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GUEST EDITORIAL

Holiness and Evangelism

By G. B. Williamson*

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. . . . that the world may believe that thou hast sent me (John 17:17-19, 21).

The subject that has been assigned to me contains the two most characteristic words in the vocabulary of the Church of the Nazarene—holiness and evangelism. Holiness is the keystone of our Nazarene doctrine, and evangelism is the keynote of the total program of our church. Either of these words opens the door into a house with many rooms, the exploration of which would occupy the time for many sermons. The relation of these two is the point to which I call your attention this evening.

As a matter of fact, holiness and evangelism are but two aspects of the glorious experience of Christ dwelling in our hearts in His fullness—holiness being the purifying influence of His presence; evangelism the expression of that inner life.

I. Motivation

First of all, I would remind you, that holiness relates to evangelism at the point of motivation. When we speak of the motivation for evangelism we are touching it at its depths. We know that the basic motive for evangelism is the love of God shed abroad in our hearts by the Holy

Ghost. The fruit of the Spirit is love. The love of God leads us to work for the salvation of lost men.

Love of God and love of men are indivisible. We cannot love God, whom we have not seen, and hate our brother, whom we have seen. More than once in the Bible the word "hate" does not mean bitter animosity. It means rather to love less. You cannot love God, whom you have not seen, and love your brother, whom you have seen, less. "Greater love hath no man than this, that a man lay down his life for his friends."

In this text Jesus gives us some insight into His estimate of the value of the human soul in the words "... for their sakes." He came in the long stoop from His Father's house of light to Bethlehem's manger. For their sakes He took on himself the burdens of all mankind. We learn from the words of Jesus that He places a high price upon the souls of men. He said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" But if you want understanding of the highest price that has been placed upon the souls of men, you need to return to Calvary. Follow that angry, jostling, jeering crowd out the way of grief to a hill outside the city walls. As you look upon that Man on the middle Cross, you will see more than hands spiked to a tree, more than the thorn crown upon His brow,

*General Superintendent.

more than twitching muscles. You will see something in the face of the Man on the middle Cross that will cause you to say, "Surely this was a righteous man; this was the Son of God."

And while you look, listen too. Listen as that crowd chants, "Crucify Him! Crucify Him!" Remember that His answer to all of that was, "Father, forgive them; for they know not what they do." Listen as the one thief says, "If thou be Christ, save thyself and us." And the other rebukes him and then turns in his repentance to say, "Remember me when thou comest into thy kingdom." And hear the Lord of life and death say unto him, "To day shalt thou be with me in paradise." Listen again while the mockers say, "He saved others; himself he cannot save." And in reply hear Him cry, "My God, my God, why hast thou forsaken me?" Listen once more while the ribald mockery dies away and hear Him in confidence and in peace say, "It is finished," and, "Father, into thy hands I commend my spirit." It will take an appraisal of Calvary, my brethren, to give us the right motivation for evangelism.

But I remind you that Jesus Christ not only put a high price on the souls of men by His word and by His sacrifice on Golgotha; He also placed a high price on the lives of men. Jesus did not make a sharp line of demarcation between saving a life and saving a soul. He said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it," and went right on to say, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Lives were precious in the eyes of Jesus. He looked upon needy people everywhere and saw something of value in them. He re-

deemed lives to value and to service that were already near shipwreck.

I think there is no finer illustration of Jesus' evaluation of a life than in His dealings with that weather-beaten and hardhanded, coarse-voiced fisherman of Galilee whom we know as Peter. When Jesus saw him He said, "Thou art Simon, but from henceforth thou shalt be called Peter—thou shalt be changed from the sandy one to one who is like a rock." And when Peter, in a day of humiliation and frustration, fell down at the knees of Jesus and cried, "Depart from me; for I am a sinful man, O Lord," Jesus said, "Fear not; from henceforth thou shalt catch men."

When Jesus knew that the rough-hewn fisherman was under terrific pressure with all the forces of hell let loose upon him, He said, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." He said, "Capitalize on your own failure in offering encouragement and strength to your brethren in the day of your restoration." After the Resurrection, Jesus led him to the seaside and gave him again his commission, saying, "You shall feed My lambs and feed My sheep." When Jesus looked at Peter there with his boats and nets and the habits of a fisherman all about him, He saw in him the man who would be the first, under the anointing of the Spirit of God, to preach the gospel unto the assembled multitudes of Jerusalem and the first also to preach the gospel to the gentiles at the house of Cornelius. He also saw one who would be ready and willing ultimately to give his life that the gospel might be preached. Jesus saw all of that courage and strength and the power of that voice and personality in the man by Galilee.

Jesus placed a high price on the lives of men as well as their souls. Brethren, when these things motivate us—then our secondary motives are submerged. We forget whether we are paid well or poorly because we have this love of God surging in our souls like a burning passion. We forget whether we preach to large crowds or few, and whether we can count seekers by scores or only by twos and threes. Secondary motives are submerged and ulterior motives are nailed with Him to the Cross, until deep in the soul of a man surges up the master passion—spontaneous and compelling—to reach the perishing of earth and bring them to a knowledge of Jesus Christ.

II. Consecration

Holiness also implements evangelism through consecration. Jesus said, "For their sakes I sanctify myself [I dedicate myself], that they also might be sanctified through the truth." We are to follow His example in self-dedication. We cannot know holiness until full and final consecration is known as a condition of sanctification. It must be maintained as a part of holy living and useful service to God day by day.

Consecration supplies evangelism with all that it needs. It takes money to evangelize—but if all the people, ministers and laymen alike, will prove themselves good stewards of their material resources, then the church will not be without money to carry on its evangelistic program.

We are in danger in our revival campaigns of bringing about discouragement and failure at two points. First is the danger of allowing lay people, because of the nonproductiveness of revivals, to say that they aren't worth what they cost. We are in danger also of losing out in revival evangelism because we pay our evange-

lists so poorly. They will say, "We can't make it any longer. We'll have to go to work or take a church." Where is the consecration of the lay people? Where is the consecration of the pastor? Something is out of balance if the God-called evangelists cannot stay in the field because holiness people do not pay them enough to assure a modest living.

Holiness serves evangelism through consecration of our time: time to go to church regularly—Sunday morning, Sunday night, midweek prayer service, special prayer hours, time to attend revival meeting every night in the week—not just once. We will not have a success bringing outside people when they come to find only a few people of the church in the pews. The best decoy for the people outside is to come and find the church people are there.

It is wonderful to me that an evangelistic church has more preachers than it can manage. And those that lose the note of evangelism are begging for preachers. You say, "Well, we don't have good preachers; maybe that's the reason they are not busy." Other churches are glad to get them. They will take them old and young. They are eager to get them. Evangelism motivated by holiness of heart will continue to produce more preachers than we know what to do with. It will be that way as long as we keep the stress on Bible holiness and evangelism.

III. Cloud of Witnesses

Again, holiness also provides evangelism with a cloud of witnesses. We need witnesses as much as we need preachers. For every preacher we need dozens, scores, and hundreds of witnesses for Christ. If we take care of this fundamental matter of getting people completely consecrated to God in order that they may receive the

mighty baptism with the Holy Ghost and fire, we will take care of the matter of spontaneous testimony also. After Pentecost the rulers told the apostles to keep their mouths shut. But they said, "Whether we ought to obey God or men, judge ye. But we cannot keep still. We cannot but say the things that we have seen and heard. There is no way to suppress it. You can send us to prison and to death, but we cannot keep still and we will not." I'd like to see that reproduced, wouldn't you? That is the genius of the holiness movement—that irrepressible drive in the soul to tell other men what a Saviour we have found.

