of unbelief. People have begun to wonder whose religious dogmas are correct, and the concomitant effect has been a tendency to doubt that any is right, and consequently to resist the influence of all religious teachings. The ensuing result has been that many people simply feel no permanent religious need. The church publicist must find a way to arouse an individual to the point that he will see a need within himself that only the Church can satisfy.

The key to human need is twofold: the average individual is concerned with his personal needs, and with his family needs. Any consistently successful advertising method must recognize this truth and make a genuine attempt to find a solution to these problems. The best way to use this key is through an approach to the family problems. Married people do have individual problems, but there is present in marriage that mystical element which causes these individual problems to become enveloped in the mutual needs of the couple or family. Therefore, by making the church publicity approach these mutual needs the journalist has his best opportunity to appeal to the individuals involved.

Whether through newspaper or through home calling, the most successful salesmen seem to find that the needs of the family group present the best avenue through which a sale can be made. An insurance company, for instance, will portray a burning house with a dejected-looking family standing outside bemoaning the fact that there was no insurance on the house to provide them with a future abode. An automobile repairing concern will employ a photograph of a man standing outside two wrecked cars, with a shocked countenance, belatedly regretting that he had forgotten to keep the front end of his vehicle in alignment, and that his family might suffer while he languished in prison for his carelessness. Automobile dealers turn to the pleasurable side of life, appealing either to the general family comfort or to the thought that perhaps the family needs an extra car for the woman of the house. Another insurance firm posted a sign in the company parking lot that informed car owners that anyone who parked in the lot did so at his own risk. At the bottom of the sign was an advertisement by the insurance agent. There is more than one way of showing someone his need of something.

Churches cannot afford to be frightening in their methods of advertising, as there is nothing which the church offers that civil law commands a person to possess. There are, however, moral principles which the publicity committee for a congregation might utilize as a lever in order to make a person or group

feel a need for something the church offers. Sometimes a well-chosen phrase will awaken within a person the sense of guilt for sins committed against God. Sometimes an appeal to the future welfare of the children of the family will awaken the parents to the need of church attendance by the family, and will very often result in reaching at least the children for the church school. Appeals to civic pride, to community duty, and to local influence are other avenues through which men and women may be made to see their need of the church.

In many cases, men and women may be so weary and bewildered because of adverse circumstances that have arisen in their lives that some word of hope or encouragement in an advertisement of a church will so interest them that they will eagerly follow it up. The times of great religious revivals such as we are presently experiencing are the best times to appeal to the inherent human desire for spiritual peace and satisfaction. Mass appeals for men to seek God seem to create a certain stimulus to the minds of spiritually unsatisfied people to get them to take action.

Gaining—and for that matter, holding—the attention of the reader is of the utmost importance. An uninterested reader is a reader who will not act upon the suggestions offered by advertisements. The church has much that merits attention. It is the duty of the church to discover how to gain the attention of the public through publicity.

(To be continued)

Achievement

In order to make his dreams come true a man has to be wide awake.

—Swift & Co., Chicago

*El Monte, California.

Minister or Magician

By J. W. Burch*

SCIENCE contends and upholds the law and theory of cause and effect. The greater the cause, the greater the effect—the effect always being derived from the cause. We find this law has practical application in the field of the ministry. It is an inescapable verifying factor standing always in monumental fashion, symbolic of all successful endeavors.

This trend of thought has been foremost in my mind of late, due largely to the fact that I have recently changed pastorates. In coming to my new field of endeavor I was keenly aware of the ability of my predecessors. Then momentarily I donned the roll of magician and in frustration I wrestled with the problem of what to do in order to have a flourishing church. I thought of many sensational contests, etc., but an icy-like fear gripped my heart as I thought about what I would do when I pulled the last rabbit out of

my hat and found nothing up my sleeve but my arm. Then I doffed my magician's regalia and reached for the staff, the rod, and the shepherd's robe and asked God to make me a real minister and herald of the truth. Presently the staccato-like sound of my palpitating heart slowed to a normal, peaceful, rhythmical gait that echoed peace and called me to come forth from the darkened dungeon of my dilemma.

I soon found myself standing before my congregation, challenging them to the staple, proven method for building powerful churches—genuine citadels of faith; the mode of people and pastor placing their shoulders to the wheel of hard work; namely, organized visitation, personal work, vigilant hours of prayer, faithfulness to the house of God, and consistent daily living. When pastor and people do this, then the top hat becomes obsolete and the staff forever paramount.

*Pastor, Florence, Alabama.

THE MINISTER'S MESSAGE

An eight-year-old took his mother to Sunday school on a special day for parents. She, with the other visitors, listened closely as the boys and girls answered questions. The minister had one for her son: "What is it that lives in trees, has bright eyes, sharp teeth, and a bushy tail, and eats nuts?" Everybody was shocked when the boy said, "God." Later the mother rebuked her son. "Why, you know that wasn't the right answer." The boy said, "Yes, the right answer was, 'Squirrel,' but a minister ought to be talking about God, not squirrels."

—New Christian Advocate.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

THE THINGS OF THE SPIRIT

But they that are after the Spirit the things of the Spirit (Romans 8:5).

- I. The Law of the Spirit. "For the law of the Spirit . . ." (Romans 8:2).
- II. The Life of the Spirit. "The Spirit of life . . ." (Romans 8:2).
- III. The Leadings of the Spirit. "For as many as are led by the Spirit . . ." (Romans 8:14).
- IV. The Last Things and the Spirit. "Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope . . ." (Romans 8:23-24).

—NELSON G. MINK

THREE CHOICE SAYINGS OF JESUS

- I. "I will come and heal him" (Matthew 8:7).
- II. "I will build my church . . ." (Matthew 16:18).
- III. "I will come again . . ." (John 14:3).

SOULS, SOULS, SOULS

Two hundred forty-nine people will be added to the world, over and above those who die, before you finish reading this article! The world population is increasing daily at the rate of 120,000; that's an annual increase of 43 million, advises the United Nations. The world population now stands at two billion, seven hundred million, all people for whom Christ died. In the light of this increase, missionary work is losing ground! The new converts only take the place of those who "go to be with the Lord."

—Selected

*Pastor, Waco, Texas.

SENTENCE SERMONS

"If you have the right key, you can sing in any flat."

"Some folk never change their opinion because it's been in the family for generations."

"About the best eraser in the world is a good night's sleep."

"Minds are like parachutes; they function only when open."

"Fellows who drive with one hand are usually headed for a church aisle. Some will walk down it; others will be carried."

—Contributed

DR. ORVAL J. NEASE'S STATEMENTS AT A DISTRICT ASSEMBLY YEARS AGO

"If a fellow doesn't do any more than hold his own, he isn't doing any good. For he isn't bringing in any interest on his investment."

"We are developing a generation of Sunday morning Nazarenes. Wish they'd leave a photograph or a lock of their hair, so we could remember them."

"At Phillippi they had a revival before breakfast, got the jailer converted, and ate breakfast with him."

"My brother Floyd said, as they were taking him into the operating room, 'My horizon is clear. This may mean the New Jerusalem to me.'"

"The world has been enriched more by the poverty of its saints than by the wealth of its millionaires."

"The Great Physician never takes down the wrong bottle."

—Selected

CHURCH LOYALTY MONTH

By M. C. Garrison*

Schedule of Activities

April 30—May 4

Know Your Church. "Learn of me" (Matthew 11:29).

We had a Christian Service-Training class this week with the book *You and Your Church* as the text.

May 7-11

Your Church Prays. "Tarry ye" (Luke 24:49).

This week we had a short message on prayer each evening and then a season of prayer at the altar.

May 14-18

Your Church Works. "Go ye" (Matthew 28:19).

We studied on personal evangelism this week and encouraged our people to put into practice daily what they learned. (We originally planned to have our folk go out two and two to certain homes for personal evangelism but weather did not permit.)

*Evangelist.

May 21-25

Your Church Fellowships. "Breaking bread from house to house" (Acts 2:45).

Our membership was divided into groups with each group visiting in certain homes of the membership at specified times. Then, on Saturday night, we had a grand fellowship supper at the church with all the member families and their friends.

May 28—June 1

Your Church Teaches. "Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20).

Our vacation Bible school to come in this week.

My Sunday messages were along the line of the workings of the Early Church and planned to fit in with the following week's activities. A special Mother's Day emphasis in the Sunday school helped also.



An Oklahoma Indian farmer enlisted in World War I and was sent to Fort Sill for training. After some months in training camp he was found absent from roll call. An officer found him on his farm plowing. The officer tried to impress him with the seriousness of deserting the United States Army and asked why he had done such a thing. The Indian replied, "Too much salute, and not enough shoot."

PREACHING PROGRAM

for May

May 4, 1958

Morning Subject: **THE IMPERATIVE HOLINESS**

TEXT: Hebrews 12:14.

I. HOLINESS DEFINED

- A. Holiness is heart purity (I John 3:3).
- B. Holiness means a setting apart (Psalms 4:3).
- C. Holiness means belonging to God (I Corinthians 3:16-17).

II. HOLINESS PROVIDED

- A. Christ's provision (Hebrews 10:14).
- B. Peter's testimony (Acts 15:8-10).
- C. The promise of Pentecost (Acts 2:39).

III. HOLINESS DEMANDED

- A. Commanded (I Peter 1:15, 16).
- B. Progress denoted (Hebrews 6:1).
- C. All sin destroyed (II Peter 3:11-13).

—ROSS W. HAYSLIP, Pastor
Carthage, Missouri

Evening Subject: **THREE THINGS SHED**

TEXT: John 1:16

I. BLOOD SHED FOR US (Matthew 26:28)

- A. Remits sin (Matthew 26:28).
- B. Purges conscience (Hebrews 9:14).
- C. Cleanses from all sin (I John 1:7).

II. SPIRIT SHED ON US (Titus 3:6)

- A. Imparts life (Romans 6:11).
- B. Sanctifies (II Thessalonians 2:13).
- C. Empowers for service (Acts 1:8).

III. LOVE SHED IN US (Romans 5:5)

- A. Love will be the supreme preference of the soul (Mark 12:30, 31).
- B. Love is instinct with activity (James 1:27).
- C. Love fulfills all laws of the Spirit (Romans 13:10).

—ROSS W. HAYSLIP

May 11, 1958

Morning Subject:

HOLINESS LESSONS FROM THE LAND OF CANAAN

TEXT: Numbers 13:30

INTRODUCTION: It has long been an accepted teaching in the holiness movement that the land of Canaan in the history of Israel is typical of the sanctified experience of the Christian.

I. POSSESSION

- A. Invincibility of the sanctified through God (Joshua 1:5)

- B. Inheritance of the sanctified from God (Numbers 33:53)
- C. Progress of the sanctified under God (Joshua 1:3)

II. SEPARATION

- A. Set apart by holiness (Leviticus 20:26)
- B. Set apart by honesty (Deuteronomy 8:10)
- C. Set apart by love (Deuteronomy 7:7, 8)

III. STEWARDSHIP

- A. Stewardship of possessions (Leviticus 28:30)
- B. Stewardship of praise (Deuteronomy 8:10)
- C. Stewardship of the Word of God (Joshua 1:8)

—ROSS W. HAYSLIP

Evening Subject: MOTHER'S PRAYERS FOLLOW

TEXT: Judges 13:23—16:30

I. A PRAYING MOTHER

- A. Manoah's wife knew how to pray.
- B. An angel appeared unto her.
- C. Her son's welfare was her heart's desire.

II. A PRODIGAL SON

- A. Samson's morals were loose.
- B. Samson was full of self-conceit.
- C. Samson was lulled by carnal security.

III. A PENITENT SINNER

- A. Broken by sin.
- B. The prayer at the pillars.
- C. God answered prayer and restored his strength.

—ROSS W. HAYSLIP

May 18, 1958

Morning Subject: THE GREATER WORKS

TEXT: John 14:12

INTRODUCTION: The great fact that Jesus sought to establish in the minds of His followers was that, although He was going away, the Holy Spirit would come to help them carry on the work of salvation.

I. THE WONDERFUL WORKS OF JESUS

- A. Healed all manner of diseases.
- B. Raised the dead to life.
- C. Showed power over the forces of nature.

II. THE GREATER WORK OF THE DISCIPLES

- A. Ministered to many more people than Jesus was able to.
- B. Ministry still going on (Jesus only three years on earth).
- C. Ministry with great facilities (modern means of communication).

III. THE REASON FOR THE GREATER WORKS

- A. Christ goes to be an Intercessor for us.
- B. The Holy Spirit comes to dwell in us.
- C. The Holy Spirit empowers us for our service.

—ROSS W. HAYSLIP

Evening Subject: THE NEW CHURCH AT SYCHAR

TEXT: John 4:4

I. NEEDY CITY

- A. A famous city (near Jacob's Well).
- B. A religious city (the belief of the Samaritans)
- C. A sinful city (woman and associates)

II. NUMEROUS CONTACTS

- A. Anxious Saviour ("must needs go through Samaria")
- B. Busy disciples (went to buy meat)
- C. Saved sinner (testimony of woman)

III. NEW CHURCH

- A. Testifying church ("we know," v. 42)
- B. Growing church ("many believed," v. 39)
- C. Spiritual church (besought Him to tarry with them, v. 40)

CONCLUSION: We must awaken to the needs of our surrounding cities and make effort to contact them by the establishing of new Churches of the Nazarene.

—ROSS W. HAYSLIP

May 25, 1958

Morning Subject: THE WINDS OF GOD

TEXT: Acts 2:2

INTRODUCTION: A mighty, rushing wind typifying the incoming of the Holy Spirit blew on the disciples and they became changed men. May the winds of God blow on His followers today!

I. TRANSFORMING WINDS

- A. Deliverance from fear (John 20:9).
- B. Deliverance from pettiness (Mark 10:41).
- C. Deliverance from selfishness (Mark 10:35-37).

II. OCCUPYING WINDS

- A. Consecration to God (Acts 2:1).
- B. Baptism of the Holy Spirit (Acts 1:5).
- C. Indwelling by the Holy Spirit (Ezekiel 36:27).

III. EVANGELIZING WINDS

- A. They became bold witnesses (Acts 2:47).
- B. They became tireless workers (Acts 2:47).
- C. They had the spirit of martyrs (Acts 12:2).

—ROSS W. HAYSLIP

Evening Subject: THREE MEN NAMED ANANIAS

TEXT: Acts 23:2; 5:1; 9:10

INTRODUCTION: Here are three different men who had the same name. Note the difference in their characters. The name does not make or break a man.

I. THE RELIGIONIST

- A. He was a church member (Judaism).
- B. He kept the ordinances (laws of Judaism).
- C. He was sincere. (His sincerity did not keep him from being wrong.)

II. THE HYPOCRITE

- A. He was selfish in keeping that which he felt that he ought to give.
- B. He was doubtless fearful in that he failed to trust God.
- C. He was a pretender to an action that he had not performed.

III. THE SOUL WINNER

- A. He was a disciple (Acts 9: 10).
- B. He was a man of vision (Acts 9: 10).
- C. He was a man of obedience (Acts 9: 17).

—ROSS W. HAYSLIP

HOLINESS

HOLINESS, THE DOCTRINAL SUMMIT

TEXT: II Timothy 2: 21

I. THE POSSIBILITY OF HOLINESS

- A. The scope—"if any man"
- B. The condition—"purge himself"

II. THE PREPARATION FOR HOLINESS

- A. Personal purging—"purge himself"
- B. Doctrinal purging—"from these things" (cf. v. 18)

III. THE PRODUCT OF HOLINESS

- A. Justified—"a vessel unto honour"
- B. Sanctified—"a vessel . . . sanctified"

IV. THE PROGRAM OF HOLINESS

- A. Serving God—"and meet for the master's use"
- B. Serving man—"and prepared unto every good work"

—KENNETH S. ARMSTRONG
Wichita, Kansas

THE TRIUMPH OF HOLINESS

TEXT: I John 3: 8-10

I. THE DEGRADATION OF SIN

- A. Sin belongs to Satan.
- B. Sin began with Adam.
- C. Sin dwells in man.

II. THE PROPITIATION OF CHRIST

- A. Christ came to destroy sin.
- B. Christ lived above sin.
- C. Christ triumphed over sin.

III. THE RESTORATION OF MAN

- A. Man need not sin.
- B. Man may be born of God.
- C. Man may live in righteousness.