Dr. Reza and I were in Argentina a few weeks ago. We arrived in Buenos Aires on Tuesday evening at about six. Dr. Cochran had prepared us for the fact that he would get us up at about 11:45 p.m., and at 2:00 a.m. we would board a plane to fly 800 miles to Tucuman, a city of 250,000 people. We arrived just as day was breaking.

Sister Costa and her husband have been the vanguards of home missions and evangelism for Argentina through the years. Their work has produced many preachers and many churches. They went to Tucuman four years ago and carried along bundles of literature. Brother Costa, who stands only about five feet, five inches high and weighs about 120 pounds, undertook to put Nazarene literature in every home in that city. He would go out in the morning and maybe not get back until two in the afternoon for his lunch. They said, "Why did you come late?" and he answered, "I was doing a block, and if I had left I couldn't have remembered where I quit, and I might miss somebody. So I finished the block before I came. Now I can go back and begin where I left off." He distributed more than 80,000 pieces of literature.

What do you think might happen if something like that were done in our cities and towns? I will tell you what has come about there. Two churches have been organized in Tucuman. One of them has a wonderful crowd of young people. Several of them will be in the Bible school in Buenos Aires next year. In the second church there is a girl who was stricken with meningitis in her childhood. Both legs and her right arm are completely paralyzed. She moves about in a wheelchair propelled by the power in her left arm. She goes out in her section of the city and brings as many as thirty persons at a time to Sunday school and church. That night Olga came seventy blocks to the service, mostly on the power of her one good arm. What would happen if we had witnesses like that in all of our churches?

IV. Divine Inspiration

One other thought I will leave with you. Holiness assures evangelism of the divine inspiration. Holiness will save us from a flabby emotionalism. Emotion is good in religion. It is especially good if it produces power on the piston heads because we have a passion and a drive in our souls. When I talk about flabby emotionalism, I mean a kind of emotionalism that will inspire us to do good when we feel like it. We will go to church when we feel like it; we will pray if we feel like it; we will do a little visitation work if we feel like it; we will go down to the altar to pray with seekers if we feel like it—and if we don't, we will stay away. If you have holiness with its compelling motivation in your soul, you will do your duty whether you feel like it or not.

Holiness will also save us from a professional and mechanical way of doing our evangelistic work. If Spirit-filled preachers fall into the habit of

pulling tricks or being a little dishonest, they will soon hear an inner voice calling them back to sincerity and reliance upon God. The Holy Spirit will safeguard the preacher against unreality and professionalism. He keeps always a touch of divine reality in our souls.

When we have preached our best, only the Holy Spirit can convict a sinner—only He can give him the spirit of repentance. Only the Holy Spirit can show the believer his carnal heart and the fountain revealed for cleansing from sin and uncleanness. We ought to be sure that we are under His control.

And now, let's not go away from this conference stirred with a human enthusiasm. That will do but little good. We must go with our motivation right. We must go with our consecra-

tion up to date. We must go with a burning testimony in our souls and on our lips. We must go with the anointing of the Spirit of God upon us. That is what it is going to take to bring about revival in our time. It is not enough for us to subscribe to a method. Every one of us needs to feel again the divine compulsion in his soul to be a witness and an evangelist for his Lord. If we will go deeper in holiness we will, with a divine dynamic in our souls, go farther in evangelism.

Come back again to that prayer, "Sanctify them through thy truth: thy word is truth," and, "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. . . . that the world may believe that thou hast sent me."

I Like a Pastor

1. Who preaches the Bible with love.
2. Who is friendly to everyone.
3. Who is neat in appearance: clothes, shoes, shirt, collar, hat.
4. Who keeps my confidence.
5. Who manifests a humble spirit.
6. Who has a teachable spirit.
7. Who gets along with people.
8. Who does not become involved in politics.
9. Who uses good English.
10. Who preaches and lives in the middle of the road.
11. Who has not lost the common touch.
12. Who practices ministerial ethics.
13. Who takes pride in keeping up the parsonage property.
14. Who refuses to complain about his lot in life.
15. Who takes firm stand on the teachings of the Manual.

—SHARON TEMPLEMAN
Teen-ager, Minot, N.D.

The Priesthood of the Congregation

We are seeing considerable rethinking in Protestant circles these days as to what is the true meaning of human priesthood as it relates to the Christian Church. The feeling is that we have never quite cleared our minds as to exactly what such priesthood means positively, spending most of our energies saying what we are sure it does not mean.

This is one of the focal points of the Protestant heritage, of course, and the general issues here are quite clear to the Protestant minister. That is, we are sure that in the New Testament covenant the Judaistic idea of the priesthood was replaced by the plan of the Saviour, Jesus Christ. Hebrews is clear at this point, showing us that in this new day of grace our High Priest is Jesus Christ. We are also sure that we do not need a human mediator to bring us to God. No man in an office can turn on and off the salvation which belongs to the individual. Here we come to the idea of the "priesthood of all believers," that principle for which men have given their lives in furthering the Protestant concept. Every man is his own priest, then, and can (and must) plead his own cause before God, with Jesus Christ, the Son of God, as his true Mediator.

However, beyond these simple, elementary concepts of priesthood many of us have not gone. True, we have loosely talked of the threefold role of the minister: preacher, pastor, priest; but we have mumbled our words and generalized our concepts until there

has been little of real significance said. We have been hard pressed to say just what the difference is between roles which we have outlined. If any one of us were to be asked exactly what we do mean by the office of the priest of the Protestant minister, he would find it difficult to say for sure.

Dr. Benjamin Lacy Rose in an address at his inaugural as professor of homiletics and pastoral leadership, Union Theological Seminary, delivered November 19, 1957, lifted a concept which could well be reviewed by all Protestant ministers. He called attention to the idea of "the priesthood of the congregation." His premise was this: The Protestant minister is not a priest in any historical meaning of the term. Nor should he be. Through no exercise of his can there be a saving force released upon people. However, the minister is the leader of the congregation, and when he is leading a group of believers in worship, such a force can and will be created. It is not just a man substituting for God but a man, called of God, directing a congregation of born again, Spirit-baptized persons, each of whom is a priest of his own soul, helping them to meet God in the sanctuary. In this group experience the total force can and will be the power of the priestly office released upon those who need atoning grace.

Such a concept of Protestant worship will do two things. It will prevent the ministry from going back to the ancient, pre-Christian concepts of

the priesthood (which direction many Protestant ministers are now going) and it will revive the importance of the laity in the whole business of getting the unsaved, unchurched to God. God's method of moving close to this generation is not another Bethlehem, or Calvary, or Resurrection garden, or Pentecostal Upper Room. All of these have taken place and they are perfect in their place in the plan of atonement. God does not intend, either, to get to this generation through the medium of a man called minister orating from a polished podium. He desires rather to come through His Holy Spirit through the lives of those believers who are filled with the Spirit and who reflect that possession in their lives and in the corporate worship in the house of God.

Dr. Allan Walker, noted Methodist Australian pastor, author and teacher, in writing on the matter of congregational evangelism¹ suggests that most groups of Christian believers are impotent so far as releasing any spiritual power is concerned. While he complimented the Americans on their upsurge of visitation evangelism in recent years, he pointed out the possibility of a further group witness. He suggested that a congregation with its pastor might move out of the church building on a given day, going

in a body to a public place, the town square or park, and there (without the fineries and frills of an indoor service) the pastor would proclaim the glorious gospel in the midst of his people. This sort of group witness would have a saving force, Dr. Walker contends, far beyond that which we can imagine.

Such concepts as these (for the two are closely parallel) are sound—for all Protestants and yet more particularly for those of us who maintain a strong emphasis on the presence and work of the Holy Spirit in the hearts of the members of a worshiping congregation. Jesus, in speaking of the coming of the Comforter, said, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). And certainly He can best do this in our day through the agency of human hearts filled with His Spirit, waiting in an attitude of worship, led by a minister who has prayed and sensed God's will, all prayerfully expecting great things from God.