—ROBERT SPORLEDER
Pastor, Wenatchee, Washington

THE CHRISTIAN'S GREATEST NEED

(The Need of Holiness)

TEXTS: Hebrews 12: 14 and I Thessalonians 4: 3

INTRODUCTION: In our world there are many needs. Among these there are material needs, physical needs, financial needs, and spiritual needs. The Christian's greatest need, however, is in the realm of the spiritual.

I. HOLINESS IS NEEDED BECAUSE GOD COMMANDS IT (I Peter 1: 16).

- A. This command centers in the fact that God is holy.
- B. The quality of our holiness is to correspond to His (illustration).
- C. This command of God was made possible through the gift of Jesus Christ (Hebrews 13: 12).

II. HOLINESS IS NEEDED IN ORDER TO REMOVE CARNALITY.

- A. Carnality remains in the heart of the believer.
- B. This carnal mind cannot be suppressed (Romans 8: 7).
- C. The Holy Spirit, in sanctifying the Christian, cleansed the heart from this carnal nature.
- D. With carnality gone, the inner war ceases, and the Christian has the power to live victoriously (illustration of Dr. Bresee).

III. HOLINESS IS NEEDED TO PREPARE ONESELF FOR DEATH.

- A. It gives grace for a perfect passing (illustration of Stephen).
- B. There is no place for sin in heaven.
- C. At the judgment, holiness will be the passport to "eternal life."

CONCLUSION: There are some things that we need which we cannot obtain, but not so with our greatest need. Holiness is available to us, and if we fail to enter into this experience, and miss our way, the responsibility rests with us. Let us seek this experience, and remember, "They which do hunger and thirst after righteousness shall be filled." You need holiness here and you will need it in eternity.

—CARL ALLEN, Pastor
Bay City, Michigan

DEFINITION OF HOLINESS

SCRIPTURE: Isaiah 35: 8, ". . . it shall be called . . . holiness."

INTRODUCTION: Holiness is not popular. It is subject of controversy; reason little is taught. Branded by nicknames; reason few stand up for it. Accepted by minority; in spite of it they reveal its teachings, demonstrate its principles.

I. THE DESCRIPTION—"It shall be called."

Blessing is described from Genesis to Revelation. Not a theory or designed theology. Bible given; Scriptures teach.

II. THE DISTINCTION—"The redeemed of the Lord."

Redemption is twofold.

Man has a double need.
Depends on human-divine co-operation.

III. THE DIRECTION—"Ransomed of the Lord shall come to Zion."

Final security of the saints.

Not a monotonous trudge but rejoicing.

Why not strive to enter into the experience?

—HENRY T. BEYER

Pastor, Baton Rouge, Louisiana

"P" IS FOR PENTECOST

SCRIPTURE AREA: Acts 1—2

INTRODUCTION: Note how a child uses aids to perfect his mastery of the alphabet.

I. PENTECOST PROMISED—"Ye shall be baptized with the Holy Ghost" (1:5).

A. The preparation of Pentecost (1:13a)

B. The prerequisite of Pentecost (1:4b)

C. The prevalence of Pentecost (2:1)

II. PENTECOST PRESENTED—"And they were all filled with the Holy Ghost" (2:4).

A. The Presence of Pentecost (2:2)

B. The purging of Pentecost (2:3)

C. The pronouncement of Pentecost (2:4b, 8)

III. PENTECOST PERPETUATED—"And ye shall be witnesses" (1:8).

A. The preaching of Pentecost (2:14-36)

B. The power of Pentecost (2:41)

C. The potential of Pentecost (2:47b)

CONCLUSION: Will you be a link in this Pentecostal perpetuation?

—WALTER G. GRAEFLIN

Pastor, Anderson, Indiana

PENTECOST A PERSONAL CRISIS

TEXT: Acts 2:4

I. SUDDENNESS OF SPIRIT'S COMING

A. Sudden termination of tarrying

B. Sudden appearance of the symbols

C. Sudden coming of the Holy Spirit

II. INSTANTANEOUSNESS OF SPIRIT'S INFILLING

A. Holy Spirit a Person

B. Personality indivisible

C. Infilling must be instantaneous

III. IMMEDIATENESS OF SPIRIT'S TRANSFORMING

A. Obvious immediate change in Peter

B. Other disciples show same change

C. Experience truly a personal crisis

—CHARLES MUXWORTHY

Pastor, Red Deer, Alberta

EVENING

"OUT WHERE THE FULL TIDE FLOWS"

TEXT: "But Noah found grace in the eyes of the Lord" (Genesis 6:8).

I. The Value of Divine Favor. "But Noah found grace . . ."

The name "Noah" in Hebrew, *Noach*, "Rest or Quiet."

A. Grace builds. "By the grace of God I am what I am" (I Corinthians 15:10).

B. Grace inspires. "I was made a minister according . . ." (Ephesians 3:7-8).

C. Supplies needs (Phil. 4:19).

II. Doing All the Will of God. "Thus did Noah according to all that God . . ." (Genesis 6:23).

A. Obedience is everything with God. "Not every one that saith . . ." (Matthew 7:21).

B. Joseph and Mary. "And when they had performed all things . . ." (Luke 2:39).

C. Paul's testimony. "I was not disobedient . . ." (Acts 26:19).

III. Fountains of the Deep Broken Up. "The same day were all the fountains of the great deep broken up . . ." (Genesis 7:11).

A. God's open windows of spiritual blessings: ". . . not . . . room enough to receive" (Malachi 3:10).

B. Jesus and our fullness of joy. ". . . that your joy might be full" (John 15:11).

C. Broken things precious in God's sight. "God will heal the broken heart, but He must have all the pieces."

IV. The Windows of Heaven Opened. ". . . and the windows of heaven were opened" (Genesis 7:11).

A. God promises this to those who tithe (Malachi 3:10).

B. Paul lived under them. "And I am sure that, when I come unto you . . ." (Romans 15:29).

C. God wants us all to have this kind of experience.

V. The Power That Prevails. "And the waters prevailed exceedingly upon the earth . . ." (Genesis 7:19).

A. Silent, sure moving of the waters. Every object overcome.

B. You can prevail over every lust, passion, temptation, trial, weakness, and sin.

C. "Jesus returned in the power of the Spirit . . ." (Luke 4:14).

D. "Every living thing was destroyed." (Genesis 7:23). God will not stop until every enemy is beneath our feet.

VI. The Rainbow in the Cloud. "I do set my bow in the cloud . . ." (Genesis 9:13). Adam Clarke says about the rainbow:

A. Never seen but in showery weather.

B. Seen only when the sun shines.

- C. Always appears opposite the sun.
- D. Never appears greater than a semicircle. (Note, Adam Clarke lived before the age of the airplane. In a plane you can see a complete circle.)
- E. It exhibits seven prismatic colors: red, orange, yellow, green, blue, indigo, and violet.
- F. The whole phenomenon depends on the rays of the sun falling on spherical drops of water and being in their passage through them refracted and reflected. (End of Clarke's quotations.)
- G. John saw a rainbow round about the throne.
- H. The rainbow represents the outshining of God after trial. "Fear thou not, for I am with thee . . ." (Isaiah 41:10). "When thou passest through the waters . . ." (Isaiah 43:2). "And ye now therefore have sorrow: but I will see you again . . ." (John 16:22).

—NELSON G. MINK
Pastor, Waco, Texas

JUDGMENT DAY

INTRODUCTION: Other great days in history. But Judgment Day one of the greatest.

- I. DAY OF CONGREGATION
 - A. Every knee shall bow.
 - B. No invitations necessary.
 - C. Won't have to go after them.
- II. DAY OF REVELATION
 - A. We'll understand some things.
 - B. Nothing hid that shall not be revealed.
 - C. Except sins under the Blood.
- III. DAY OF ACCUSATION
 - A. Blaming one another for failures to get saved.
 - B. Past generations rise up against us.
- IV. DAY OF CONDEMNATION
 - A. Embarrassment.
 - B. Cry for rocks and mountains to fall on them.
- V. DAY OF SEPARATION
 - A. Family circles broken.
 - B. "Good-by forever."
- VI. DAY OF CORONATION.
 - A. For the Christian.
 - B. For the Lord Jesus.

CONCLUSION: Are you ready for that Day?

—C. B. McCaull, Pastor
Columbus, Kansas

BOOK BRIEFS

Book of the Month Selection, March, 1958

CHANGE OF POLICY: You will note that this review appears sixty days after the book was mailed to the members of the Book Club. We are doing this because we want to get the books out to the members while they are still fresh.

THE GAMBLERS AT GOLGOTHA

By G. Hall Todd (Baker, \$2.75)

There are a number of reasons why I have chosen this book as the Book Club selection for March. First, it stands out as the most worthy of all of the pre-Easter books that I have had the opportunity of reading this spring. And you will most assuredly be definitely enriched for your Easter ministry by reading *The Gamblers at Golgotha*.

Second, the book by sheer merit deserves to be on your shelf. This man Todd writes as though he had actually been present at Golgotha. He reveals an amazing familiarity with the little known contributors to the Calvary scene—the donkey, the good man of the house, the man carrying the jug of water, the host in the upper room, the police who arrested Jesus, and let's not forget sly, old Annas. He does not only meet and greet these individual contributors to the Calvary picture; he pauses long enough to evaluate their contribution and to show how they still live in the lives of people today.

It is this ability that the author has of bringing to the witness stand the lesser lights who stood in the shadows and making them testify—that is the thing I think you will enjoy reading.

And then, third, his writing is as studded with brilliant illustrations as the desert sky is studded with stars and they twinkle just as brightly.

Other books beg for the nomination for this particular month but *The Gamblers at Golgotha* earned it by sheer merit.

THE DOCTRINE OF ETERNAL PUNISHMENT

By Harry Buis (Baker, \$2.75)

Here is a very timely book. There has been too long and ominous a silence relative to the doctrine of eternal punishment. As the pulpits have been too silent, sinners have seemed to lose their fear of hell.

The author with a warm, evangelical touch and a careful loyalty to the Scriptures gives us a scholarly study of the doctrine of eternal punishment. He very thoroughly goes into the scriptural support for it. He quotes also from early authorities and deals splendidly with the present-day position in the conservative and neo-orthodox field.

There is very, very little in this study that you will not give whole-hearted endorsement to, and I venture you will have very few other books in your entire library in this general area of doctrine.

A TEEN-AGER'S GUIDE TO PERSONAL SUCCESS

By Erma Paul Ferrari (Abingdon, \$2.00)

In some respects this is just the kind of book you would like to have on hand to loan to your teen-ager as he faces the problems of growing up through the stormy teen-age years. But the author totally spoils the book by a strong recommendation of dancing and movie attendance, not only as something to be tolerated, but rather as something to be recommended. Strange how teen-agers are supposed to find help by patronizing those various influences that throughout the years have become moral hazards in the pathway of youth.

SIMPLE SERMONS ON SIMPLE THEMES

By W. Herschel Ford (Zondervan, \$2.00)

The ten sermons in this volume are properly termed "simple." This is not meant to be a term of ridicule at all, for gospel sermons should always be built on a simple pattern. However, the sermons in this book are more than simple; to be honest, they are very ordinary. You could slip into the average Sunday evening service of the average church and hear sermons as good as these many, many places.

There is some value in their pertinent illustrations, but the book is decidedly mediocre.

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E. E. WORDSWORTH

THE SECRET OF RADIANT CHRISTIAN LIVING

By Simon Blocker (Eerdmans, \$2.00)

Thirteen chapters designed to help a Christian grow in grace and spiritual strength. Blocker writes superbly and every chapter is both delightful and edifying. The one on "Facing Crises with Christ" is worth the price of the book, and the excellent treatment of prayer in chapter six, "Commanding God's Gifts," will stir your heart.

Each chapter is prefaced by a poem. No sources being cited, I assume Blocker wrote them. If so, he is much better at prose. The verses are mediocre; the messages are very good.

W. E. McCUMBER

The Preacher's Magazine

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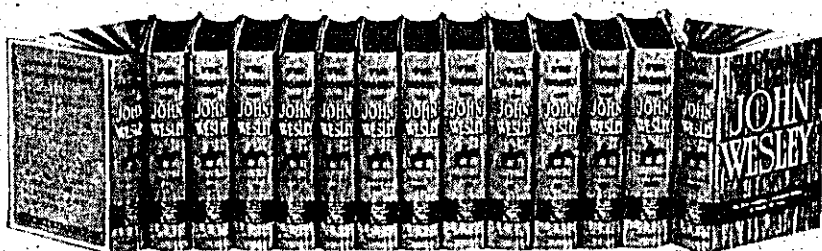
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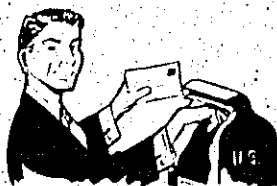


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CONTENTS

COVER—H. D. Brown (See page 8).

Centennial of a Prayer-conditioned Revival, Mendell Taylor	1
The Preacher a Man of Prayer, J. B. Chapman	4
Editorial, Values of a Long-range Preaching Program	5
Pen Sketch of H. D. Brown, B. V. Seals	8
The Power of Pentecost, Dwayne Hildie	13
II. The Presentation of Holiness, W. T. Tranter	17
Gleanings from the Greek New Testament, Ralph Earle	20
Advertising Through Journalism, Robert D. Rogers	22
Evangelism, V. H. Lewis	26
I. We Look at Our Preaching, T. E. Martin	28
III. The Ministry of the Shepherd, G. H. Boffey	31
Sermon Workshop	37
Book Briefs	47

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GUEST EDITORIAL

Centennial of a Prayer-conditioned Revival

By Mendell Taylor*

ONE OF THE major years in the history of the Christianity in America was 1858. In that year spiritual forces were set in motion that brought about a new flood tide of evangelistic endeavors which produced an outstanding religious awakening. A significant feature of this invasion of the Holy Spirit was the role assumed by lay leadership. From the outset, laymen set the pattern for prayer, obedience, vision, sacrifice, and service. Eventually the impact of this layman-inspired ground swell gained such velocity that a veritable rip tide of spiritual victory swept multitudes into the kingdom of the Lord.

The layman who played a conspicuous role in precipitating this spiritual epoch was Mr. Jeremiah C. Lanphier. He was a businessman in New York City with deep compassion for the underprivileged. He was also concerned about the change that was taking place in the downtown churches of this metropolitan area. The regular members of these churches were moving out to new and fashionable residential sections of the city and leaving the downtown churches small in attendance and income. Mr. Lanphier appealed to church leaders to come to grips with this serious problem.

One church official turned the matter around and asked Mr. Lanphier to help do something about the situation. When the matter was put squarely before him like this, Mr. Lanphier prayed earnestly about the Lord's will for his helping to evangelize those who were untouched by the regular services of the churches. He gave an affirmative answer.

This enthusiastic layman was to serve as lay missionary for the Old Dutch Church, located at the corner of Fulton and William streets, New York. He turned away from a business career to enter this new field of service in July, 1857. He was to distribute tracts, call on the families living in the neighborhood of the church, and enlist the aid of other laymen in a program of visitation evangelism.

The lay missionary sensed his inadequacy for the tasks ahead of him unless he received special anointing from the hand of the Lord. He knew that the best preparation for such a challenge was "prayer-preparation." He made a call for all of his lay assistants to join in a noonday prayer meeting once a week. The benefits derived from this spiritual exercise were so numerous that the group decided to invite anyone to attend who might be interested. At this juncture

*Professor, Nazarene Theological Seminary.

a handbill was printed and circulated with the following announcement:

How Often Should I Pray?

As often as the language of prayer is in my heart; as often as I see my need of help; as often as I feel the power of temptation; as often as I am made sensible to any spiritual declension, or feel the aggression of a worldly, earthly spirit. In prayer we leave the business of time for that of eternity, and contact with men for contact with God.

A day prayer-meeting is held every Wednesday, from twelve to one o'clock at the Consistory building, in the rear of the North Dutch Church, corner of Fulton and William Streets.

This meeting is intended to give merchants, mechanics, clerks, strangers, and business men generally, an opportunity to stop and call upon God amid the perplexities incident to their respective avocations.

All Are Cordially Invited.

Though there were only six present for the first Wednesday, after this publicity was released, each week thereafter the number increased in a phenomenal way. Before the end of the year this auditorium was crowded out and many other church buildings were opened. The interest in these prayer meetings reached such proportions that it became necessary to meet daily.

In January, 1858, an attendance check was made and, to the amazement of everyone, it was found that an average of 10,000 daily knelt for prayer during some part of the noon hour in the New York area.

People with spiritual needs soon found themselves attracted to these centers of divine power. In this type of atmosphere the deep desires of the soul were met, and hundreds were

drawn to the Lord. The total number of converts won through these prayer meetings in the city of New York during 1858 was estimated at 25,000.

As space in church sanctuaries in New York City became taxed to the limit by the throngs who gathered at noontime, a suggestion was made that the downtown theater auditoriums might be made available. This suggestion was followed through, and so-called centers of entertainment were turned into centers of revival fires for at least one hour during the day. One of the most famous places under this classification was Burton's Theater. Several of the outstanding preachers of that day were invited to come to this spot and give a brief exhortation to the massive audience. On one occasion Henry Ward Beecher was present and made the following remarks:

Then came the strange transformation of this building. It was opened for God's people to sing and pray in. We are sure that tens and scores of men who with wreckless haste were hurrying down to destruction have been plucked as brands from the burning. God be thanked that heaven's gates have been opened in the place of hell.

Such an outburst of spiritual power could not be contained within the bounds of one city. The waters were "troubled" enough that the splash-over was felt in other cities. Philadelphia was one of the first to be touched outside of New York. Among the early visitors at the Fulton Street Prayer Meeting in New York was a young man from Philadelphia. He was associated with the Y.M.C.A. of that city. He was deeply impressed with the demonstration of the divine presence which he witnessed in the

New York prayer meeting. Upon returning home he made an appeal to the leaders of the Y.M.C.A. to start a noonday prayer meeting. The suggestion was accepted and prayer services were started in November, 1857. Soon it became necessary to secure one of the largest auditoriums in the city to accommodate the multitudes desiring to take part. For many weeks an audience of more than 3,000 daily crowded into the building to participate in the prayer sessions. The influence generated stirred the whole city. Within a twelve-month period, it was estimated that more than 10,000 converts were won to the Lord.

Christians in other cities caught the spirit of devotion which was described above. They could not be satisfied until something on the same order happened in their city. The noonday prayer meeting pattern was followed over a widespread area. This simple technique proved to be the Lord's method of attracting thousands of people to the Cross. Throughout the length and breadth of this nation the glowing fires of a "prayer-conditioned" revival could be witnessed. America was made conscious of the power of God in a forceful manner. By seeking His face, a spiritual pace was set which will always inspire faith and vision in the hearts of those who expect great things from God.

Golden Anniversary Application

We are in the midst of the Golden Anniversary of the Church of Nazarene and this is also the centennial of the "prayer-conditioned" revival of 1858. Since the two events come together chronologically, it would be wonderful if these two anniversaries would fuse together in the area of spiritual power and divine glory brought about through prevailing prayer. Three hundred thousand Nazarenes started the new year on

their knees, waiting in the presence of the Lord for a fresh outpouring of His Spirit and a new vision of His beauty. Since the year was started that way, let us maintain a spirit of intercession which is expressed through a series of prayer services which will make us worthy successors to those who literally prayed down a world-wide revival in 1858. During the last century God's ear has not become dulled so that He cannot hear, nor His eye dimmed so that He cannot see, nor His arm tired so that He cannot help; so let us do our part in making 1958 a year of unparalleled spiritual achievements.

A Quote on Prayer

Contributed by Willard H. Taylor

By OSWALD CHAMBERS: "We must have a selected place for prayer and when we get there the plague of flies begins—this must be done and that. 'Shut thy door.' A secret silence means to shut the door deliberately on emotions and remember God. . . . When we live in the secret place it becomes impossible for us to doubt God. We become more sure of Him than of anything else. Enter the secret place and nowhere else. Enter the secret place, and right in the center of the common round you find God there all the time. Get into the habit of dealing with God about everything. Unless in the first waking moment of the day you learn to fling the door wide back and let God in, you will work on a wrong level all day; but swing the door wide open and pray to your Father in secret, and every public thing will be stamped with the presence of God."

(My Utmost for His Highest, p. 236)

The Preacher a Man of Prayer*

By J. B. Chapman

E. Stanley Jones stated before Congregationalist ministers in New England that he was surprised, on his return to the United States, to find a "non-praying ministry." This statement brought out a number of comments and confessions. Many, both of comments and confessions, were rather in the nature of defenses. Just think of it—a "non-praying ministry." And do not forget that always a non-praying ministry is a worldly, self-seeking ministry.

It is, of course, not possible to set up a standard by which to measure the prayer life. If we should say that so much time spent in prayer is the standard, this would open the door for the formalist and the Pharisee, and it would also become a stumbling stone to many a sincere and overpressed soul.

And yet there is nothing that we can think of that is more incongruous than a preacher who does not pray. And by praying we do not mean simply the utterance of words or the following out of a form. We mean fervent, sincere, insistent waiting upon God for the privilege of communion with Him and direction and anointing from Him.

I think it is time for every preacher

to reread Bounds's *Preacher and Prayer*. Suppose we all set ourselves to do this within the ten days following the reading of these lines. Then surely we would be profited immensely by inserting one good book on prayer into the monthly reading course. We would all welcome information on prayer, I know, but we probably need inspiration to pray more than anything else.

And turning to the other side for a moment, mighty preachers have always been mighty pray-ers. In fact prayer has always been the chief factor in the lives of those who have won souls and led the Church to victory. We may sit about and wait for the appearance of a preacher of a type to fit our day. But it were better to remember that the prayer room, rather than the seminary, has always been the real "preacher factory."

There are many excuses, perhaps some real reasons, for present-day curtailment of prayer time. But that is a false industry which makes us "too busy to pray," and a false criterion which would permit a substitute for prayer. There is no worthwhile preaching without the peculiar factor which we call unction, and there is and never was unction without prayer—much prayer, prevailing prayer.

*Reprint from "Preacher's Magazine," Dec., 1929.
Selected by Leroy Guyett, Omaha, Neb.

Values of a Long-range Preaching Program

OF LATE I have been impressed with the importance in the pastoral-pulpit ministry of long-range planning. In the main we are operating entirely too much on a "scramble" basis and not putting enough thought into what we are going to preach next week, next month, next year, and the next ten years. Of course, there are pastors who are the exception to this and they do not particularly need to be prodded. However, as I have talked with pastors about how they plan for their pulpit ministry I am convinced that many would profit from a discussion along this line. Some pastors pride themselves in that they do plan their preaching program in advance—some lay out a month's program, some plan even for a quarter or for six months, some will go so far as to lay out their preaching program in more or less definite form for one year. Of course, whatever is done in this direction is commendable and will certainly show up in an improved pulpit ministry. However, there are important values in planning farther into the future than even the maximum time indicated here. I should like to suggest that there are values in a ten-year preaching program or even in a five-year program!

But wait! Do not throw out the idea as that of an ultra-idealist or of a crackpot until you hear the case. Admittedly I have not had the opportunity to prove that the idea is a good one and this fact would discredit it somewhat. However, I should like to raise it as a possibility, for study

and for consideration. Perhaps some will disagree violently and of course to such an idea there must be certain qualifications. Others may argue and of course to any idea there are differences of opinion. In any event, for what it is worth, let's take a look at a long, long-range preaching program as a possibility.

WHAT IS THE PLAN?

We would set up our preaching program on two bases: (1) to cover the complete range of the Bible in a ten-year period (or in five, six, eight, or any other number of years we would find most suitable) and (2) to cover a range of subjects which would be fairly complete as to Christian truth and human need. These two areas would be alternated over six months' periods. That is, for six months one's sermons would come from a designated area of the Bible and for the next six months they would be centered around a subject. This would involve Sunday morning and Sunday evening messages as well as the message or Bible study for the midweek service. During the six months that Matthew was being studied, for example, the sermon scripture and text would be taken from this book. During the time set to study the doctrine of God, all messages would be on the nature, the attributes, and the work of God.

Each pastor, of course, would have his own particular approach to such a preaching program. However, I would suggest the following break-

down as having possibilities. This involves alternating between the Old and New Testaments on any one six months' period and alternating between doctrinal and practical subjects. Also the pastor will need to make some adjustment to correlate his preaching program with the areas of study in the Sunday school lessons. On some occasions he will want to purposefully move to another area. The grouping could vary also if particular themes, eras, or authors were to be considered together. Adjustments will have to be made for special days also. With some of these principles in mind, I dare suggest the following:

Scriptures

1st year: Genesis to Leviticus and Matthew

2nd year: Deuteronomy to Ruth and Mark

3rd year: I Samuel to II Kings and Luke

4th year: I Chronicles to Esther and John

5th year: Psalms and Acts

6th year: Job, Wisdom Literature, and Romans

7th year: Isaiah and I and II Corinthians

8th year: Jeremiah, Lamentations, and Pauline Epistles

9th year: Ezekiel, Daniel, and Hebrews

10th year: Hosea to Malachi and General Epistles and Revelation

Topics or Subjects

1st year: Doctrine of God, Temptation

2nd year: Man and Sin, Christian Virtues

3rd year: The Atonement, Christian Growth

4th year: Christ, Prayer

5th year: Christian Holiness, Witnessing

6th year: The Hereafter, Faith

7th year: The Holy Spirit, Christian Ethics

8th year: The Church, Missions

9th year: The Problem of Evil, Stewardship

10th year: The Way to Salvation, Christian Love

It can be readily seen that such a classification of subjects is wholly inadequate. Each pastor would want to work out his own breakdown of these but this suggests the breadth of topics which he should cover in his ministry.

WHAT ARE THE VALUES?

More important, perhaps, than the detailed outline of the scriptures and subjects is a consideration of some of the values which will come from some such long-range program. Let us notice just a few of these.

1. It will make for longer pastorates. The cry from many corners is that preachers do not stay in their churches long enough to be effective. There are many sides to this problem but one is significant here. Preachers themselves feel that they "preach themselves out" in three or four years. Perhaps one reason they feel thus is that they have not sufficiently organized their preaching program.

2. It will place a greater emphasis upon preaching out of the Bible. A systematic study of the Scriptures will drive the preacher who is easy prey to "topical" preaching out into the open, where his true inclinations can be seen. More textual and expository sermons will result.

3. It will make the preacher's Bible study program more significant. Instead of being a hit-and-miss student, he will have incentive and time to "dig in" and get the truth out of some of the more remote passages. In his lifetime he will have a sense of accomplishment that he has been a Bible student worthy of the name.

4. It will assure a more balanced "diet" for his people. Instead of running the treadmill of a limited number of subjects, it will help the pastor to see all of the areas of divine truth he should be covering.

5. It will make his purchase of books more intelligent. With his study being in a given area for a period of time, the pastor will be encouraged to buy more books on the particular subject and thus in time will build his library systematically instead of haphazardly.

6. Similarly, he will be able to encourage his people to buy and read books in the area in which he will be preaching over a given period of time. This should supplement his pulpit program and make for greater solidarity in the lives of the Christians of his congregation.

7. It will largely solve the "mad scramble" each week to find something to preach. This will put a sermon-building program out ahead of the pastor until he will feel for the first time in his ministry that he never will get time to preach all that there is to preach.

8. This will give a greater variety to "special" days—the real bugaboo of the pastor. By fitting these days into the setting occasioned by his pattern he will be finding new ways to say the old, old truths.

9. It will allow the pastor to present shorter but more effective sermons. In most cases a single message can be broken back into a series of sermons if we would but spend a little more time on them and dig into the Scriptures a little more thoroughly. We need to preach shorter sermons that will still get the basic truth of the gospel across to our people. Sermonettes on random subjects are not the answer. Planned preaching over a long period of time is.

10. It might have the general effect of the "serial story" and the interest of the people in the weekly sermons might increase. They would more closely follow the pastor in his preaching and their own sense of benefit would thus be enlarged.

11. It would help solve the problem of repetition in preaching. In strict topical preaching, once the preacher has used a text, he feels reluctant to use it again. But in this plan he could use passages and texts when he passed them in the scriptural study and treat them again when he was preaching on the related topic. In this use the passages will not wear thin but rather will tend to become stronger.

12. It will broaden one's ministry. It will help the pastor to feel that he is leading an orchestra instead of playing a solo on a one-stringed bull fiddle.

13. It will make for a stronger teaching ministry. And who has not felt the need for that? The pastor must find ways to say more when he preaches. The pastor must carry a heavier load of the total teaching program in the church. Such a plan will help materially.

14. It will make for bigger, stronger preachers. It will give the pastor a sense that his ministry is significant. He will not feel that his administrative jobs overwhelm his pulpit. He will sense that at long last he has come to his own as a minister of the Word of God.

SOME DANGERS

There are some dangers in such a program, as could be expected. For one to tackle a project as sizable as this he will have to study and prepare and keep pushing his sermon preparation. It could very easily push him. One would have to be careful lest he allow such a program to get

in a rut. He would have to be selective of the scriptures he would use. He could find himself preaching on the insignificant. Most of all, however, he would have to work and pray to keep his preaching program from becoming stereotyped and stiff. The pastor must keep in mind that any such plan is meant to be only a servant, never a master. Any and all programs or patterns of sermon preparation must be ultimately subject

to the leading of the Holy Spirit. The average pastor will ever and again have his pattern set aside by the immediate leading of the Spirit to needs of his people. However, if the pastor keeps pliable he will face no real problem.

Are these values worth capturing? Are these dangers too insurmountable? Let us find a way to make our preaching more meaningful. Perhaps the gist of this idea will help.

Pen Sketch of H. D. Brown The Northwest's Great Pioneer

By B. V. Seals*

THERE ARE FOUR or five essential qualities of leadership which all church leaders have in varied degrees. Dr. H. D. Brown had them all, and then some. Dr. Brown seemed to be a very part of the great Northwest with its towering pines, its beautiful mountains with majestic heads lifted above the clouds and with their shoulders wrapped about with a shimmering shawl of snow, the many rivers rushing toward the sea, including the great Columbia with its inexhaustible supply of crystal-clear water and power.

Dr. Brown was a symbol of all the ruggedness of the great Northwest. He stood some six feet four and weighed well over two hundred

pounds, and when I knew him wore a long, flowing white beard. He always dressed and looked like a minister.

Dr. H. D. Brown was for many years pastor of the Battery Street Methodist Church in Seattle and was a long-time, close friend of Dr. P. F. Bresee. After leaving this church he went to Spokane, Washington, with Dr. Bresee, who was conducting a nine-day revival meeting there. It was during that meeting that the Northwest District of the Church of the Nazarene was formed. The district included the states of Washington, Oregon, Montana, and Idaho, and was the first district formed beyond the state of California. Dr. H. D. Brown, amidst great rejoicing, cast his lot with the church and was first

district superintendent to be appointed by Dr. Bresee. He often showed me, with a great deal of appreciation, his official appointment as the first district superintendent of the Church of the Nazarene, written in Dr. Bresee's own handwriting.

At the time he united with the Church of the Nazarene he lived at 1948 Eighth West in Seattle. At that time he was also superintendent of the Washington Children's Home, which he had founded and which he operated in addition to serving as district superintendent.

The first services held in the name of the Church of the Nazarene were held in the home of Dr. Brown beginning in 1905 and continuing until sometime in 1906. For a while they rented a small building downtown for a few meetings, and then they rented the Taylor Street Methodist Church and continued here until the spring of 1907, when Dr. Bresee came and consummated the organization.

Several revivals were held prior to the organization of the church. There were tent meetings held by Dr. Bresee and L. B. Kent in June, 1906. The last two meetings Dr. Brown preached for the Western Washington Holiness Association in the Battery Street Methodist Church. Later Dr. Bresee, writing about this meeting in his own words, described it thus: "The afternoon that these friends gathered at the residence of Brother Brown desiring that he tell them a little about the Church of the Nazarene, all joined in thanksgiving for the way God had let in the precious work. The beginning of the organization now at last has been made. Several names have been given of those desiring to enter the work. It is expected that a place will be secured, probably build, at once and a suitable leader secured for this great city. As

of old a great and effectual door is open and there are many adversaries, but faith needs only the door opened by God's hand and knows only His call to go farther." It was about two years later that the organization was completed. They were then listed in the city directory of 1907 as the Church of the Nazarene, west side of Fifth Avenue between Pike and Pine, Rev. H. D. Brown, district superintendent, in charge.