Let us give it our best thought too. Perhaps we can find a way to make the "priesthood of the congregation" more effective in moving men to see and realize the grace of God.

¹"New Christian Advocate," March, 1958.

ENTER TO WORSHIP (Invocation)

"Enter into his gates with thanksgiving,
And into his courts with praise."
Bow down thine head before Him,
Acknowledge Him in all of thy ways,
And He shall guide you and lead you
Into paths of His righteousness.
His presence will go before you,

Your life and your loved ones to
bless.
Then worship the Lord in your silence,
And praise His dear name with
your voice.
Saturate your soul in His presence,
Refresh your tired heart and re-
joice.

The Preaching of Raymond Browning

DR. RAYMOND BROWNING stands shoulder to shoulder with the greatest of the great "southern pulpit orators" of the generation just past. He was born in Asper Hill, Giles County, Tennessee, March 30, 1879, sanctified at the age of fifteen, and called to preach. He attended and later taught at Trinity College (now Duke University) and served for twenty-two years as a general evangelist for the Methodist Church South. He later joined the Church of the Nazarene and served until the time of his death in August, 1953, as pastor, district superintendent, and evangelist.

We are unusually fortunate in looking at the preaching of this warrior of the Cross to have from his own pen an article of considerable length on the subject, "How I Ordinarily Prepare to Preach." While it is personal and treats his preaching in a bit of a different light from what would be true if handled by one from the outside, yet it is revealing of some of the principal factors which made him the great preacher that he was. Feeling that this would be of greater value than an objective study, we have compiled excerpts from this article.

Suffice it to say that while Dr. Browning would be the first to say that his preaching did not reach his ideal, yet the thousands who heard him would quickly agree that he faithfully followed the principles he advocated to others.

—EDITOR

It will be more difficult for me to speak on this subject than one like this: "How a Preacher Ought to Preach," for as Shakespeare said, "If to do good were as easy as to know what were good to do, chapels had been churches, poor men's cottages princes' palaces." Here the wings of imagination must remain folded, the fountain of eloquence be stopped for a season, and I must go through the humbling process of revealing the awkward and commonplace way of doing something that ought to be done so well.

PERSONAL PREPARATION

I will say that my whole life seems to be a sort of preparation for preaching, and a sermon is to some extent just an expression or an outgrowth of my fellowship and communion with God. It is absolutely impossible for me to separate my living from my preaching, and so deeply has this principle been wrought in me that I am sure that if I should ever have one serious break with God, my preaching would be over until the broken relation should be restored.

When it comes to immediate preparation for preaching, I am sure that I pray over every sermon at least three times. In beginning I pray definitely that the Holy Spirit may guide and bless my thoughts; upon entering the pulpit I pray that He may keep me from an unguarded or careless word; and at the close of the message I earnestly pray He may overrule my mistakes and ignorance and bless

God's own unchanging and unchangeable Word.

As to the mental preparation, it seems to me that I am always preparing no matter what else may engage my attention. When I first felt the call I was in school and working my way. My time for writing was limited and I used to think of texts as I fed the stock or milked the cows or drove the sheep home from the pasture. I thought over my divisions of the text and named them aloud, framed many of my sentences and tried them on the patient dumb animals, recited over and over quotations from books in order to fix them in my memory, and racked my brain for illustrations that might help people to remember the main thoughts of the sermon. While this sort of thinking does not and cannot take the place of definite reading and study, yet it is a wonderful thing to be so devoted to the work of preaching that it is as impossible for the preacher to forget it as for the bride to forget her ornaments or the nursing mother to forget the tender babe.

The matter of physical preparation for preaching is a matter of lesser importance and yet it is an element with which we must reckon seriously. It isn't necessary for every preacher to be an athlete but it certainly is a misfortune if he should not have normal health. The physical perfection required for priests under the Mosaic law is not binding upon us, but it does contain truth that is worthy of our serious consideration. The Holy Ghost wants a normal vehicle through which to function. Men want normal human beings in pulpits. The value of a clear mind in preaching is too patent for discussion. The matter of personal appearance is not to be despised. For my part I should not want to dress in such a way that I would be of-

fensive to the good taste of devout people.

SELECTING SUBJECTS

A sermon is supposed to have a definite subject around which it is built, so it will be necessary for me to tell how I get my subjects, and I shall classify them under the following heads:

1. **Staple Subjects.** These are the ones that are already selected for the preacher. They are the ones that are already set up and are to be observed at regular intervals like national holidays. In this list will be found the Lord's Supper or Communion themes, funeral sermons, Christmas and Thanksgiving Day messages, educational, missionary, and baptismal addresses. These, like the poor, "ye have always with you," and must be provided for by every preacher.

2. **Battle-born Subjects.** Spiritual warfare brings volunteer themes. Once you join battle with the powers of darkness, certain subjects inevitably come to the front. In the heat of revival effort there will necessarily arise the discussion of sin, salvation, repentance, regeneration, judgment, eternal life, God, heaven, hell, sanctification, final apostasy and the second coming of the Lord. Any preacher who expects to do any revival preaching will find these themes as necessary as tools to a carpenter.

3. **Wayside Subjects.** In our ordinary routine of everyday duties some incident will suggest a vital and interesting subject. A man selling candy came to my door and in the course of our conversation said, "Preacher, do you know anything good that will help a fellow in these hard times?" I told him that I couldn't assure him that times would get better, but I was sure of one thing, and that is that God will always take care of a fellow

that trusts Him. Next Sunday morning I preached on "God's Provision for His Children."

4. Premeditated Subjects. These are the themes that usually come to mind when one thinks and prays over the needs of his congregation. In reading the Bible or in the reading of good books, certain truths seem to rise up like hills from the plain. Our approach to these subjects is usually more careful and deliberate than to other sermon subjects. Recently while meditating and reading I was struck by this verse of scripture, Psalms 56:8, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" and I preached next time on the subject "A Bottle of Tears."

5. Unpremeditated Subjects. These are rare and sometimes as precious as they are rare. They are a part of that mysterious and unaccountable element in every preacher's life. These are the spiritual tremors that come suddenly and without notice. I have occasionally gone to the pulpit with my sermon prepared, my notes written out, and my mind well composed as to what I would say, when suddenly like a breath of flame came another thought and with it the conviction that God would have me preach it there and then. When such moments do come, I swing out into the current and let go. Again I say such moments seldom come, but when they do the humble thornbush glows with fire, the ox goad of Shammah flays the Philistines, and the handkerchief of Paul makes the devils move out of the territory. Such occasions are not only blessed but humbling in that they reveal to us just how we often fail to discern the real souls' need of the congregation and just how the Holy Ghost is ever at hand to render assistance in the critical moment.

SELECTING TEXTS

The relation between the subjects and the text is so intimate that it is sometimes hard to distinguish clearly between the two. They are related somewhat like the sword point and the sword. Briefly stated, the subject is the chief thought or principle that is to be brought to the listeners and the text is the vehicle that transports it. Textual preaching is to my mind the simplest, the most natural, and the most satisfactory—its rivers, lakes, mountains, and plains. I like to view a text and note some of its outstanding features.

Maybe I want to preach to the young people and I take for a subject "Joseph, the Clean Young Man." Here I select from the life of this Old Testament hero five outstanding marks of greatness:

1. His Vision. He was a dreamer.
2. His Industry. He was always employed.
3. His Purity of Life. Egypt could not corrupt him.
4. His Love for His People. Witness his tenderness toward his aged father.
5. His Piety. "God was with him."

At a glance one can see that the chief secret of Joseph's greatness lies in the phrase, "God was with him," and for that reason I use as a text Genesis 39:2, "And the Lord was with Joseph, . . . and he was in the house of his master the Egyptian." Such a text affords a wide range for preaching and yet holds the mind to the central thought.

Perhaps it would be in order for me to say that I avoid texts that are too lofty. I prefer the broad and fertile tableland of ordinary scriptural themes. For illustration note this text found in Amos 5:8. "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the

morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Such a text I view with wonder as I would some lofty, snow-capped mountain and then leave it for some more daring adventurer to scale.

ATTITUDE TOWARD THE AUDIENCE

The last thing I was asked to mention is my attitude toward my audience when I am to preach. In the first place, my attitude is somewhat impersonal. It is very difficult for me to speak of them as my people or of the church as my church. These people are the Lord's people and this church is His church. There is something taking place here that is infinitely greater than anything I can plan or execute, and I bow as did Joshua to another Leader who said, "As captain of the host of the Lord am I now come." I have no sense of proprietorship and I am not paternal. My place is that of an undershepherd.

Again, my attitude is that of reverential fear. I dare not rush into the presence of the Lord as a heedless child. The privilege of preaching is too responsible for me to dare to enter the pulpit unless by divine invitation. Here I must stand between the living and the dead to deal with the most precious thing God ever made and that is a human soul. Also there is in my mind an undercurrent of sublime confidence in the gospel of Christ. There is no vestige of doubt with me but that those who preach full salvation hold the beautiful keys of the Kingdom. We have the solution of every man's sorrows and troubles if he will only avail himself of the proffered remedy. We know the

one and only Saviour, the present and absolute solution of the sin problem, the one unfailing source of happiness, and the unerring road to life and immortality. Also there is in my mind a vision of what the congregation ought to be and could be if conformed to the divine will. Beneath all their mistakes and failures and sins I have faith to see lives so glorious and beautiful that they rise in my imagination above their old selves as Adam stood above the dirt out of which the hand of God fashioned him. This vision of the angel in the block of stone sometimes tempts me to be a little impatient because folks move so slowly, and I try to do like the old preacher in Goldsmith's "Deserted Village:"

*And as the parent bird each fond
endearment tries
To tempt its new-fledged offspring
to the skies,
He chid their wanderings and re-
proved their dull delay,
Allured to brighter worlds and led
the way.*

Finally, there is within my thinking a deep and abiding attitude of love and tenderness. Even after I have done my best, if there are those who will not be saved there is still such a tenderness of affection toward them that sometimes I can hardly stand it and it almost breaks my heart. In such a moment I turn for comfort to One who drained to its bitter dregs the cup of sorrows which we but taste, and my anxiety seems so trifling when I hear Him say, *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not.*

Motives for Missionary Giving

By Albert O. Loeber*

I. THE MOTIVE OF LOYALTY

In the Early Church everything revolved around the personality of Christ. Their loyalty embodied a jealous passion for His exaltation and compelled them to engage in an intensive missionary activity of spreading the good news. Loyal Christians thirst after information concerning the Kingdom, and to be informed is to be obligated. The knowledge of facts forces the individual to fulfill known obligations. Christ commands us, "Go ye," and this includes going to the one billion, one hundred and fifty million people who have never heard the name of Jesus, the Saviour of the world. We cannot close our hearts, forgetting the millions who are constantly dying in darkness without God.

Elizabeth Cole felt the call of God to tell the lepers in Africa about Jesus and to minister to their physical needs. A shortage of medical supplies made it necessary for her to remove the bandages, soiled with leprosy, and wash the bandages and reuse them. The motive of loyalty to Christ glowed brightly while she ministered to the physical needs and told the "old, old story." How can we enjoy the luxuries of this country and this age without being concerned, without loyally sharing our plenty with those in need?

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II. THE MOTIVE OF GRATITUDE

We are indebted to the lost because God sacrificed His Son for our redemption. Gratitude motivates us to a generous giving of our means because we know the price paid by Christ, through the ages, so that we might have the gospel today. Paul defines Christian giving as that which springs, not from outward compulsion, but from the inward constraint of a grateful heart. The gift should be the product of desire and devotion, not of duty or demand. A Christian desires, even more than life itself, the smile and approval of God upon his soul. Gratitude is desired by all and has its own price tag. We are thankful and giving is a means of expressing our thankfulness. Our money represents us. Few of us have ever obtained money with no effort on our part. Money is a necessity for our existence and a part of us. We spend our time and energy to earn it—so by giving our money to God and His work we are giving a part of our lives to Him as a missionary offering.

III. THE MOTIVE OF LOVE

Christ's love for sinners motivated Him to suffer and die. The motive of love includes both loyalty and gratitude, but transcends them. Love caused God to give Christ as the first Missionary.

The climactic test of discipleship is love. David Livingstone, when questioned about the lonely years and hardships in Africa, was asked what he thought of the sacrifices he had made. He replied, "I have never made a sacrifice." In view of such a measure of love to Christ and His task, where do we stand?

In this day of trying to find a solution for peace, man has given gladly to support warfare which destroys human lives. We dare not fall short in missionary giving to destroy evil, and to save lost mankind. Christian warfare must have the utmost of our selves, service, and resources. We must place souls above silver. Our Lord encourages us to "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

Funds given to "seek and to save" the most valuable treasure, the human soul, will enable the Church to reach "the uttermost part of the earth" and to fulfill our Lord's mission. The world has nothing to offer in comparison to one soul, whether that soul is in Europe, Asia, Africa, or America.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26)

CONCLUSION

Let us now consider the motive for missionary giving in our Golden Anniversary year. The question asked by the young lawyer in the story of the Good Samaritan, "Who is my neighbour?" should be a good text, but the Spirit led to the words concerning the lawyer, "But he, willing to justify himself."

How often we are willing to justify ourselves in our giving! Self-justification dwarfs the soul, the church, and the kingdom of God.

Harmon Schmelenbach left Peniel College during the school year of 1907 because the call of Africa burned so strongly that it was unbearable for him to remain there. Dr. Ellyson sponsored a farewell program and a small handful, mostly students, hilariously, loyally, gratefully, and lovingly pledged \$200 a year for five years for his support; and they were true to their pledge.

Satan would have us defeated, with our beloved Zion and the cause of Christ crippled. Those who pledged in old Peniel College didn't ask how. They didn't worry about a strike or unemployment, nor did they entertain the thought of a recession. Why? Because they wanted to help and believed God would help them to do it. Their hearts were surging with the motives of loyalty, gratitude, and love to Christ.

During the Community Chest drive in the city of Indianapolis in February, 1958, they adopted the slogan: "An hour's pay a week for the next year." Banners bearing the slogan were stretched across the streets; the people rallied, and Indianapolis reached its goal. People were willing to give for the cause of man.

The Community Chest asked for fifty-two hours—more than a week's salary. Can we fail to rally to the call of one week's salary missions, in the Golden Anniversary year?

Brethren, God has called us to this hour. Let us rise to the task, trusting in the Lord and obeying His leadership. May the challenge of missionary giving come not from our general church alone; but may we also, as individuals, receive our challenge from God as we humbly kneel in our secret place of prayer.

What Are You Doing with Your Conscience?

By Dwight L. Niswander*

THAT SOMETHING is happening to the American conscience is hardly a matter of debate. Psychologists and pathologists have written and are writing materials on this subject that should prick the hearts of even the least conscientious evangelicals. The subject is one of great concern to all true believers because a condition of passivity is "eating at the core" of our moral life, so that some well-meaning believers are actually not living in the realm of sincerity that they may profess. Because of the nature of our profession, ministers of the gospel face a great peril here.