There is no escape from the fact that the church in the aggregate is what the members are individually.

—J. B. Chapman

Thus was launched in what appeared to be a small beginning what has spread and covered the great Northwest and has now become one of the outstanding sections of our great church.

But to speak a little more personally about Dr. Brown and the qualities of leadership that seem to be essential for all leaders. First, he had that indispensable element of humility. While he always had an air of dignity, he also manifested a beautiful spirit of humility akin to that of Uncle Bud Robinson. It was my privilege to be his pastor the last few years of his life, and although I was many years younger and had a lot less experience than he, he always showed me every respect in the world as his pastor and tried in every way possible to be helpful.

As a supplement to his humility, however, Dr. Brown had fearlessness. Whenever a real issue was involved he felt that, if necessary, he was expendable. As with all great men he demonstrated that the most humble can be the least afraid. He was fearless and would stand for what he

*Superintendent, Washington Pacific District.

thought was right no matter whom he had to oppose and yet he did it always in the most beautiful way. He always insisted that assemblies abide by the strict rules of parliamentary procedure. He would not hesitate to rise to a point of order if he felt the chairman had violated some rule of parliamentary procedure. Yet in spite of his fearlessness he always reflected a kindness through his personality. This same spirit no doubt prompted his organization of the children's home.

And then Dr. Brown was, with all leaders, aggressive. He showed that there is really little place in God's great kingdom for a fellow who is lazy. Even after he was ninety years of age he would get up every morning, fully dress in his ministerial clothes, go into his office early and start to work. He read the *Herald of Holiness* and two other holiness papers every week. He studied his Bible and holiness books every day. He wrote articles that were printed in the *Herald of Holiness* after he was ninety years of age. His mind was keen in every way.

Furthermore, he had that sense of loyalty. He was loyal to all the doctrines of the church; he was faithful in attendance. If he missed one service at church, I as his pastor knew that he was sick or that something very serious had happened to keep him away. All across the years he maintained that loyalty which in a great way stamped itself upon many of the old-timers of the Northwest.

Beyond these he was a devout man. He had a great God-consciousness which sometimes reminded me of Elijah. Every day he read his Bible and prayed and was faithful and devoted to God's work and devoted to the church and its every department. He was always a great booster for our college. And it always made him

happy to have a district assembly ask him to preach and tell about the work of Christian education.

Dr. Brown was a great supporter of the cause of temperance and prohibition and could make a thrilling speech any time even on short notice. The holiness association depended on him for leadership and guidance across many, many years. He was transparent in character and never had one shadow on his great name or his life.

It was my privilege to be his pastor the last few years of his life. On my arrival in Seattle to accept the pastorate, he had been requested by the church board to conduct the installation service and make the installation speech. Whatever Dr. Brown did, he never did halfheartedly. He stood up with his cheeks flushed and bulging at times as he talked, until he almost looked like Santa Claus. The fire in his eyes, the clear ring in his voice challenged every bit of one's manhood and soul. He cut loose with one of the greatest oratorical displays that I have ever heard in such a service. He described the great Northwest as only he could. Here he said were the "winding railroads that ribboned their way across the Rockies and Cascades, all come at last to the beautiful city of Seattle that nestled on lovely Puget Sound. Here is where the great ocean-going vessels of commerce meet the transcontinental railroads. Out from here goes our commerce to the Orient and Alaska. Here are the great forests which will provide the materials for homes for hundreds of thousands of people. Here on these lovely seven hills has been built one of the most beautiful cities in the world."

And he said, "Young man, you stand with an opportunity which anyone who wants to invest for God might well envy. We hope that you

will make a great pastor, that you will be faithful to the task that is now placed upon you." Then he pledged the church's allegiance and his personal allegiance and told me that any time he could in any way help in our great soul-saving program it would be a joy and the delight of his heart to do it. He never was a disappointment to me; he was always an inspiration. Many times when I would find it a little difficult to preach I could look to him and gather inspiration for greater effort in seeking to win the lost. *The challenge that he gave me that morning never ceased to echo in my soul for the six years that I pastored there.*

When he was about ninety-three we called the "doctor for him. Whether he was sick or was just tired, we were not certain. In either case his strength was running out. But his home-going was a grand climax to a wonderful life. It is not possible to tell how seaworthy a vessel is when it is riding at anchor in a quiet harbor and before it has faced the storms of the great oceans. But it is not difficult to tell after it has made a few crossings. Dr. Brown in that hour was not like one putting on the armor, but was like one taking it off. His old ship had come through many storms; his faith in God and the church remained unshaken and his eyes remained undimmed. He did not wear glasses at the age of ninety. His mind was keen and active to the last. Surely for him there was light at evening tide.

It was my sacred privilege as his pastor to sit by his bedside for those last night watches. One night he stayed awake all night, feeling that he was so weak that if he went to sleep he would not awaken. Although he was not afraid to die, he loved his life. I saw him as he would look at his fingers and watch the color begin

to creep down his fingernails. He had watched a lot of people die and knew the signs of death. His mind was still so keenly alert that he watched the approach of death even in his own body. I cannot remember all of his last words. I bowed by the bed and he prayed for me. He talked often of Dr. Bresee, for next to Christ he loved Dr. Bresee. He urged me to be true and preach holiness. I remember one thing he said toward the last, "It doesn't matter much, Brother Seals, when and how we go. The important thing is to be ready, and I'm ready. And I know now it will not be long until I am with Christ and Dr. Bresee." He always seemed to associate them together.

I think there is a valuable tie for us all with the pioneers of our church. We are eternally indebted to them for their investments. We must not now lose on couches what they won on crosses. We must keep faith with the past.

There are five good, strong districts now that cover the same territory which Dr. Brown had as his territory to cover in his appointment as first district superintendent of the Church of the Nazarene. Although he is gone his spirit still lives in this great northwest corner of our country. Those of us who have the wonderful privilege of living in the Northwest can live in memory of the great, strong, and stalwart character who helped to shape the lives and destiny of the great Northwest so many years ago. He was indeed a spiritual giant in every sense of the word.

His favorite hymn and one he asked for often was:

In the cross of Christ I glory,

Towering o'er the wrecks of time;

All the light of sacred story

Gathers round its head sublime.

Sixty-eight Years in the Harness*

I HAVE SPENT the year at home. I usually attend church in the morning though a few times I have not been able to get there. I have often preached, when called upon to do so. I frequently preach in the Lebanon Home in the Sunday afternoon service. I prepared a discourse which I called a lecture. The name I gave it was "If I Were Young Again." I gave this address in several places and it seemed to be well received. On November 24 I preached in our church in Tacoma. In the morning I preached on "Tithing" and in the evening I gave my lecture on "If I Were Young Again." On October 28 I preached in our home church on the subject of "Tithing." On the 12th of this month, our pastor, Brother Crockett, was in poor health, and at his request I preached for him in the morning. I preached on the subject of "Christlikeness." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

In my Christian experience I can testify that the blood cleanseth from all sin. I read my Bible daily and pray with frequent fasting and special prayer. I am greatly impressed with the importance of a deeply spiritual life. A Spirit-filled life. I try to live so that I am ever ready for the coming of the Bridegroom, or ready to answer the call of God to go and render up my account. I am now eighty-eight years of age and I feel as the Apostle Paul said that to die would be gain, but to live is Christ.

*Report of H. D. Brown, an elder, to the District Assembly at Olympia, Washington, May 22, 1935.

In my preaching I make new sermons. I do not depend on old sermons which I used years ago. I am deeply impressed by the progress of the church at large in this and other lands. I am also much impressed by the condition of the world both in and out of the church. So much sin; so much disregard of His law; so much anti-Christ; so much Communism; so much strong drink; and so many preachers that are not true to God and our Christ. I feel the need of a mighty revival to save the people from sin and death. So many of the vital truths of Christianity are being denied, and the Bible set aside to such an extent that those who are true to God and believe in the Bible and a holy life are very anxious for a great awakening and a mighty revival.

I commenced preaching on a circuit when I was twenty years old, have been a recognized minister of the gospel from that time to the present. I have no children. My brothers and sisters are all dead. I am the last one of the family, and I am waiting for the Lord to call me home. The ministers with whom I wrought when a young man are all gone. The great majority, I may say, the company are all over there on the other side. I trust that God will keep me ever true and faithful to Him until the time comes for me to pass over.

The personal report of Dr. Brown was viewed as a high point at district assemblies the last years this white-haired, white-whiskered pioneer attended these annual gatherings. One of these reports which reflects his preaching and his spirit during his last years appeared in the January, 1935, issue of the "Preacher's Magazine." We reprint it here.

Editor

The Preacher's Magazine

SERMON of the MONTH

The Power of Pentecost

By Dwayne Hildie*

TEXT: Acts 1:8

It is perfectly clear as we read the Book of Acts that, for the disciples, Pentecost involved both internal and external manifestations of a new power not previously present among them. For example, the transformation which took place in the life of Peter following the events of the Day of Pentecost can be explained only by some kind of change within the innermost being of the man which resulted in the outward effects which we see so vividly in his ministry and his suddenly acquired mastery of his fears of persecution.

It is not the purpose here to analyze the theological aspects of what happened in the lives of the apostles and disciples at Pentecost, but rather to observe the effect which had meaning both to the individuals thus assembled awaiting "the promise," and to several thousand pagans and Jews who were to hear the gospel preached with such power as to turn them from their paganism and now obsolete Jehovah worship. In looking back on that scene from the vantage point of nearly two thousand years, we are still amazed at the extraordinary effect of the Spirit of God in His baptism that day, and through our teaching have sought to duplicate the results of Pentecost in this our

generation. We came into being with what we feel to have been the call to emphasize the New Testament teaching of this doctrine which may have otherwise been lost to this generation.

It is disturbing, to say the least, for us to come to a time in our history when, with well-educated ministry who are generally favorably accepted in their respective communities, equipped with splendid building facilities and printed materials, we are still faced with the fact that our statistics do not justify our claims to unusual spiritual power. We are reporting any number of revivals in which there are either no seekers from outside the membership ranks of the church or, as soon as three weeks after the revival is past, no evidence of the revival is present in the form of new converts in the church. In the light of Pentecost let's look at our figures. Following the events of the Day of Pentecost an estimated 120 people won some 3,000 converts in one day's preaching effort—approximately 30 converts for each lay preacher. (There were no "elders" as yet ordained.) Present records now indicate that for every 10 members in our churches there are 2 converts added to the church per year. In the light of these figures it would seem that the problem of

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June, 1958

(253) 13

present-day Pentecost resolves into three possibilities as follows:

1. The power of evangelism as demonstrated in the Book of Acts was a gift to meet a specific need of the day, not necessarily operational in the day in which we live.

2. The power of Pentecost definitely extends into these days, and those who are sanctified possess it, but for one reason or another this power is not directed into channels of evangelism.

3. As a church generally, we are not the possessors of the doctrinal experience taught.

Let us now examine each of these alternatives.

It does not appear reasonable that any thinking person with a knowledge of the New Testament, particularly the Pauline Epistles, would insist that the manifestation of the power of soul winning in the Early Church was merely an enablement of the apostles to minister to the needs of the foreign traders in Jerusalem that day. The Acts of the Apostles and the letters of Paul show that there was a positive manifestation of evangelism continuously through the history of the Early Church. Indeed, virtually the entire Book of Acts is a continuous account of the dramatic power of God as channeled through the lives of the early believers. It would be reasonable to assume from this record that, rather than other evidences being the principal expression of a personal Pentecost, such expression was that of evangelism, that the Spirit of God purposed to remove every obstacle to the evangelism of a lost world, meeting each problem with the necessary forces for its disposition.

The second alternative to be considered is that, "having this power as a church today, we are for one reason

or another failing in its employment in the area of evangelism."

Improbable as it may seem, the writer is of the opinion that there has been, in both our writing and our preaching, an unbalanced emphasis in what the work of sanctification should accomplish in the life of a believer. This has shown up in bold relief as we have spoken almost exclusively of sanctification as a means of "power for personal purity" without showing that this purity of life is a means to an end, not an end within itself. The work of the Spirit in sanctifying power has repeatedly been represented as a state of grace which will solve personal problems of disposition and the life, with little or nothing being said about the person's capacity or responsibility to witness to Christ to his next-door neighbor. As a result of this unbalance large numbers of our people testify to the blessing of heart holiness who, if they are "pure" at all, are "purely worthless" to the program of soul winning. A critical analysis of our preaching would further reveal, I believe, a tendency to infer that, once sanctified, the saint can relax. There is relatively little said about the disciplines of the sanctified life which must be applied in doing the things which are right for me the sanctified to do.

It would almost seem that we could build a strong case for the theory that the present-day power of evangelical Pentecost is among us, but in different form to that which was taken at the time when the disciples and apostles were Spirit-filled that memorable day. There is one consideration at least which has been left unexplored. I refer to the matter in which the genius of Pentecost was stated in both action and inference, and at least once in the words of Peter and John when, threatened with imprisonment for their preaching, they exclaimed,

"We cannot but speak the things which we have seen and heard" (Acts 4:20). They had found in their Pentecost a supreme motivation which, needing no instruction, organization, or goal, forced them out into an automatic expression of that which was within. It is true that we probably have no right to expect quite as much today, but one does long for a sufficiency of that kind of blessing to inspire a few refreshing testimonies in the testimony time of a Sunday night evangelistic service which would be sufficiently spontaneous as to make it unnecessary to plead for someone to speak for Christ. It would seem that the prevalence of this Pentecostal experience throughout our congregations might reasonably be expected to impel a sufficient measure of spontaneous loyalty to the midweek prayer service and the Sunday night evangelistic service on the part of the saints two thousand years removed from the historical day as to fill our auditoriums far better than most of them are filled for those services. In the light of some of these considerations, it would seem that we should certainly search our hearts before claiming an experience even remotely resembling that of the church of two thousand years ago.

There is no concrete standard, of course, by which we can compare the effects of Pentecost then and now on personal purity. An attempt at that area of analysis would involve an evaluation of motives, which of course we cannot give.

Yet it is mandatory that some sort of "cause and cure" estimate be undertaken in this area. It seems to me that there is an item which could well be basic to our entire problem. We have in too many cases failed in pointing out that the way of holiness involves both a crisis and a process.

While the early holiness writers were clear at this point, much of our preaching in recent years has neglected this relationship. It is true that sanctification culminates in a definite crisis experience, but there are also processes involved which involve the element of time. We are doctrinally sound, I believe, in teaching that the sanctified life is not to be attained purely by process of growth. However there is strong scriptural basis to the fact that before and after the experience itself there is growth. John Wesley was clear at this point. Was it mere coincidence or "play on words" that Paul referred to the "death" of our selfish nature as to be "crucified"—particularly when death by crucifixion differs from most other forms of execution in that there is both process of death and conclusion of death involved? Even casual reading of the biographies of the men of the yesteryear who testified to the experience of sanctification shows us that in many cases there was a time element involving months, if not years, in which the blessing was earnestly sought. Such was the teaching and experience of John Wesley himself. He allowed that, while there were some who did receive the blessing in a matter of days subsequent to their conversion, he felt that in most cases there would be an interval of months or years in approaching the second climax experience.

If it is true that there is more frequently than not a time element involved in full consecration, it would seem to me that we have done relatively little about it. This writer's personal memory of preachers and preaching dates back to the ministry of many holiness preachers. The roll call of those I heard would include many of the "famous" preachers of

the day. As I remember it now, in all their preaching there was a distinct implication if not open expression to the effect that: "If you will come to this altar today, you can go home sanctified." This invitation was further implemented by an enthusiastic corps of altar workers who followed pretty much a set pattern which would include proper instruction, encouragement, singing—nearly always ending in an exhortation to "take it by faith." But if we project human methods on the seeker to the extent that he really does not pray through, we send him home with an empty heart and with no real work done. We can only estimate his reaction and disappointment when, within forty-eight hours probably, he can discern not one bit of difference in his life. At this juncture he will turn in one of three directions:

1. Disillusioned, feeling perhaps that God has let him down, he will look around him critically, observe people in the church who live somewhat below what their sanctified testimony would indicate, and he will come to the conclusion that "there is nothing to it," and will finally settle into the ranks of those who may actively oppose the doctrinal teaching.