Conscience was given to man to monitor his attitude toward God and his fellow men, but because of sin it has become a faulty guide. Wadsworth gave us a poetic definition of conscience when he wrote that it is "God's most intimate presence in the soul." But if it were the voice of God it would be the most contradictory voice there is. It is rather the audience chamber where the voice of God is heard, but the voice of the devil in all his religious fiendishness can be heard here too.

"The conscience reports that system of things which man regards as highest," but unless the search for truth in the Scriptures is pursued in the most conscientious means by the Holy Spirit, man will develop a conscience that is far from safe. Conscience is

not a safe guide until it trusts the One who can guide the conscience.

The word conscience is mentioned thirty times in the New Testament. Saul's misguided conscience commanded him to persecute the Early Church. Religious sentiment is not enough, and unless the heart can say with the Psalmist, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11), the subject is in peril of countless spiritual problems.

As it is true that the Scriptures are the only source of guidance, and the New Testament teachings are the pattern of worship for this present day of grace, so it is true that the believer must keep a most conscientious attitude and tryst with Jesus Christ. But the conscience can default because of countless experiences in social conflicts. Let me enumerate several things that can weaken the conscience.

1. *Lack of human sympathy.* The basic law requires that we should love God with all our hearts and our neighbors as ourselves. To disregard this law by narrowed views of certain personalities because of our biased social habits means that we likewise weaken the conscience in other matters. The Christian conscience must hold the highest respect for the human dignity.

2. *Weariness from social conflicts.* The pressure of the social standards can bring a state of emotional unrest

and physical weariness so that we neglect duties which our consciences dictate we maintain. Thus we become careless from pure exhaustion, and this complex has its deadly effect on our Christian consciences. The "pride of life" is no doubt the greatest sin to exhaust the believer, but in our American culture there is a standard which we must maintain, and so we must be quick to discern the difference between the world and Christ and still maintain our integrity to all of our responsibilities. The Christian conscience commends a system of worship, but the "cares of life" do not provide time for that system.

3. *Religious confusion.* Sometimes a matter is presented that challenges our previous conviction. Instead of seeking light, we can "sear" the conscience (1 Timothy 4:2) and thus create a state of unconcernedness.

4. *Lack of spiritual persuasion.* This comes by reverting to the pleasurable side of life instead of taking advantage of mediums that may develop our spiritual understanding. For instance, we can miss a lot of truth that would greatly aid our consciences just by condemning a speaker who doesn't measure up to our standards of inspiration. The American public is extremely personality-conscious, and Christians often set a canon of ideals and personalities and ignore any truth presented by individuals who do not measure up to this standard. The Christian conscience tends to be purely sensitive, and we may not always appreciate what our carefree attitude is doing to our consciences.

5. *Spirit of independence.* This condition can weaken the conscience because independence tends to disregard basic facts. If my conscience wavers from God to self, it tends to be weakened. Carnality weakens the conscience, just as the Spirit-filled life awakens and strengthens the con-

science. "The double minded man is unstable in all his ways" (James 1:8), and this condition reduces the conscience to a low level of accommodation.

6. *Self expression and a lack of respect for proper authority.* It is in this phase where our education system is at fault. If the individual knows no authority, laws are relative and the conscience becomes passive. In the Catholic church the church becomes the conscience of mankind, and all the independence of the individual is surrendered. But with many of our evangelical churches, we do not insist upon any kind of authority, and many believers have no deep reverence for God. Worship is a very important part of our church program. Irreverence and excessive freedom and informality can weaken the conscience. We need to know how to direct our worship so that God is always the basis of our deepest respect and consideration through the person of the Lord Jesus Christ.

7. *Lack of spiritual understanding of grace.* Grace, when properly understood in the light of the Scriptures, never tends to lethargy. It does not tend to make the believer passive, but active (Titus 1:12). It is certainly true that hyper-Calvinism has done much to cause a presumptive attitude. God's grace is an incentive to holiness, to watchfulness, to careful and serious Christian living, not so much from fear of God's wrath as for respect of His love.

8. *Lack of spiritual discernment.* This is the most sensitive consideration. Evangelical Christianity is now a historic movement as well as a spiritual crusade, but we cease becoming a crusade when we succumb to the level of orthodoxy and religious, and ecclesiastical convenience. Most of us have been aware of great emotional extremes; nevertheless, the most out-

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standing contribution in any service is the work of the Holy Spirit in the hearts and lives of the messengers. We are not too concerned about this today. We have a great many gimmicks and gadgets that we think we can rely upon. We find very few saints who are willing to "try the spirits" today. The Holy Spirit is grieved as countless "energies of the flesh" seek to maintain a program that is filled with human interests; but with the Spirit conviction the services go on from Sunday to Sunday without the lack of spiritual vision and Holy fragrance of the divine aroma.

It is highly significant that the purging spoken of in Hebrews 9:13-14 refers to the purging, not of the flesh, but of the conscience. The fresh ap-

plication of the blood of Christ to our hearts can awaken our consciences to a new sense of responsibility before God, a new devotion to the Lord Jesus Christ, and bring back to our souls a realism that has been destroyed by the excuses mentioned. But when that cleansing is applied, conscience can again spring back its mighty but delicate pendulum to the ideals of the lives which we live by Christ Jesus. Our modern day does not lend itself to a "conscience void of offence toward God, and toward men." It takes a devout devotional life to keep us from contamination of this present world's insinuation. Only a sensitive conscience keeps an intimate relationship with the Master.

Prayer of a Pastor's Wife

*Nota Whitaker McCall**

O God, today I come seeking wisdom and strength from Thy bountiful hand. Look deep into my soul and let the sunshine of Thy love permeate any discouragement or weariness that is within. Challenge my being today with a fresh vision of my task, lest I allow it to become a duty and not a joy.

Repeat the miracle of the widow's oil in Elisha's day by refilling again and again the vessels of love and understanding in my heart. Send peace and tranquillity to me, that I may soothe those who are confused and distraught. Anoint me with the Balm of Gilead, so I may comfort those whom sorrow overwhelms.

Teach me the art of appreciating every person, so that no blemish of partiality shall mar my work for Thee. Quicken me to enjoy the vigor of teen-agers, without losing the respect and admiration for those of older years.

O God, save me from shallowness of character—lest pettiness endanger the "high calling" that I share with my husband. Keep us united in the call by a burning love for Thee that will thrust us out into the whitened fields of 1958 to reap precious souls for Thy kingdom. Amen.

*Pastor's Wife, Fort Worth, Texas.

I. The Rights of Laymen

By a Fellow Pastor

IT IS NATURAL and proper for physicians to recognize certain fraternal obligations toward each other which they call professional ethics. But wise doctors see that the welfare of the patient must have priority over the feelings of colleagues. Any system of ethics which protects doctors at the expense of sick people is artificial and dangerous. It is a case of "ethics" becoming unethical.

Similarly there is a fraternal obligation among ministers. This tie is generally stronger even than among doctors, since it is spiritual as well as professional; they are not only colleagues in service but brethren in the Lord. They love each other and desire to protect one another.

But just as there is danger of a false standard of obligation developing in the medical profession, so there is danger of an unsound interlocking of interests and viewpoints among ministers. The fact that the mutual regard for one another is beautiful and Christlike may blind them to the subtle danger. That danger consists of the tendency, if ministerial ethics are carried too far, for shepherds to protect one another at the expense of the sheep. This borders perilously near the conduct of the hireling.

For laymen have rights too. Ministers who have a shepherd's heart are willing to forego their rights, and hide their feelings, if the spiritual interests of their flock are at stake. What is harder yet—they are willing to offend a fellow minister if necessary in order to save a soul. Naturally they will not do such a painful thing unless the

circumstances constitute a clear case of obligation. Nor will they do so without acting honorably toward the other minister. But in extreme cases the boundary of what is honorable must be determined, not by the feelings of the other minister, but by the needs and rights of the layman.