2. He will feel that something "slipped" in his case, and will be back at the altar next revival meeting for yet another "treatment," differing from the first only in the personnel of the altar coaches. And what is more important, he will make little real progress in the process of consecration, for he is receiving no instruction at that point.

3. He may settle into the church activity, may be elected to various positions of responsibility in the church, in time to join the vast number of thus "sanctified" lay people who are present on Sunday morning

only, staying at home or visiting friends on Sunday and Wednesday nights, with no outward evidence of care for lost souls other than is represented in their faithfulness in paying tithes to keep the preacher present and the church open.

In spite of the apparent cynicism of the previous remarks, this writer can attest to the reality of such evident results, for he has been in the position of the one who was thus coached, then, taking his cue from the way he got "it," moved to the other side of the altar. When undertaking this study, both pastor and lay people were questioned and many witnessed that their consecration took the form of a succession of problems all centering in the surrender of their wills.

Hence it would be this writer's feeling, from these and from experiences born of pastoral counseling, that we should more consistently encourage a spirit of *determined* seeking. After every period of altar work with the seeker (time which is spent largely in prayer, rather than counsel, by the way) but in which he has not found clear victory, we should advise him to keep pressing with full confidence that when consecration is finally complete in the sight of God the work will be done. We should guide him to seek in full assurance the abiding presence of the Holy Spirit of God in the Word of God that he can have a blessed experience which will be both known and recognized through the witness of the Spirit from within and the manifestations of grace and power in external living.

It has been relatively easy to build a cliché phrase to "take it by faith" in our counsel with seekers at altars. This phase and the instructions which invariably accompany it have been needed at times for seekers with a

particular type of problem, to be sure. However it must not be used indiscriminately, for it has a tendency to hurry believers away from the altar before they have fully completed the work of consecration. Hence they are in no position to exercise faith.

If anything of conclusion would be reached from this treatise it would be that we earnestly examine ourselves

—not the areas of our profession, but the areas of our possession—and ask ourselves the honest question, "Do I possess the sanctified life?" If there are deficiencies of grace present, no matter how embarrassing it may be, we should be bold and honestly declare ourselves candidates for the blessing, and enter on an unashamed quest for the fullness of divine blessing.

II. The Presentation of Holiness

By W. T. Tranter*

HOLINESS, having an unshakable scriptural foundation, demands that it be presented scripturally.

The Word of God is our paramount source to draw upon for materials in the presentation of the message of holiness. We can expound its great texts, its holy characters; we can use its typologies, analogies, its symbolism, the parables, and in a great variety of ways. We can present holiness topically, textually, or positionally. We can work at the rich mines of holiness truth. In all of this we must insist upon sincere analysis, correct exegesis, and clear interpretation. We must avoid freakish interpretations of this glorious truth. As Dr. D. S. Corlett writes, "We must find more substantial teaching for Second Blessing Holiness than the two humps of the camel upon which Rebekah rode." Holiness is the most interesting truth under the sun, and furnishes the preacher with material that will last him his lifetime.

Holiness must be presented evangelistically or experimentally to bring

believers into the enjoyment of it. In this we must present it clearly and intelligently, avoiding extremes—not putting the standard of its obtainability too high on the one hand to discourage, or too low on the other hand to make it cheap and worthless. This presentation needs the clear support of its correlated truths. It means putting the emphasis on the command of God to His people to be holy, the provision He has made for it in the atoning work of Christ, setting out clearly the prerequisites to the entering in of the experience, and especially putting stress upon the fact that it is an instantaneous experience. We must present a radical and clear message on holiness. Dr. Corlett says, "Radical pertains to the root, hence fundamental, thoroughly. By radical preaching we mean emphasizing clearly the rudimental principles or fundamentals, the basic constitutional elements of holiness, and doing so in a thoroughgoing manner." Holiness is a thorough cure from the inbeing of sin.

Holiness should be presented doctrinally or educationally for the up-

building and instructing of believers in righteousness. In the presentation of the truth of holiness there is a place for teaching holiness and a very important place too in the work of the ministry. It is not sufficient to be a prophet but one must be a teaching prophet. We must lay a doctrinal foundation in the minds of our people for a better understanding of that which the Holy Spirit has accomplished in their hearts, and in order that they might give a reason of the hope that is within them. This is of course not a plea for turning our holiness meetings into theological classrooms, but to indoctrinate our people so that they will be preserved from superficialities and make for greater stability of Christian character.

Holiness should be presented appealingly, attractively, and as a life to be desired.

One feels that much harm has been done by presenting the experience of holiness with a sense of finality attached to it, instead of its being the gateway into a state of holiness, where there can be character improvement. No soul rises from the altar of prayer fully matured in holiness nor with the whole system of truth. After the experience of holiness come the teaching and cultural aspects of the Holy Spirit's work. When He is come He will teach, guide, and reveal to the believer those things which he needs to know to make him more Christ-like. He will rectify his behavior. His ethical life, coming under the domination of the Spirit, will reflect more and more the sanctity of his inner life. The glorious work within will evidence itself in a refining process without.

Holiness must be presented warningly.

Occasionally it is necessary for us to sound the danger gong pointing out the results of not seeking holiness on

the one hand, and on the other to remind our people that they must be safeguarded against, if not the belief, then the practice of assuming "once in holiness, always in holiness," even though their lives are not in harmony with the experience they profess. In this regard we must insist upon the positive results seen in the fruits of the spirit, the greatest of which is divine love.

Holiness must be presented under the gracious anointing of the Holy Spirit.

For a holiness preacher to present holiness aright, he himself must be holy and living a holy life. His own life must manifest the fruits of the message he himself preaches; otherwise he will soon hear the murmur, "Physician, heal thyself." We must prove our message not only by our convincing speech but by our holy attitudes, demeanors, and spirit of love. If there are this holy life, holy devotion, and consistency behind our preaching, then the unction of the Holy One will attend our holiness ministry. God never makes the mistake that Samuel would have made but for divine intervention, that is, He never anoints the wrong person. Holy living plus the mighty endowments of the Spirit will help us to present holiness in such a manner as will procure the results which we all desire.

Holiness should be preached consistently.

It should hardly be necessary at this point to reaffirm that the preaching and teaching of holiness should be set before our people. Others have lost their holiness moorings because of neglect and now it is but a statement of their doctrinal beliefs. Holiness is a living principle and if it is not sustained it will die. To sustain it we must preach it constantly with the

Holy Ghost sent down from heaven. Therefore:

1. We should preach it when in doubt what to preach, because it is the message God always owns and blesses.

2. We must preach it in the same ratio that the Word of God preaches it.

Dr. Reid says, "When I was a young man in the Holiness Movement a Sunday would not pass without at least one sermon being preached on this essential theme. In those days, immediately following the organization of our church on a national and world basis, the preaching of Entire Sanctification as a second definite work of grace, was the standard equipment of any Nazarene worship service. Furthermore we never preached a sermon on this all important theme; but what we saw that the Old Man was crucified before we closed our message." Personally I strongly advocate the weekly holiness meeting where holiness can be specifically dealt with in all its aspects. However, if we are sensitive to the leadings of the Spirit, He will lay it upon our hearts to preach it distinctively in other services.

We ought to take the opportunity of preaching holiness to believers outside of our own denomination. Everywhere we go we should propagate this glorious message because the possibility is always present that there may be a hungry soul who otherwise has little opportunity; and if there be no hunger there, desire may be created. At any rate we shall have left our card behind us. These words written by John Wesley to a certain Mrs. Bennis of Richard Blackwell chal-

lenge each of us. "A general faintness in this respect [preaching perfection] has fallen upon the whole kingdom. Sometimes I seem almost weary, striving against the stream both of preachers and people. I hope he is not ashamed to preach Full Salvation receivable now by faith. *This is the Word*, which God will always bless and which the Devil peculiarly hates."

Beloved brethren, "This is the Word," even that word of evangelical holiness which has been committed to our trust. This is our day. May we not fail of the grace of God to present holiness in its purity and power, its glory and beauty, to those of our day and generation. May we never falter or compromise it for self-gain, promotion, or popular applause. Evangelical holiness knows no denominational barriers. It is for believers everywhere, but denominations raise up barriers against it. Therefore it means at times to be outside the denominational camp. Nevertheless, "This is the Word" which has been entrusted to us, and by God's grace we will preach it and live in the enjoyment of it ourselves as long as God lendeth us breath. Let us not for one moment soil our glorious and priceless heritage of holiness by a suave, lowering compromise on the one hand, or by a ridiculous bigotry on the other. We believe in sanctification as an instantaneous work of grace wrought in the heart of the believer by the Holy Spirit in response to the obedience of faith.

Therefore let us uphold this distinctive honor of the church to preach "This . . . Word." *Holiness unto the Lord!*

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 6:1-4

The issue which Paul raises at the beginning of this chapter is fundamentally the same as that noted in 3:8. There the apostle records the atrocious statement which was slanderously attributed to him: "Let us do evil, that good may come." The idea is that sin actually magnifies grace.

In 5:20 Paul had said: "Where sin abounded, grace did much more abound." The question rather naturally arises: "Shall we continue in sin, that grace may abound?" The apostle is dealing with the idea of "sinning religion." This thought he repudiates with strong language and firm argument.

Present or Past?

One of the most obvious faults of the King James Version is its failure to translate the Greek tenses accurately. Here it reads: "We that are dead to sin." That is present tense. But the Greek has the aorist tense. The Revised Versions all translate it correctly: "We who died to sin." The King James Version misses the whole point of the argument. What Paul is saying is this: You died to sin back there; how can you now be living in it?

Buried by Baptism

When did they die to sin? On the basis of verses three and four the

usual answer is: In water baptism. The problem here is the commonly observed phenomenon that thousands of people who experience water baptism give no evidence of a spiritual or moral change in their lives. They still continue to live in sin. What is baptism? Verse four shows that it is an act symbolical of the believer's identification with Christ in His crucifixion and resurrection. When the candidate enters fully into an understanding of this truth and by faith fully identifies himself thus, there does take place a miraculous spiritual transformation.

The language used in these verses constrains one to ask this question: Could it be that Christ's intention was that those who accept Him as Saviour should in the subsequent experience of water baptism so identify themselves by faith with Him in His death and resurrection that they would die to sin and rise to walk in a new life of holy victory? That this seldom, if ever, happens may be due to a lack of proper instruction as to the true meaning of baptism. It is often considered merely an outward, public testimony to the fact that one has accepted Christ and now plans to live a Christian life. How wonderful it would be if every candidate would consciously by faith experience a real self-crucifixion in the moment of baptism! That such could take place is undeniable. Is it equally true that it should take place?

This would call for very careful instruction on the part of the pastor and then for a period of soul-searching on the part of the candidate. Was that the reason the Early Church requested that the one to be baptized should spend the preceding night in sleepless fasting and prayer? If this was done conscientiously and intelligently would it tend to produce more cases of genuine death to self than even our present technique at the altar? Is the widely recognized lack of depth on the part of those professing to be sanctified due at least partially to the fact that most seekers for holiness do not have a protracted season of preparation? Is it because they do not "tarry until" that so many give little evidence of being "endued with power from on high"? Are we trying to cram into a few minutes at the altar the hours of self-examination needed in connection with "dying out" to self? We have given great emphasis to the instantaneous crisis. Have we neglected the preceding preparatory process?

It is being increasingly recognized that shallow conversions are due too often to lack of genuine, thorough repentance. May it not be equally true that unsatisfactory experiences of entire sanctification result from a failure to take time for self-examination and soul-searching that would prepare the way for a real death to self? A knowledge of the need is a prerequisite for intelligent seeking.

It would seem that every pastor might well organize the new converts in his church into a class to prepare them for baptism and church membership. He could then include in his course one session devoted entirely to the meaning of baptism as illustrated in the sixth chapter of Romans. If he then urged the candidates to examine carefully their inner motives and attitudes, noting

those which are selfish and sinful, might it not prepare the way for a real self-crucifixion, the need for which had been keenly sensed? Would it perhaps then become the normal thing for some of those who had been thus instructed to experience a genuine personal Calvary and a glorious resurrection to Christlike living? What pastor is ready to accept the challenge? Could this result in having a majority, instead of a pitiful minority, of his church members sanctified?

The first lexical meaning of baptizo is "dip, immerse, wash." It should be obvious that the figure in this passage, as John Wesley recognized, is that of baptism by immersion.

A New Life

"Walk in newness of life" is a correct literal translation of the Greek. But *peripateo* is one of several verbs in the New Testament which simply mean in modern terms "live." So perhaps the clearest rendering here would be "live a new life."

Verse four declares that this new life comes through union with Christ in His death and resurrection. It is the life of Christ lived in us.

Too often the new life of a Christian is conceived of as mainly negative. If one no longer does the things he used to do, goes to the places he used to go, says the words he used to say—then he is a Christian. But such a person might well be only a reformed saint.

The thing about Christianity which makes it utterly unique from all other religions or reform movements is the actual living presence of the divine Christ dwelling in the heart of the believer. For this there is no substitute, and apart from this there is

*Arndt and Gingrich, "Lexicon," p. 131.

*Professor, Nazarene Theological Seminary.

no real Christianity. To be Christians is to let Christ live out His life through us.

One more word needs to be said. Too often entire sanctification is thought of as related only to the Holy Spirit. To be sanctified is to be filled with the Spirit.

That is certainly true. But the aspect emphasized in Romans six should not be neglected. Entire sanctification means self crucified and Christ crowned. It means self dethroned and Christ enthroned. It means a vital

union with Christ so that *His* life becomes *our* life. It means accepting Him not only as Saviour but as Lord.

If the person seeking to be sanctified would say, "From now on I am not going to live for myself, but I am going to let Christ live His holy, loving life through me," what a "herald of holiness" would result! The greatest need for every Christian is to substitute Christ for self as the dominant motivation for all the activities of life. *The sanctified life is the Christ life.*

Advertising Through Journalism

By Robert D. Rogers*

IV. PROVIDING THE SATISFACTION FOR THE NEED

One of the most controversial issues of interest to California people at this writing is the question of how a city may solve the smog problem. Although the "advertisements" along this line have not been paid for by smog-control personnel, the problem of air pollution in the Los Angeles area has received wider publicity than many other major issues of the day. About the only purpose that this vast publicity has served has been to stir the Los Angeles County people to a place of keen interest in the situation. The many newspapers of this great city have fulfilled the first two demands of advertising technique very adequately; they have succeeded in causing the public to feel a need for doing something to eliminate smog. However, the success of their pub-

licity breaks down immediately, for there has been no answer brought forth that will serve to eliminate this malady from the Los Angeles area.

Too often, publicity methods fail in trying to provide the solution to some pressing need with which the journalist has dealt. The publicist may have worked out a masterpiece in advertising methods as far as gaining the attention of the public and causing them to feel a need for something or other, but if he has not been able to advertise a solution to these needs he has failed completely. This is particularly true in church advertising, because religion is the one field where most people look for the final answer to mental and physical problems. They expect the church to have the solutions to these problems, and when announcements of the church fail to offer the answers, the counsel of the church is passed by in favor of publicity that proposes to solve the pe-

culiar difficulties with which each of the leaders is faced.

It is not necessary at all for a church publicist to attempt to work out individual answers to the various mental and physical and spiritual problems which he can call to mind. The field can be narrowed to three types of problems in general, as mentioned above, mental, physical, and spiritual; and a clever writer, one who has by experience become adept at writing appeals to these three types of human difficulties, can present an advertisement that will appeal to nearly anyone in any or all of these three types of problems. It is obvious, of course, that every individual problem cannot be dealt with as such, but every difficulty will fall into one of the three brackets and the solution can be approached from that standpoint.

If the church has a pastor who is particularly adept at dealing with one of these types of problems, then that type should be capitalized upon as a good selling point. However, while the advertising may not approach the mental or physical problems, it is absolutely necessary that it approach the spiritual problems. The spiritual realm is the realm wherein the church is supposed to hold all the answers to any problems, and all church ad-

vertising should carry the thought that the group it is sponsored by does endeavor to deal with spiritual perplexities. Another good selling point which the church can use is the observation that in many cases the solution of spiritual problems will eradicate physical and/or mental problems. Nearly every Christian pastor has many records of instances that bear this thought out. By all means, the spiritual realm should be the one with which the church majors.