For one thing, laymen have a right to belong to the church of their choice. This is true not only in respect to their choice of denominations but in reference to their choice of local churches within the denomination. The exercise of this right creates a somewhat delicate situation at times when there are several churches of the same denomination in one area, and maybe Mr. X and his family decide to leave the church in their neighborhood, where they have been members for years, and join First Church in the city. What should the home pastor do? What should the receiving pastor do? Be Christian gentlemen. But that does not mean to refuse to receive Mr. X lest he offend the other pastor. There should be no secret collusion between ministers which defrauds laymen of their rights.

Naturally one pastor may be grieved and the other embarrassed. But the matter is not important enough to warrant a falling out between brethren, or any measure of strain in their future relationship. It goes without saying, of course, that the new pastor has done nothing deliberate to entice the family away from his brother shepherd's flock. Also it is the right of the old pastor to counsel with the family and seek

to dissuade them if he thinks they are making an unwise move. But once they definitely make up their minds to transfer, both ministers involved should respect that decision graciously and magnanimously, with no fuss whatsoever either then or later.

There will always be such shifting, just as there will always be ill people who run from one doctor to another. If medical men went to pieces every time they lost a patient to another doctor the profession would soon be empty of practitioners. They learn to expect that sort of thing, and take it "on the chin." Ministers must be just as sensible and mature. If there develops in any church a "run" of transfers, the pastor would do well to examine his ministry and program—maybe he is to blame for the exodus and should either improve or do a bit of transferring himself. But occasional transfers do not necessarily reflect on his ministry or prove he is not liked personally. A certain percentage of such shifting is to be expected in the best regulated church families.

Nor should the members who do the shifting be looked on askance. It is true there are some who are habitual floaters and malcontents, who become the headache of any pastor in the vicinity. But not all who change are to be so classified. The fact that a layman wasn't quite happy in the old church doesn't prove he will be disgruntled and troublesome in the new. Churches have their "personalities" just as do people. It is quite natural and legitimate for people to desire the atmosphere where they fit in, and where they feel God wants them and can use them to greatest advantage. Many transfers have proved to be happy and lasting improvements for everyone concerned—including the former church. And anyway, the transferring pastor

should be happy that he is at least losing them to a sister church, rather than from the denomination altogether. It is the utmost folly for him to conduct himself in such a petty manner that he loses not only their membership but their respect too.

Again, laymen have a right to perpetuate friendships. Among themselves only? No, with preachers too. There are some very tender and fast ties which grow over the years between the pastor and some of his noble laymen. The same applies to the wife and some of the laywomen. These affections have not been the result of partiality, but of mutual respect springing out of mutual burden-bearing. They have toiled and prayed together; they have battled against insurmountable odds, possibly in trying to get a church up, or bring revival. Maybe they have wept together over an erring child. They have tested each other's mettle in the strains and stresses of Kingdom work. Through it all these laymen have fashioned for themselves—quite unconsciously and unselfishly—a permanent place in the preacher's heart. And the preacher has found a hallowed niche in the hearts of the laymen—better yet, of the entire families. Is that relationship to be brutally sundered because a new pastor comes? Is the sacred tie to be treated as a shameful thing, to be banished to the archives of memory, and spoken of as seldom and as softly as the family skeleton? Even if preachers are willing to wrench themselves totally and permanently out of their lives, for the sake of "ministerial ethics," is such a course fair to the laymen?

A family in North Dakota, in the early days of the holiness movement there, had a godly pastor for some six years. In his faithful holiness preaching, in his cultivated bearing, in his manly gentleness and winsome-

ness, he came to represent in the hearts of the parents and in the imagination of the growing, hero-worshipping children everything that was noble and fine in the ministry. The pastor left and another took his place. But the friendship was lifelong, to be acknowledged by rare letters and visits. It proved to be an anchor to the spiritual ties of that family. The children grew up with a veneration for that man which in itself had a sanctifying influence. Years later this perpetuated friendship resulted in the entire family uniting with the Church of the Nazarene.

Of course the minister who leaves a parish should be judicious and fair. He should honestly seek to bind the loyalties of his dearest friends to his successor. His future visits, if any, should be infrequent, and with the knowledge of the present pastor. In any letters, he should refrain from dabbling in matters not now under his jurisdiction. These obligations are conceded. They are not the point at issue. But having conceded as much, it still is to be doubted if the complete termination of friendship is necessary in every case, or even desirable. For herein lies one of the rights of laymen.

All the new pastor needs to do to achieve similar lifelong friendships is to dig out some neglected or discouraged or sin-battered family, pray with them, instruct them, warn them tenderly, watch with them through the night at a sickbed, fast and weep for their unsaved children until they are won for God, stand by when others forget—do all of this, and that pastor will be loved with unshakable and unseverable bonds of affection until his Heavenly Shepherd calls him up higher. But if he fusses and frets over such ties formed by his predecessor, he will die a lonely old man.

Two-headed Turtle

By FLETCHER SPRUCE*

Some time ago I ran across the account of a two-headed turtle found in a southern state. And to make matters worse, each head controlled two legs. This freakish situation was a source of constant trouble to the turtle, for when one head wanted to go in one direction and the other head wanted to go in another direction, there was always trouble. Too, there were times when one head wanted to take a nap and the other head wanted to take a walk, so that the two legs on one side were pulled into the shell asleep while the two legs of the other side were trying to pull the whole body, thus going in circles. Double-minded turtles are always having more trouble with themselves than with any outward foe.

I think I have known some double-minded people too. They were not two-headed freaks but they were none the less in constant conflict with themselves, mostly going in circles, and doing little for God. These angel-devil folks are walking civil wars.

James called upon these people to "purify your hearts, ye double minded" (James 4:8). The double-minded man does not have two brains producing two minds. Rather he has what the Bible calls the carnal mind and the spiritual mind (Romans 8:6). This means that he at once wants to be a spiritual person and a devil, to have God's will and yet have his own way! This is the picture of the person who is trying to live the Christian life without consecration, cleansing, and the Holy Spirit's infilling. Paul knew it in Romans 7. But he got deliverance! So can you!

*Pastor, Canton, Ohio.

Fits and Misfits

By Milo L. Arnold*

CRETE! WHAT AN ASSIGNMENT! I can almost hear Titus and his family talk of it at the dinner table. Crete, the island of sin! They didn't fit here. The people were lower morally, socially, and religiously than those of any other spot around the Mediterranean. Why should a rising young preacher be buried here? Didn't he deserve a better place than this? The Cretians were liars, evil beasts, lazy gluttons. Their women, old and young, were drunkards; their religious life was base, corrupt, meaningless, and without any moral standard. What a place! "Why did Paul send us here?"

Then there came that letter from dear old Brother Paul. "To Titus, mine own son after the common faith . . . For this cause left I thee in Crete, that thou mayest set in order the things that are wanting." What an assignment! Paul had not sent him to Crete merely to live there but to change things! He had been sent there, not because he would fit, but because he would not fit there. He was sent there to disturb things, to upset and correct things. Of course he didn't fit in that place.

For all we know, Titus buried his life in Crete but men of today, searching the ruins, find that throughout the length and breadth of the island

people dedicated churches to Titus. They named them for him. They put the name of Titus on the cornerstones. I am sure he did not do all he wished to do but he did stay until he made Crete fit him. He didn't move until he had fulfilled his assignment.