In many cities the combined churches have worked out methods by which counseling stations are held for the benefit of the townspeople, to which they may bring their problems and find prayer and counsel available without charge. Each pastor will agree to be in his study for a certain period each day for one week, during which people may visit him and talk about any problem. Nearly everywhere that this plan has been used it has met with success, and consequently makes a good advertising point. This is only one of many ways that church groups can build up publicity features. By careful thinking and considerable study of advertising methods, a church publicist may discover many ways of presenting the answers to the needs of mankind.

HINT TO PREACHERS:

It is a popular notion that the preacher's most important task is preparing his head, or sermons; but not so. His most important task is preparing his heart. It will be too bad when we get more head than heart in our sermons. If you must neglect either your head or your heart preparation, let it be your head. The day in which we live does demand a full head, but it also demands a full heart. We go to the study to prepare our heads and to our closets to prepare our hearts. If I have more head than heart in my sermons, what I will say will roll off the people as easily as it rolls out of me.

—F. LINCICOME

*El Monte, California.

GOLDEN ANNIVERSARY SERMON CONTEST

HOLINESS SERMON IN MANUSCRIPT FORM

DEADLINE:
SEPTEMBER 30, 1958

REQUIREMENTS

1. Sermon is to relate to some phase of second-blessing holiness.
2. Manuscript must be within 1,800 and 2,500 words.
3. Manuscript to be typewritten, double-spaced.

ENTRIES

Any evangelical minister interested in submitting acceptable material may enter the contest. No limit is placed upon the number of entries each person may submit.

All material submitted becomes the property of the "Preacher's Magazine." Any material not accepted by the judges which may be printed in the magazine will be paid for at the regular rates for sermonic material.

Full credit must be given for material used from other authors. No copyrighted material can be used except as the writer obtains permission for use from the owners of the copyright.

The contest will end September 30, 1958. No material postmarked later than this will be accepted in this contest.

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1. Everyone wins! Every person submitting an entry or entries (measuring up to the standards on opposite page) will receive a copy of "Holiness Pulpit," edited by James McGraw.
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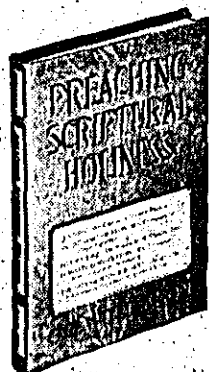
JUDGES

A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted.

The committee will judge the material on its content, forcefulness, clarity, and originality. The decision of the committee will be final.

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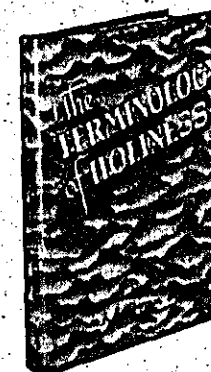
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By V. H. Lewis*

Incentives for Soul Winning

There are some principles that underlie church visitation and soul winning. I believe that it will be profitable for us as ministers to consider these.

1. Organizational Pride

While the word pride is often used to designate a trait that is undesirable, here I use it in the proper meaning.

Before people will do much for their church in the way of visitation and inviting others to come, they must have a genuine pride in that organization. The laity themselves may not be fully aware of the importance of such. However, if they have an inferiority complex because of unkept buildings and a poorly operated Sunday school, they will feel an inner reluctance to invite people to come.

It of course would be very unkind to them to imply that reluctance to invite the public to attend is a lack of soul interest or a failure in their own spiritual relationships with God.

If this situation exists, it can certainly be remedied, for the buildings can be made neat and attractive and the organization can be polished until its functions evoke the pride of organization which generates a genuine urge to ask a friend or stranger to attend church.

2. A Satisfactory Personal Experience

No Christian is going to be a winner of souls unless he is satisfied with his own personal relationship with

God. I am referring now to inviting to church and in addition to that the personal, soul-winning work that should be carried on by lay Christians.

I know that personally a great deal of my own urge to try to win others to Christ comes from my own inner satisfaction and soul peace. I could not recommend to others what is not working well in my own life. So let us as ministers be sure that our ministry builds for a real, vital, satisfactory personal relationship with God in the hearts and lives of our membership.

This should lead us to a careful examination of the content of our preaching. Do we cover the range of human need? Is our ministry such that from it our people obtain a victorious, working, livable Christian philosophy of life? Do they from its content find the solution to everyday situations which confront them? It must be so if they work to win others.

It is possible for the minister unintentionally to contribute to instability of Christians. When a preacher challenges the personal experience of Christians over trivia, then he is probably magnifying the inner fears of the Christian. Let us as ministers always be sure that a challenge or test of an individual's relationship with God is based upon a fundamental that God also bases such upon.

A scriptural, clearcut, sound ministry is vital to visitation evangelism. The preacher that can give to his congregation an everyday, working, Christian way of life that pleases God

and the Christian who is living it is giving to his congregation the great inner incentive to go out and win others to Christ and the church.

These two underlying principles of soul winning lie in the hands and responsibility of the preacher. Let us as ministers of the Word and shepherds of the flock strive for two things from which to launch effective lay visitation and evangelism, namely, organizational pride and satisfactory personal Christian experience in our Christian constituency.

Ten Visitation Commandments

- I. Be Well Prepared.
 - A. Memorize or mark in your Bible verses that explain the plan of salvation.
- II. Depend on the Holy Spirit.
- III. Observe the Rules of Visiting.
 - A. Recall qualities you like in a visitor.
 - B. Be friendly. Take sincere interest in children and the home.
- IV. Establish Friendly Contact with Main Person You Came to See.
- V. Have Private Conversation with Prospect if Possible.
- VI. Get His Opinion.
- VII. See if He Has Been Born Again.
- VIII. Press for a Decision.
- IX. Follow Up the Interview.
 - A. If he finds victory show him the importance of joining church without delay. Take him as your child in the faith to instruct through the weeks.
 - B. If he does not respond, try to let the conversation end in a way that he will be willing to talk to you again.
- X. Make a Report on the Case.
 - A. Put main facts in writing on visitation card—giving

objection to becoming a Christian if he did not accept Christ.

- B. Talk with pastor and other workers who you think might help him.

HUMANISM

"For years our Western culture has been trying to organize life, and make it fit and lovely, without God. Our culture has been all horizontal—on the human level. The dimension of the vertical has been left out. We have said, 'If we must have a religion, it must be religion without revelation—a religion of humanity and not a religion of God.'

"In poetry a typical example of this modern point of view may be found in Walt Whitman, who said that he loved cattle and other dumb beasts because they don't kneel down and say their prayers. 'The difference between the old artists and me,' Whitman once declared, 'is that they painted One Head with a halo of gold-colored light about it, but I gave a halo to all!' Our philosophers, by a curious twist, have called this creed Positivism—the worship of humanity.

"How has it worked out? Well, two world wars and a half, with all of their attendant evils, have been pretty hard on that 'halo' that Walt Whitman thought he saw on the head of a humanity that had emancipated itself from belief in God. The disillusionment has been shocking. We see that man without God doesn't fashion heaven out of earth. Upon the contrary, he takes earth and fashions it into a gory hell—a hell of B-36's and atom bombs, and guided missiles, and skulking submarines, and magnetic mines, and air raid shelter, and gas masks for babies!"

—PAUL REED

Quoted in the *Flame*

*Executive Secretary, Department of Evangelism.

I. We Look at Our Preaching

By T. E. Martin*

Gather the elders and all the inhabitants of the land into the house of the Lord your God (Joel 1:14).

There are two general directions my subject can take. One would be to discuss the techniques of using mass evangelism to reach the unchurched. And this I shall endeavor to do in part, although I may say like Paul the apostle, "Not as though I had already attained, either were already perfect; . . . but this one thing I do . . . I press toward the mark." The general suggestions that I present will not be new, revolutionary, or startling but rather will be an attempt to restate with the hope of revitalizing these techniques. But the subject can also be discussed dealing with the basic question of how valuable mass evangelism is in our times. In some degree many churches have struck the doldrums in their mass evangelistic program until they could be described as the ancient mariner described his ship, "Day after day, day after day we stuck, nor breath, nor motion, as idle as a painted ship upon a painted ocean." To be sure, they conduct their regular schedule of revival meetings unless by some fortune (good or bad) they have a cancellation. But the crowds are disappointing and small, the spirit is lethargic, and the evangelist preaches

night after night to a few people, all of whom profess (at least for their own protection at revival time) all that is in the Book—until the voices are becoming bolder which say of revivals what Judas said of the alabaster (and I suspect with scarcely better motives), "Why this waste?" Many a pastor has faced in a board meeting the question, "Do revivals pay?"

This question comes partly because we prepare for harvest without sowing seed and partly because our methods of harvest are outmoded or badly bungled. I think that the whole mood to question mass evangelism in our church received unnecessary encouragement by the emphasis on personal evangelism and Crusade for Souls. Not that it should! For these methods of evangelism are complementary and not competitive. But it has been so popular in plugging personal evangelism to point out how few people are reached in mass evangelism that often without realizing it the audience has been left to ask the question, "Why continue mass evangelism?" or, "does mass evangelism reach the unchurched?"

One of the dramatic answers to this question has been the Billy Graham meetings and the return of the city-wide revival to a measure of popularity. These meetings have shown what an impact this type of evangelism can have. I have no criticism to offer. I thank God that so much

has been done and is being done through these channels to His great glory. But they leave parts of the whole question still unanswered. For instance, Billy Graham says that 90 per cent of the decisions made in his meetings are made by people already members of a church. Of course, this fact must be seen against the background of another, which is that today a larger percentage of people belong to some church than at any other time in our history. While in Finney's time only 10 per cent of the people of this country belonged to a church, today over 60 per cent are members. And further, we must see this large percentage of church members making decision against the background of the fact that there are many who belong to the church who have never been born again. They need to make a decision.

Secondly, the more the city-wide effort is used, the more difficult it seems for a local church to do much in a mass evangelistic effort. The size and spectacular feature of the city-wide meeting make a campaign in a local church seem like nothing, unless of course the local church has so large a congregation that the attendance at the revival is itself outstanding, which in a Nazarene church would be rare indeed.

And further, there is always the question as to how much an individual church benefits from these city-wide campaigns. I do not argue this to speak against them or co-operation with them, for they have their place and ministry, and they need the contribution of all evangelistic churches to do what they seek to do. We cannot say or believe that the city-wide meeting takes the place of mass evangelism in the local church, or that they are the modern way to reach the unchurched. For actually they do neither.

What they do tell us is this, people can be reached. Their ears are not stopped. We can and must use mass evangelism to reach the unchurched and the unsaved with the gospel. They remind us of something we already know, and that is that most people with all their professed sophistication will not yield to God until He confronts them in the presence of others. The impact of the prayers and the spirit of other people under the control of the Holy Spirit moves many to do what they say they have been planning to do all along. After all, Jesus promised us that He would be in the midst of His people when they gather together. And I believe that He is in such a way as can never be experienced by anyone alone. There is a difference between the Christ of personal experience and the Christ of the crowd. The Christ of the crowd is a drawing, aggressive, saving Christ. He said, "And I, if I be lifted up from the earth, will draw all men unto me." If we cease to use mass evangelism, the Christ of the crowd will never be seen, and the crowd will not be drawn unto Him.

But I am presuming that basically the question is not, "Shall we give up mass evangelism?" At least not yet. We are so geared, both in our organization with a great host of courageous, sacrificial, Holy Ghost-anointed evangelists, and in our program influenced by a half-century tradition of revival campaign to even seriously consider such a thing. The more practical question is, "How can we make our mass evangelism an effective instrument of reaching the lost and the unchurched?"

Well, fundamentally, the center of mass evangelism is the pulpit. Music can be and is a means of drawing and of creating atmosphere and spirit, but the real reason for the crowd to be

*Pastor, Hammond, Indiana.

**From message given at Evangelists' Conference, Kansas City, Mo., Jan., 1958.

there is to hear the Word of the Lord. Our mass evangelism must be revitalized through giving prayerful attention to our preaching. I think a lot of us have missed the point here on Billy Graham. For instance, someone says to us, "Why, he is a very ordinary preacher. I think you can preach better than he." And flattered, puffed up, we go on our way, missing the ball again and again. *He is not an ordinary preacher.* His lack of so-called profundity is his greatest asset and his most powerful weapon for God. I suggest that he is not a young man doing the best he can with no ability; rather he is a consecrated and daring, courageous prophet of God who as far as preachers are concerned is ahead of his time in knowing how to reach and hold the attention of and move people to God. If we would profit by his example, we would see that the kind of preaching that is required to reach the unchurched in mass evangelism is: (1) Bible-centered; (2) on fire; (3) simple and practical in language. What he says is quickly understood and deeply felt.

If there has been any profit come from movies and television, it is that no longer can people be moved into basic life decisions by heart-rending stories alone. People are saturated with emotion-packed plots till they no longer let them effect their actions. Of course, there are always the emotionally or intellectually immature who will try to imitate in life what they saw on the screen. But the great mass of people leave whatever they felt and go back into life the same as they were. For men to be moved today, there must be a higher authority than their emotion, and we will reach them only when we speak to them the Word of God. A doctor said to me the other day, "The only evangelists that we have had in our

church in recent years who have accomplished anything majored in Bible preaching."

Our doctrines, standards, and promotional goals will not survive on the basis of loyalty alone, for times come when the cause of God gains more from revolution than loyalty. Loyalty is a virtue only when the cause is God's. The traditions of the elders can become binding and killing when they are no longer the voice of God. Our preaching must have this divine authority. We must study our Bibles till we depend, not on official statement of the church nor timeworn traditions and customs, but upon the eternal Word of God for our proof positive, our impelling reason for speaking.

I believe, then, that mass evangelism can and will reach the unchurched when we preach the Bible. When we make people see that God speaks from eternity to their situations, problems, and needs, they will listen.

Secondly, we must give attention to our preaching that it be set on fire. One cannot deal with eternal varities and eternal souls calmly; at least he should not. A heart set on fire may tire a body in presenting its message, but it will move an audience. I am not pleading for noise alone—although that is not too bad a fault, I think—but I plead for preaching that moves the hearer because the preacher himself is moved. Basically a sermon should be an emotional experience. Truth is important, but how it is presented is equally so. What we have to say must not only be right and the Word of God, but it must also be anointed. Such anointing does not come automatically. To see truth is not necessarily to feel it. It is only set on fire through devotion, conflict, tension, and prayer. The burning desire to be in front

of people and make them listen is not anointing. But the fear of one's own soul if he keeps still is. The "Woe is unto me, if I preach not" has to do with the presentation of truth as much as with choosing a life's work, if not more. We must speak, not as one who reads a communique, but as one who has just come from the presence of the commander in chief.

But our preaching also must have a simplicity, a modernity, and a practicality about it. Nothing mitigates the effectiveness like the mouthing of trite and timeworn platitudes, phrases, and words. We must learn to express the great truths of God in the vernacular of our time. Missionaries to a foreign field spend as much as

a year learning the language, and I think as a result develop an understanding that is vital. No wonder they feel a little impatient with us when they return on furlough, for they have moved along the trail to where men are, while often we have stayed in the tower calling the same old chant, and the men below hearing do not hear. We need to learn the language of our time, so that men will stop and listen. It is not enough to be orthodox; I am afraid that many of us have been content to express ourselves in the language and thought pattern of yesterday. We have been loyal and conventional, but we have not been understood.

(To be continued)

III. The Ministry of the Shepherd

By G. H. Boffey*

THE TERM pastor means shepherd. It is a wonderful thing that Jesus as the Chief Shepherd has been pleased to call into the ministry men to act as undershepherds. To reflect upon the magnitude of the office is a humbling experience.

A man does not make himself a pastor. In fact a man is very foolish indeed to enter the ministry unless he is convinced of the call of God within the heart; then the man will come to the pastorate with a shepherd's heart touched with the feelings and infirmities of the flock. Today the ministry is faced with many hirelings but few real shepherds.

It is good for a pastor to give careful consideration as to what his calling does and does not involve. It is equally good for the flock to reflect

upon this subject in order that they might ascertain both what and what not to expect from their leader.

Some men whom God called to His work have degenerated into perambulating tea wagons going from house to house on social calls. Others have slipped into being only preaching machines or spiritual entertainers.

On the other hand there are times that the flock may be at fault. Churches talk one minute of moving the world and the next they push all of the responsibility of moving it onto the pastor. And so he is occupied with the most menial tasks of maintaining the church buildings to the exalted position on the platform.

In order to get the true picture of the lofty calling of the undershepherd we must turn to the Bible. Psalms 77:20 says: "Thou leadest thy people

*Kent, England.

like a flock by the hand of Moses and Aaron." David was the shepherd psalmist of Israel and the Lord himself was the Good Shepherd.

THE SHEPHERD'S STANDING

Let us not forget that the duties of the undershepherd are menial as well as glorious. Ofttimes the obscure man is used of God. In the case of David we will recollect that he was the forgotten son. He was forgotten of man, yet remembered by God and anointed by Samuel to be king.

The undershepherd is invested with authority, for he is the Master's representative. In the day of ingathering he is finally responsible to his Master and must give account for every sheep lost which was under his hand. In the East the shepherd always rescued part of the sheep eaten or attacked by some wild beast, such as a leg or an ear. This was to prove to his overshepherd that he had endeavored to rescue the animal but that the position was impossible. Many pastors today fail to go after the lost. They are content to care for their church and fail to seek the odd, straying ones. God commits to His shepherds the task of bringing the lost back into the fold and makes the pastor responsible to answer in that day and give account of his efforts.

The undershepherd is given to a life of privation. It is the usual thing for him to spend nights away from home, in summer heat and in the chill of the winter nights. Whilst others sleep or enjoy their home comforts, the true shepherd has a heart always for the sheep and will go to all lengths to bring back the lost ones into the fold. This takes hours of prayer, patience, and perseverance. How easy to give up and leave the sheep to please itself! Yet somehow the shepherd heart must follow all

the way in the footsteps of the Good Shepherd and leave no stone unturned to produce the whole flock.

THE SHEPHERD'S WORK

In the East the shepherd goes before the sheep. Rev. L. T. Pearson took a party of tourists to the Holy Land and on his telling them this point one of the friends questioned it. Shortly the party came across a man driving sheep down a road and with glee the tourist pointed the matter out to his guide. Mr. Pearson made inquiries and found that the man was a butcher. It is hardly necessary to mention that the pastor must not and indeed cannot drive the sheep. They must follow him of their own free will. God does not force but desires our obedience and allegiance to be voluntary.

The shepherd goes before the flock to find pasture. He must know where there are flowing streams and sheltering rocks which can minister refreshing to his flock. As they journey from place to place travel may have a bad effect on some of the sheep. One falls out lame and another stops because of the heat of the sun. There are times when the shepherd must carry a lamb or anoint a bruised leg of a sheep. Personal care is one of the choicest features of the ministry.

There must always be ceaseless watching of the flock to prevent wandering. That innocent nibbling of the turf or grass may lead the sheep ultimately far away from the remainder of the flock and the care of the shepherd. Hebrews 13:17 points out this responsibility: "For they watch for your souls."

THE SHEPHERD'S EQUIPMENT

The shepherd performs his functions first of all with a rod and a staff. One is heavy and to be used

as a club for driving off wild animals or beasts of prey; the other is to aid the sheep and reach them when they fall in difficult places.

One brother said that he went to his new church with a hammer and pitchfork. No doubt his zeal for the house of God to be clean was commendable but such a condition is not attained by the arm of flesh. The man went to minister with the wrong tools. It is the rod and the staff we need.

In addition the shepherd also possesses a sling. With such a sling David slew Goliath. The Eastern sling in a skilled hand can hit perfectly at as far as sixty yards' range. When the sheep begins to wander the shepherd sends a stone to fall just in front of the straying sheep to frighten it back again. There is no place for brick slinging from the pulpit but there is an occasion when the shepherd has to drop a weighty truth before some erring member so that it does not injure, yet warns him and turns his feet back into the pathway.

The oil bottle also is necessary to anoint the flagging sheep. There is also the lute. Praise God, there is room for inspiration in the flock of God! There is a time and place when we should give ourselves to melody and the joy which befits the Kingdom. We are told to make melody in our hearts and to bless the Lord at all times. David no doubt felt lonely and despondent many times, yet he encouraged himself in the Lord by making melody and praising God. Never let us lose the praise in our services or the rejoicings in our hearts.

THE SHEPHERD'S FOES

Who are the shepherd's foes? The answer is: Anyone or anything that would rob the flock of God.

Foremost are the robbers. Acts 20:28-30 indicates this: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

When the flock is being robbed it is time for the shepherd to use his club. Let it be recognized that inner dissension and division had been the cause or a major part of the church's distress. Blessed are the leaders who are big enough and courageous enough to stand none of it, and thrice blessed is the flock which stands by the shepherd, enabling him to deal with every disruptive influence which might afflict the sheep.

Wild beasts may come to steal and tear. David found this and overcame such attacks. Today there is an abundance of wild beasts who masquerade their false doctrine or their self-centered evangelism, seeking to devour the souls of men. With these there can be no compromise.

To the sheep the snake is another insidious foe. The snake dwells in little holes artfully made in the grazing lands. They slip out and strike the innocent sheep to death as it grazes near the hole. The shepherd who goes before knows the tract of the snake and looks for these holes and deals with the danger spots. He takes oil and rings the hole with it setting it alight. This has a dual effect. The snake is kept a prisoner within the circle and the sheep also avoid the place as it dislikes the smell of the burnt oil.

THE SHEPHERD'S REWARD

It is the shepherd's supreme joy when all the flock is safely in the fold. After this the shepherd lies across the doorway entrance so that

Securing Church Members

By Roy Wells*

WHEN I CAME to pastor a certain church, God blessed us with a great revival. After talking to the evangelist, we decided to try to save some of the results of the revival. The evangelist began to boost for members and I, as pastor, began to work. The more I began to inquire, the more I began to realize that I had been failing at this point. I found that we had a great number of young people, and older people as well, that had been coming to our church for years and had never joined.

If we would build our membership we must realize that we will have to work at the job. We spend money, time, and prayer on revivals, and then wonder what happened to the results, when really if we would just realize our results go out of our doors, many to backslide and others to join other churches, we would get busy and do something about it. We have hidden behind the excuse that our standards are too high, and we just couldn't expect people to join church very often. We have been missing it. I take pride in showing or reading the membership card, and saying to the prospect, "You will agree that is really good material. Those standards are elevating and uplifting."

I have come to this conclusion. Those people that I work and pray for, I am going to conserve and save for our church. I do not expect to fail at this point again. But in all this we need to use wisdom. Just last

week we received into church membership two fine nurses, wonderful Christian girls. In talking to them about joining I learned they had been talked to before about joining. They had been attending various Nazarene churches for years. One pastor put them on the spot and embarrassed them by calling their names out in a public service for membership. They said, "No, we will not join that church." Another pastor made the public statement about not believing in nurses. And another church and pastor had never asked them to join, taking the attitude, Let them come to us.

I am more convinced than ever that we are failing at this point. The results for working at the job paid off. Last year we made the "Evangelistic Honor Roll," and took in twenty-eight new members during the assembly year. Let us work at the job and show an increase. It can be done. I feel that I have improved at this point.

"I CAN"

Figure it out for yourself, my lad.
You've all the greatest men have had:
Two arms, two hands, two legs, two eyes,
And a brain to use if you would be wise.
With this equipment they all began;
So start for the top, and say, "I can."

(Author unknown)

*Pastor, Bowling Green, Kentucky.

June, 1958

(275) 35

he himself becomes the door of the sheepfold. The undershepherd of course is only a picture of the Great Shepherd who said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The joy of the undershepherd comes as he shares the joy of God when His people dwell safely.

Part of a fleece is worn by the shepherd. The very fact that the flock supplies his needs like this is an evidence of the love they have for God and for him. This love of the people is the pastor's joy. When it is missing the relationship of shepherd to sheep is just not right.

We read that sheep do not heed the voice of strangers but their own shepherd is known to them. There are many distracting voices in the religious world and foolish folk give heed to them to the injury of their souls. But those who know their undershepherd's voice will not do so, not because they admire a personality, but because they know that the Lord is with him and the Word of the Lord dwelleth in him.

There are occasions when a sheep persistently strays and continually leads others to do so. Then the shepherd has a hard thing to do. He deliberately breaks the leg of the

sheep. He then takes the tedious job of nursing the injured sheep back to health. From this experience there is the blessed consequence that ever afterwards the sheep stays near the shepherd, for through the time of nursing the sheep got to know the shepherd in a more intimate way and loves him.

The matter of chastisement, of course, is left up to God; but glorious is the ministry of the shepherd of souls who can help the person involved back to full spiritual health.

There is much spiritual truth to learn from the relationships of shepherd and sheep but the choicest truth is that the shepherd and sheep are indispensable one to another. The sheep without the shepherd are scattered and lost. The shepherd without the sheep is useless.

It is a staggering thought that the Great Shepherd needs us—the flock of His pasture. Indeed He so wants us and so needs us that He has laid down His life for the sheep.

His commission now is to us that we might bring those other sheep into the fold, that they too might hear His voice and that ultimately there may be one fold and one Shepherd. We are to be partakers in this divine work.

Nothing is more needed in or more useful to the preacher than downright manliness. On the human side this is the *sine qua non* of the ministerial equipment. Effeminacy is utterly alien to the making or work of a true minister of our Lord. He wants men—not bookworms, weaklings, or dependents—but real, sterling, self-reliant, aggressive, manly men. Such command public respect and confidence—not pity or contempt. Such elements form a bulwark mighty in resisting temptations.

Such preachers tend to produce similar elements of character in their parishioners, especially among the younger class.

—B. F. HAYNES

Herald of Holiness, May 1, 1912

I. Plagiarism and Preachers

By F. Lincicome*

A man has developed great nerve who will stand up at this late hour and boast of originality. There is nothing original with me, except original sin, and when I was sanctified it was taken from me.

In most instances the preacher who boasts of his originality could sign his name to John B. Culpepper's confession. He said, "When I started out as a young man to be a preacher, I determined to be original or nothing, and I soon discovered I was both."

We hear a great deal about plagiarism. Plagiarism as a fault and sin is possible only to one who makes profession of originality, for he alone attempts to take credit to himself that should be shared with others. If a preacher appropriates the material of others, then claims exclusive right, he is both a thief and a liar. But if he makes use of material to make him more helpful and effective and makes no superior claim but rather confesses he is a debtor to all he has met, he is both honest and truthful. If a man puts his belief in a book and sells it and I pay for it, it is mine to use.

A preacher was heard to preach a sermon on "Perfection" and used Ralston's outline. If he did not get it from Ralston he got it from someone who did. My own personal belief is that you will do well to use the outline of another when it covers the ground far better than you could have done. The right and sensible thing for a preacher to do is to make use of

everything that comes to his hand in making him an effective preacher.

If you hear a good thing try to remember it; if you read a good thing in a book run it through your own mill; if you find a sermon outline that fits your mold, use it.

GROWING OLD

I looked at some of my pictures the other day, our wedding pictures and some of those others of former years. Unconsciously it carried me back to the past and I forgot the ravages of the years. But when I picked up a recent one of myself I was shocked into sudden realization of the truth. The youthful forms I had seen belonged to the days beyond recall. But why should I mourn the passing of physical strength and outward form, that were never intended to abide?

This life is but a training course to fit us for a more enduring world to come. We should not mourn that our college days draw to a close, and we see the finish of our course in sight. Commencement is just ahead and then the exercise in the resurrection for all who have been trained. So we stand at the brink of a glorious dawn! What wonders, what raptures are held in the light of that fadeless day we know not, but we rest assured in the words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man; the things which God hath prepared for them that love him."—R. G. FITZ.

*Evangelist, Gary, Indiana.

SERMON WORKSHOP

Contributed by Nelson G. Mink*

DOOR-TO-DOOR COMMANDMENTS

(Taken from a salesman's training program)

1. Be agreeable.
2. Know your products.
3. Don't argue.
4. Make things clear.
5. Tell the truth.
6. Be dependable.
7. Remember names and faces.
8. Be human.
9. Think success.
10. Remember, selling is the greatest business in the world!

Richmond, Indiana
First Church Bulletin

TRAITS OF THE CARNAL MIND

1. Secret sense of pride
2. Love of human praise
3. Stirrings of anger or impatience
4. Self-will; a stubborn, unteachable spirit
5. Carnal fear, a man-fearing spirit, shrinking from reproach and duty
6. A jealous disposition—secret spirit of envy
7. Undue affection and familiarity towards the opposite sex
8. A dishonest, deceitful disposition, evading and covering the truth; straining the truth, leaving a better impression of yourself than is strictly true
9. Unbelief; a spirit of discouragement in times of pressure and opposition
10. Formality and deadness; lack of concern for lost souls

*Pastor, Waco, Texas.

11. Stinginess, giving just enough to ease the conscience
12. Sectarianism: being narrow and bigoted in favor of my little crowd

—E. E. SHELHAMER
in Wiley Mission News

CHALLENGE!

Preachers who have stirred things mightily for God have gotten their texts on their knees, soaked them with tears, groaned over them with a traveling spirit, fired them with prayer, and then delivered them with burning hearts. A prayerless pastor is a successful failure.

—Herald of His Coming

HERBERT HOOVER AND THE SUNDAY SCHOOL

He said: "The Sunday school is at the very root of the religious life, with all its benefits to the individual and the nation, and for this reason I cordially commend all efforts to enlarge its field of usefulness."

OUR FAST AGE

Aspirin consumption in this country today is 24,000,000 tablets every 24 hours.

Antibiotics (penicillin, aureomycin, and terramycin) have become a multi-million dollar annual business.

Barbiturates sales (sedatives and sleeping pills) now annually amount to enough to put every U.S. citizen to sleep for 20 days.

—ANON

June 1, 1958

Morning Subject: "GOD'S GLORY IN THE MORNING"

TEXT: Exodus 16:7

I. THE GLORY OF GOD

- A. God's glory is seen in His great power—creative, redemptive, etc.
- B. God's glory is seen in His great beauty—holiness, works of nature.
- C. God's glory is seen in His great love—Calvary and Pentecost.

II. THE NIGHT OF DEATH

- A. Close of a period of time—life's brief day.
- B. Close of life's activity ("Work . . . while it is day . . .")
- C. An era for rest—body rests in grave; soul, in God's presence.

III. THE MORNING OF JOY

- A. New life—glorious resurrection.
- B. New hope—all our unfulfilled spiritual ambitions to be realized.
- C. New activity—living with God and serving Him.

—ROSS W. HAYSLIP, Pastor
CARTHAGE, MISSOURI

Evening Subject: "WHOSE THEN?"

TEXTS Luke 12:20

I. SELF-CENTERED PERPLEXITY ("What shall I do?")

- A. A glorious prosperity—grounds brought forth plentifully.
- B. A gracious God—rain falls on just and unjust.
- C. A needy world—natural and spiritual poverty.

II. PRESUMPTUOUS PLANNING ("This will I do . . .")

- A. Tearing down old—forgets God's past mercies.
- B. Building anew—takes course of materialism.
- C. Eat, drink, and be merry—Epicurean philosophy.

III. INEVITABLE END ("Whose shall those things be?")

- A. Sudden death—"This night."
- B. Required soul—"Thy soul . . . required of thee."
- C. Penurious eternity—" . . . not rich toward God."

—ROSS W. HAYSLIP

June 8, 1958

Morning Subject: "TREES"

TEXT: Psalms 1:3

INTRODUCTION: A well-known encyclopedia defines a tree as a plant at least twenty feet tall, characterized by a single trunk and a well-defined crown. God says that good men are like trees.

I. THEY MUST HAVE A CERTAIN STATURE.

- A. Not physical size—Goliath was big and failed; Zacchaeus small and successful.
- B. Not physical strength—Samson failed when he disobeyed God.
- C. It is bigness of soul—David, the shepherd boy, was big in his heart.

II. THEY MUST HAVE A SINGLENES OF PURPOSE.

- A. To love God—"Thou shalt love the Lord thy God . . ."
- B. Serve God like Daniel.
- C. Belong to God like Samuel.

III. WELL-DEFINED LIFE ACTIVITIES.

- A. Pray like Daniel.
- B. Read Word of God like Josiah.
- C. Worship God in His house like the boy Jesus in Temple.