Every gospel minister faces times when it seems he is assigned to a place where he does not fit. He is inclined to feel that a mistake has been made. It is a field where the people are difficult for him to work with. The community is wicked, the moral code is poorly defined, religion has lost something of its vital meaning. He is likely to ask why he should not have been placed in a church where his type of ministry would fit and where his personality would be more like that of his community. We often need to wait a bit and remember that God does not send His men to places where they fit but where they are misfits. They are expected to change things. They must often go into conditions that are violently distasteful to them and do something about it. God isn't looking for men to put into ideal situations where they will fit like a hand in a glove. He is looking for men whom He can trust in a place where everything is wrong, where nothing fits, and change it. It is not ours to ask for a change from Crete but it is ours to change our "Crete."

*Pastor, Moses Lake, Washington.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 7:7-13

The term "letter" (v. 6) is *gramma* (cf. grammar). By it Paul probably means, not a literal interpretation of scripture, as is often held, but rather the law of Moses. He is contrasting the new dispensation of the Spirit with the old dispensation of the law. That is the main key to the understanding of chapters seven and eight.

I, Me, and My

In this unique section (7:7-25) Paul changes from the second and third persons to the first. He does not even use the editorial "we." Very directly he uses "I," "me," and "my." He is describing his own spiritual experience at some stage of his life. Five times in this brief section the emphatic pronoun *ego* (I) occurs. Eleven times we find "me" (*me, moi, emoi*). Four times he says "my" (*moi*). In these verses Paul is reliving vividly a crucial period in his life.

Coveting or Lust?

The apostle says that through the law he became aware of the presence of "lust" (K.J.V.) or "coveting" (A.S.V.). The word *epithymia* is translated "lust" in the King James Version in thirty-one of its thirty-eight occurrences. Of itself the term simply means "desire, longing." In secular Greek it was predominantly a neutral term, "desire." It is used in

a good sense in Josephus and in a few passages in the New Testament (e.g., Luke 22:15; Philippians 1:23; I Thessalonians 2:17—the only places where it is translated "desire" in the King James Version). It is interesting to note that the corresponding verb *epithymeo* is rendered "desire" (K.J.V.) eight of its sixteen times. The other renderings are "lust" (four times), "covet" (three times), and "fain" (once).

But in the New Testament the bad sense of *epithymia*, "lust," is dominant. This usage goes back as far as Plato. It is found commonly in the Apocrypha and Philo. The latter includes it in a list of vices, as is done in I Peter 4:3.

The word was used frequently by the Stoics, and regularly in a derogatory sense. But it must be remembered that these philosophers condemned all emotional display, such as desire, pleasure, grief, or fear. So it is not evident that for them it meant immoral lust. They leaned toward the ideal of strict Buddhism that human salvation lies only through the negation of all desire. The perfect man is the one who desires nothing. But that is very far removed from the Christian ideal. A burning desire for God and for holiness is the basis of the highest character.

Burton Scott Easton has a significant comment that throws light on the

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use of the term here. He says: "A special abbreviation peculiar to Jewish Greek was created by the use of *epithymeo* in Ex. 20:17 to render 'covet' in the Tenth Commandment; this desire for one's neighbor's possessions being of course sinful (Rom. 7:7, 8; 13:9; Acts 20:33)."¹ He notes that both the verb and the noun are of themselves morally neutral, and that in the New Testament the evil character of desire is usually indicated by a modifying word or phrase.²

As Scott has pointed out, the use of *epithymeo* in the tenth commandment for "covet" (v. 7) is due to the Greek Septuagint. But Sanday and Headlam feel the verb carries the idea of "lust." They write: "The Greek word has a wider sense than our 'covet'; it includes every kind of illicit desire."³

Denney thinks that Paul quoted the tenth commandment here because "its generality made it the most appropriate to quote."⁴ It may be that it was intended as a sort of summary conclusion of all the commandments. Wrong desire is the root of all sin.

Paul introduces this section with the question, "Is the law sin?" His answer is: "No, the law is not sin; it is that which makes me conscious of sin." The danger of drawing a wrong deduction—which the apostle is warning against in this verse—is well pointed out in this observation by A. T. Robertson: "Some people today oppose all inhibitions and prohibitions because they stimulate violations. That is half-baked thinking."⁵ One is reminded of the common accusation that prohibition is responsible for the rise of racketeering in our day. But nothing is said of the daily

crop of crimes and deaths due to drinking.

The word *epithymia* is translated "concupiscence" in verse eight (K.J.V.). This is a typical example of a Latinism due to the influence of the Vulgate. The term was familiar to medieval theologians, who used Latin almost entirely, but it is not meaningful to the modern English reader. The translators of the King James Version were ill advised when they yielded to ecclesiastical pressure and adopted the Latinisms of the Bishop's Bible—of which the King James Version was a revision—instead of following the strong Protestant terminology of the Geneva Bible. The American Standard Version uses "coveting" here, as in verse seven, thus preserving the etymological connection with the verb "covet." The Revised Standard Version does much the same.

Occasion or Opportunity?

Paul states that the commandment became the occasion—but not cause—of sin. The word *aphorme* first meant the starting point or base of operations for an expedition, especially a military campaign. That led to the more general meaning of resources necessary to carry through an undertaking. Moulton and Milligan write: "This Pauline word is well established in the vernacular with meanings varying from 'incitement' or 'prompting' to the more ordinary 'occasion' or 'opportunity.'"⁶ Arndt and Gingrich note that the term is used commonly in Koine Greek for "occasion, pretext, opportunity," and that that is its regular sense in the New Testament and early Christian literature.⁷ Possibly "occasion" is the more exact meaning here, as it is in modern Greek, although "opportuni-

ty" fits well. The term occurs only in Paul's Epistles (seven times).

A Bad Revival

Paul writes that when the commandment came sin ("the sin") "revived." It has been suggested that this may well be rendered, "Sins sprang into life." It had been lying down, like a sleeping lion. But the command, "Thou shalt not covet," had roused the monster sin into action. What the apostle means, of course, is that sin is basically disobedience, and there must be a law to disobey before one is conscious of sin. He does not mean that there was no nature of sin within his heart, but rather that that sinful nature had been relatively dormant.

Secret Assassination

The apostle declares that sin took advantage of his consciousness of law to deceive and kill him (v. 11). The word "deceive" is *exapatō*, which literally means "completely make one lose one's way." The language sug-

gests the picture of sin luring one off the main highway onto a dark side road and then quickly murdering its victim. That is what sin does with innocent youth.

Not Sinful,⁸ but Holy

In the seventh verse Paul had asked the question posed by the opposition: "Is the law sin?" Here (v. 12) he gives the answer. He asserts that the law is holy, just, and good. Vincent points out the significance of these three terms as follows: "Holy as God's revelation of Himself; just (Rev., righteous) in its requirements, which correspond to God's holiness; good, salutary, because of its end."⁹

So the law was not the cause of spiritual death; it was sin (v. 13). The monster sin is shown to be "exceeding" (*hyperbole*) sinful by the very fact that it takes advantage of something good as the occasion for doing its dastardly work.

⁸"Word Studies," III, 79.

The Bible

In Europe, America and elsewhere religious thought is returning hopefully to the Bible. The Bible has ever proven its authority when men have turned to it in times of crisis or calamity. It does not yield its deepest secrets when approached in a faithless or negative attitude. But when men reverently and lovingly turn to it as the Word of God, or to discover honestly if it be the Word of God, the search is rewarding and deeply satisfying.

It was belief in the authority of the Bible which gave rise to the Reformation principle of universal education. This principle was brought to the new world by our founding fathers. Why, then, should Christian education desert the very attitude which gave rise to the American system of public education?

—From *Abiding Values in Christian Education*
by Harold C. Mason
(Fleming H. Revell Company)

¹B. S. Easton, "The Pastoral Epistles" (New York: Charles Scribner's Sons, 1947), p. 187.