—ROSS W. HAYSLIP

Evening Subject: "OUR GLORIOUS HOPE"

TEXT: Colossians 1:27

I. DEITY ("Christ")

- A. He is a Prophet (Deuteronomy 18:15; Luke 24:19).
- B. He is a Priest (Psalms 110:4; Hebrews 5:10).
- C. He is a King (Daniel 7:13-14; Revelation 19:16).

II. PERSONALITY ("In you")

- A. His entrance—saving and then sanctifying power.
- B. His transforming action—sin to salvation and carnal to spiritual.
- C. His abiding—the Comforter constantly abides.

III. GLORY ("The hope of")

- A. Glorified bodies (mortal shall put on immortality).
- B. Glorified environment—holiness of heaven.
- C. Glorified existence (Revelation 21:7).

—ROSS W. HAYSLIP

June 15, 1958

Morning Subject: "THE VALUES OF CHURCH MEMBERSHIP"

TEXT: Acts 2:47

I. BLESSINGS OF ASSOCIATION

- A. We are a part of a visible, earthly manifestation of God's working.
- B. We are a part of an institution that perpetuates salvation.
- C. We are a part of a preservative influence in a world of moral decay.

II. JOY OF CHRISTIAN FELLOWSHIP

- A. The love of the brethren.
- B. The common interest of the Lord's work.
- C. The mutual motivation of Christian activity.

III. UPLIFT OF WORSHIP

- A. The inspiration of gospel hymn singing.
- B. The helping power of prayer.
- C. The wonderful happiness of praising God in spiritual worship.

—ROSS W. HAYSLIP

Evening Subject: "PAUL KNEW HIM"

TEXT: II Timothy 1:12

I. CHRIST IS KNOWABLE ("I know . . .")

- A. Knowledge comes through contact.
- B. Knowledge comes through association.
- C. Knowledge is increased through love.

II. CHRIST IS A CONFIDANTE ("I have committed . . .")

- A. By our own free choice.
- B. Our immortal soul committed.
- C. Our eternal destiny insured.

III. CHRIST IS POWERFUL ("He is able . . .")

- A. Able to save to uttermost (Hebrews 7:25).
- B. Able to deliver from every foe (Daniel 3:17).
- C. Able to raise the bodies of the dead saints (Hebrews 11:19).

—ROSS W. HAYSLIP

LITTLE JOBS

Doing the best you can with the little opportunities that come along will get you farther than idly wishing for the big chance that may never come.—Sunshine.

June 22, 1958

Morning Subject: "THE CHRISTIAN SABBATH"

TEXT: Exodus 20:8; Mark 2:27

I. THE LOCATION OF THE SABBATH

- A. God was its Author (Genesis 2:3).
- B. The Law commanded its observance (Exodus 34:21).
- C. The Early Church met on first day of week (Acts 20:7).

II. THE LAWS OF THE SABBATH

- A. Rest—the human body demands a certain amount of rest.
- B. Veneration—Sunday should be recognized as God's day exclusively.
- C. Worship—Early Church heard preaching and broke bread on this day.

III. THE LIBERTY OF THE SABBATH

- A. We can supply natural needs—David and shewbread; disciples and grain.
- B. We can show mercy—ox in ditch.
- C. We can advance kingdom of God (Acts 16:13).

CONCLUSION: Read statement from our *Manual* concerning Sabbath observance. Stress need of the restoration of the Christian Sabbath in our nation.

—ROSS W. HAYSLIP

Evening Subject: "WHAT TIME IS IT?"

TEXT: Romans 13:12

I. TIME TO REALIZE NEED

- A. Look around you ("Lift up your eyes, and look on the fields . . .").
- B. Read our denominational, informative material ("Give attendance to reading").
- C. Pray earnestly for needy world ("Pray ye therefore the Lord of the harvest . . .").

II. TIME TO EVANGELIZE THE NEEDY

- A. Train for service—take advantage of educational and training programs.
- B. Give of your means—good stewardship a vital part of evangelism.
- C. Support the total program of the church—be loyal Nazarene.

III. TIME TO CAPITALIZE ON THE NEEDFUL

- A. Be at my best spiritually.
- B. Carry a burden for the lost around me.
- C. Make soul winning my supreme task.

CONCLUSION: "It is morning in the Church of the Nazarene." Morning is the time for productive work. Let's make this fiftieth year our greatest.

—ROSS W. HAYSLIP

June 29, 1958

Morning Subject:

"OUR DECLARATION OF SPIRITUAL LIBERTY"

TEXT: Galatians 5:1

- I. DIVINE LIBERTY ("Christ hath made us free")
 - A. Jesus came to liberate men (Luke 4:18).
 - B. To free from sin (Romans 8:21).
 - C. To free from legalism (Galatians 5:4).
- II. DEFINED LIBERTY ("Be not entangled again")
 - A. Truth the instrument of deliverance (Romans 6:18).
 - B. The Holy Spirit the Agent of deliverance (Galatians 2:4).
 - C. Christ has called us to this liberty (Galatians 5:13).
- III. DEFENSIBLE LIBERTY ("Stand fast . . .")
 - A. Love Christ with all your hearts (Galatians 5:22).
 - B. Serve our fellow men (Galatians 5:13).
 - C. Let our righteousness be positive and practical (Galatians 5:25).

—ROSS W. HAYSLIP

Evening Subject: "GOD DOES HEAL TODAY"

TEXT: James 5:15

- I. THE BIBLE TEACHES HEALING.
 - A. There are 760 different verses concerning physical healing in the Bible.
 - B. There are examples of it in the Old Testament (Miriam, Naaman, and Israel).
 - C. The New Testament tells of healings by Jesus and later by apostles.
- II. GOD'S METHOD FOR HEALING (James 5:14-15).
 - A. The prominence of the church—call for the elders of the church.
 - B. Anointing oil symbol of the Holy Spirit and His power.
 - C. Prayer of appropriating faith.
- III. HOW TO OBTAIN HEALING.
 - A. Seek the will of God in your case. Job and Paul suffered in God's will.
 - B. Pray sincerely. God's promises are to those who sincerely pray.
 - C. Commit your case to God as you would to a physician.

—ROSS W. HAYSLIP

ANGER

If you lose your temper it is a sign that you have wrong on your side.—Chinese Proverb.

MORNING

WHAT IS YOUR RELIGION?
(Sermon Series Suggestion)

By Marvin Grooms*

- I. An Exclamation or a Quotation? John 18:34
A plea for eliminating one's vicarious religious experience, for a vital personal one.
- II. A Past Date or a Present Joy? I John 1:7
Based on Dr. John Peter's statement in his book *Christian Perfection and American Methodism*: "He [John Wesley] never measured today's possession by yesterday's experience," p. 218.
- III. A Secret or a Story? Acts 4:20
A plea for personal evangelism, showing that the gospel is to be heralded, not hoarded.
- IV. A Bargain or a Dedication?
Contrast between Jacob (Genesis 28:20-22) and Job (13:15).
A plea for loving God because He is God, and not for any "bargain basement" motives.
- V. A Delight or a Drudgery? Psalms 40:8 and 139:24. Check a good commentary on the meaning of the "wicked way."

—MARVIN GROOMS, Pastor
Rulo, Neb.

WHERE IS THE GOD OF ELIJAH?

SCRIPTURE: II Kings 2:1-14

TEXT: Part of verse 14—"Where is the Lord God of Elijah?"

INTRODUCTION: Until now Elisha has been more or less dependent upon Elijah. Now he is about to be put on his own. No wonder he cries out, "Where is the Lord God of Elijah?"

- I. KIND OF GOD ELIJAH HAD SERVED.
 - A. He looked after His own. Elijah's food brought by the ravens (I Kings 17:1-17).
 - B. He worked miracles. Multiplied the widow's food supply (17:8-16). Raised the widow's son from death (17:17-23).
 - C. He sent a revival. Elijah on Mount Carmel (I Kings 18:1-39).
 - D. He challenged youth through Elijah. Elisha called to preach (I Kings 19:19-21).
- II. ELISHA'S PURPOSE TO HAVE SUCH A GOD.
 - A. Seen in his last walk with Elijah. His determination to stay with Elijah till the very last (II Kings 2:1-8).
 - B. Seen in his rejection of the suggestion of the other prophets that he stay with them (II Kings 2:3, 5, 7).

- C. Seen in his last request of Elijah, "Let a double portion of thy spirit be upon me" (II Kings 2:9).
- D. Seen as he dons Elijah's mantle—he takes upon himself Elijah's habits of devotion (II Kings 2:13).

III. ELISHA EXPERIENCES ELLJAH'S GOD FOR HIMSELF

- A. Any doubt of such possibility dispelled—He cried, "Where is the Lord God of Elijah?" Smites Jordan with Elijah's mantle and gets an answer (II Kings 2:14).
- B. God performs miracles. Healed spring of waters (II Kings 2:19-22). Multiplied widow's oil (4:1-7). Raised widow's son (II Kings 4:33-35).
- C. Elijah's God proves himself to be Elisha's God. Many other miracles performed.

CONCLUSION: So the God of our church fathers waits to prove himself to be our God in 1958. So live with these men of God and imbibe of their spirit. And let us put on their mantles and learn for ourselves that their God has become our God.

—DUANE SPRINGER, Pastor
Menomonie, Wisc.

THE RELIGION THAT COUNTS

TEXT: James 1:27

INTRODUCTION: A man possessing true religion has amiable qualities. There are false religions. There is a true religion. The latter begins at the sure foundation and principles as set forth in God's sacred Word. Let us unfold the marvelous truths from this text.

I. THE TYPE OF RELIGION—"Pure," "undefiled"

- A. Reaches inward: free from sin, contamination.
 - B. No ingredients of filth, hate, malice, etc.
 - C. Patriarchs enjoyed it—Job, Enoch, Noah.
- Illus. Lily retains whiteness in coal dust.

II. THE TEST OF RELIGION—"Before God"

- A. Reaches upward: Tested by the highest test—not wanting.
- B. Many religions man-made—not accepted by God. Accepted by general public—not by God.
- C. In light of Bible—personal experience—blameless example.

III. THE TASK OF RELIGION—"Visit the fatherless and widows"

- A. Reaches outward; religion without works is dead, being alone.
- B. In general it assumes the whole gospel challenge: bread to the hungry—clothes for naked, etc.

IV. THE TESTIMONY OF RELIGION—"Keep himself unspotted from the world"

- A. Reaches around.
- B. By daily conversation—godly separation—complete consecration.
- C. His light is to shine—his life affects others.

—HENRY T. BEYER, JR.
Baton Rouge, La.

EVENING

THE GOSPEL

SCRIPTURE: Acts 2:14-41

INTRODUCTION:

The occasion is Pentecost.
The personality is Peter.
The subject is the gospel of Jesus Christ.

I. THE EXPANSIVENESS OF THE GOSPEL (v. 39)

- A. It is expansive in matter of time. From Adam to Noah, to Joel, to Pentecost, and the Second Coming.
- B. It is expansive in its scope. It is for all people, to be carried to them by every legitimate means.
- C. It is expansive in its effect. It has affected all phases of life, society, government, and history.

II. THE EXPENSIVENESS OF THE GOSPEL (v. 36)

- A. It cost God and heaven much to provide this redemption.
- B. It cost Christ very much to complete this redemption.
- C. It cost our forefathers much in propagating this message.
- D. It will cost us much.

III. THE EXPLOSIVENESS OF GOSPEL (vv. 37, 41)

- A. It strikes at the root of sin and creates tremendous reaction from Satan and his followers.
 - 1. John the Baptist felt the explosive impact of reaction to plain preaching.
 - 2. Stephen provides us with a thrilling illustration of the explosiveness of the gospel.
 - 3. Paul's journeys reveal the explosive effectiveness of the gospel in many lives.
- B. This gospel turns loose the power of God. It is accompanied by the outpourings of the Holy Ghost that on Pentecost gathered under the wings of the Church 3,000 new converts.

—DELMAR STALTER
Nappanee, Ind.

CHALLENGE OF YOUTH

TEXT: "Remember now thy Creator . . ." (Ecclesiastes 12:1).

INTRODUCTION: "To every thing there is a season, and a time . . ." (Ecclesiastes 3:1). There is a proper time for everything . . . education, vocation, training, insurance, sowing, reaping, etc.

I. YOUTH IS THE TIME FOR GOOD THINKING.

"Remember now . . ."

Memory is stronger in youth than any other time.

II. YOUTH IS THE TIME OF INNOCENCE.

"Remember now thy Creator . . . while the evil days come not."

THE CHURCH FACES THE ISMS

By Arnold B. Rhodes, editor (Abingdon, \$4.50)

This is a very substantial and a scholarly book; indeed, a compendium. The entire faculty of the Louisville Presbyterian Theological Seminary, Louisville, Kentucky, did the research and the writing. Among the "isms" are listed: Fundamentalism, Adventism, Dispensationalism, Perfectionism, Judaism, Roman Catholicism, Denominationalism, Ecumenism, the Healing Sects. It also gives attention to such cultural "isms" as communism and fascism.

It seems strange that a publisher like Abingdon would print a book as unfriendly as this one is toward the teachings of Christian perfection. Of the Nazarenes the author says, "In larger communities the Nazarenes are tending today to soften some of their more extreme dogmas."

In the chapter on fundamentalism you will react quite positively against this study, for it makes light of the fundamentals of the faith that you and I hold with warranted zeal and loyalty.

The strong leaning toward ecumenism and slighting references to denominationalism will bother you as it did me.

On the whole if you like to invest in a book that causes you to react very definitely and positively either for or against, this will do it. It is scholarly in research, but contains a strong bias throughout against many of the things that we holiness people hold dear.

CHRISTIANITY AMONG THE RELIGIONS OF THE WORLD

By Arnold J. Toynbee (Scribners, \$2.75)

Toynbee is an acknowledged scholar and religious historian. But he is equally influential as a liberal. In this profound and careful treatise he would finally blend Christianity with other religions. He sees no uniqueness, no "must" about Christianity. So far removed from Paul's thunder against those who preached "some other gospel!"

AMERICAN FREEDOM AND CATHOLIC POWER

By Paul Blanshard (Beacon Press, \$3.50)

In 1949 Paul Blanshard published his book *American Freedom and Catholic Power*. It is conservative to state that no book ever written has had the influence that this book has upon Catholic-Protestant relationship. The original book had twenty-six printings in this country and abroad. It was hated and feared by the Catholic hierarchy as no other book has ever been.

After ten years the author has brought out a revised edition which also has been considerably enlarged. Information is brought up to date, and you who like to have a volume on your shelf that is up-to-date, factual, and dependable would want this new edition to replace the original one.

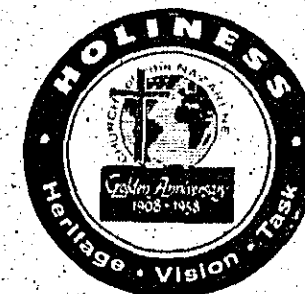
The author sets out to correct one mistake he made in the original book. He tried to keep Catholic faith as such separate from Catholic operation. He tried to deal with the Catholic church and legislation, medicine, education, etc. He has found since that you can't divide the two—the Catholic faith, as far as Catholics are concerned, includes every operation of the Roman Catholic church. In this new edition the author deals much more fully with the theological position of the Catholic church and the errors and dangers involved.

Your Book Man was happy to have a copy of the original edition and would like to endorse this revision as the most up-to-date book on Catholic-Protestant relations that a minister can have on his shelf.

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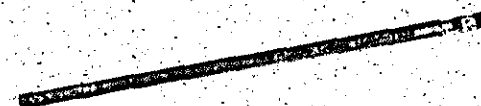
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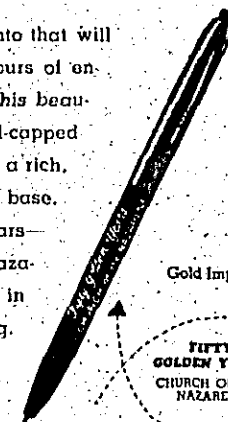
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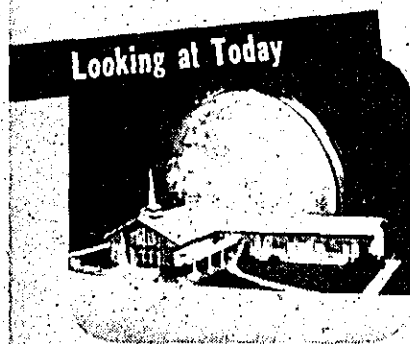
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