²Ibid.

³Op. cit., p. 179.

⁴EGT, II, 639.

⁵"Word Pictures," IV, 367.

⁶VGT, pp. 98 f.

⁷Op. cit., p. 127.



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Message: May your Christmas worship and Christmas fellowship fill your heart and soul with the deepest joy and satisfaction of this blessed season and continue with you throughout the new year.

Scripture: "For we have seen his star in the east, and are come to worship him" (Matthew 2:2).



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Using Laymen in Evangelism**

II. Fields in Which Laymen Can Work

By Melza H. Brown*

THERE ARE A NUMBER of different fields to this work of evangelism in which our laymen can render valuable service.

1. *In prayer.* Prayer does play an important part in evangelism, providing we do something after we have prayed. It was after the disciples of Jesus had prayed that the place was shaken where they were assembled together. Prayer meetings are as important today as they were the night Peter was held in prison. Community or neighborhood prayer meetings can be used to reach new people and also to prepare the way for revival in the church. Sunday school class prayer meetings are effective in evangelizing those of the class who need spiritual help, as well as in firing the hearts of the Christians with a new zeal for reaching others. Prayer is an important part of every revival.

One pastor appointed two people to have charge of two prayer meetings each night preceding the services during revival. These leaders also asked others to come to the prayer meetings, thus bringing more of the people into the prayer rooms and increasing

the number who carried a burden and concern for the meetings.

Another pastor, preceding the revival, organized his church membership into what he called "Crusade Squads" with a captain and lieutenant in charge of about twenty people, members of the church or friends of the church. These squad leaders endeavored to have as many of their group as possible in the prayer meeting rooms preceding the evening services, and also to have all the members of their squad in the revival services. This enlisted a good many people in prayer and he always had a good group in the prayer room.

Organized praying—such as a constant chain of prayer, or prayer partners, or prayer groups—can be used to enlist people in prayer. Sometimes a night of prayer is both needful and effective. One church which the writer pastored prayed all night for three consecutive nights, and God did answer prayer with a very gracious revival and with an ingathering of souls.

In a revival crusade a few years ago in one of our colleges, in which I participated, the majority of the student body had prayed for three nights before the meeting began and

the revival tide was already high. We saw some very remarkable answers to prayer during that meeting. God did come and many found spiritual help, but it was due to the prayers of that crowd of young people who really prayed. If we can enlist our people in a great revival of prayer, we shall see some glorious results in spiritual progress during our next half century.

2. Laymen can also accomplish much in evangelism through our Sunday schools. Every Sunday school teacher and supervisor should be an evangelist. We do not believe it is enough to teach the Bible, to entertain, to increase attendance, and to be well liked by a class. The men and women, the boys and girls must be brought to a definite experience of salvation and be led into the life of holiness made possible by a second spiritual crisis.

There are a few Sunday school teachers who plan each year to lead their entire class of youth to Christ and prepare them for church membership. When the class is ready to be received into the church, the pastor is invited to attend a class session and talk to the group about church membership. Then all who are not yet members of the church are received into the church fellowship. This is true Sunday school evangelism. But too many of our teachers merely teach the lesson and put in time.

If we could fire the hearts of the Sunday school teachers with an evangelistic passion, and a burden for the unsaved in our Sunday school enrollment, we could double the membership of our church during the next few years from the Sunday school alone.

The supervisors of departments should either conduct or have someone conduct an evangelistic service

at least once a quarter in every department above the Cradle Roll. I once received twenty-six junior boys and girls into church membership in one group. This I call successful Sunday school evangelism by laymen.

It is also a good plan to have a unified service at least once a quarter, where the Sunday school class session is shortened, the entire Sunday school comes to the sanctuary, a short worship service is conducted, and the pastor preaches an evangelistic message to the entire school. We have many boys and girls, and adults too, especially where we operate Sunday school buses, who do not remain for morning worship. These need to become familiar with the sanctuary, need to become acquainted with the divine worship service and hear their pastor preach, and above all they must be evangelized for Christ and the church.

If we actually believe what we preach, that it is either holiness or hell, that men must be born again and sanctified wholly to enjoy heaven, surely we will do something about bringing the people of our Sunday schools to definite decisions relative to their eternal welfare.

The Cradle Roll and Home Department furnish splendid avenues for evangelism. Yet they are seldom effective agencies, simply because the laymen who head these organizations do not have the vision and passion necessary for evangelism. This writer pastored for thirty-seven years, and during those years there was one lady who really carried on an effective program of evangelism through the Cradle Roll. Many new homes and families were reached for Christ and the church because this woman saw the possibilities and with a burdened heart worked at the task of winning souls. One man and his wife carried on an evangelistic program through

*Evangelist, Boise, Idaho.

**Message, Evangelistic Conference, Kansas City, January, 1958.

a Home Department. They spent every Sunday afternoon and many evenings calling in homes, praying with the members of the Home Department. They requested prayer for different members of the department regularly, entreated and enlisted other workers for this department. They really evangelized through this agency, not because the department was any better than other organized Home Departments, but because they had a passion for souls.

3. Laymen can also be enlisted in home missionary evangelism. One of the greatest and most productive arms of our church is that of home missions. During the years spent in the pastorate this writer helped organize fourteen home mission churches, either in the same city or in adjoining towns. Much of this work was done by laymen. The laymen helped select a lot, furnished the money to pay for the lot, largely built the chapel by volunteer labor, and then a few of them took over, started a Sunday school, and conducted services until the work was strong enough to be organized into a church.

Others of these churches we started in adjoining towns where there was need for a church. Night after night a group of laymen would accompany me and assist in these home missionary campaigns. They furnished the music, helped in prayer and in witnessing, and then a few of them would carry on over Sunday, when the preacher could not be present.

In one city we organized a Holiness Evangelistic Association. The one purpose of the organization was to evangelize the city with the gospel of full salvation. Anyone could become a member who wanted holiness preached, who would agree to attend the evangelistic services as regularly as possible, and pay dues of \$1.00 per month. Through this organization a

revival was kept running in the city for an entire year, opening at one locality either on the same night that we closed in another, or the following night. We used tents, halls, store buildings, lodge rooms, an old theater, and a vacant church. We put a lot of laymen to work that year doing everything from driving tent stakes to helping pray people through at the mourners' bench, which is always the climax of our work of evangelism.

That year's work paid off well. We organized three new churches and the membership of the three churches of the city which co-operated in the campaigns were all increased. I recently met a family that was reached in the early part of that year's campaign, and the man said, "I'll never forget that year when we were in revival every night. That was the greatest year of my life." Well, he at least was busy.

Laymen do play a big part in these home missionary efforts. I have a layman friend who has had a very large part in helping start three home missionary churches. In one of these he furnished a large part of the finance, helped get the buildings ready for services, acted as Sunday school superintendent, and also taught the Bible class. In one year's time that Sunday school had as high as 168 in attendance. The church raised \$12,000 their first year and gave 10 per cent to general interests.

On the Colorado District we have a laymen's home missionary organization that is sponsored and promoted for the one purpose of buying property and erecting church buildings or parsonages. This has interested a large group of laymen in home missionary evangelism.

4. Laymen can also make our revival meetings far more successful in the reaching of new people for Christ. In fact the success of our revival ef-

forts today depends largely upon the work done by our laymen during the revival campaign. We reach very few people today unless those who are Christians bring unsaved people to the church with them. In one revival meeting a fine couple was brought to the services on the last Sunday morning. They both came to the altar and prayed through to victory. They were back again Sunday night, for the closing service, sat on the second seat from the front, entered wholeheartedly into the worship, and afterwards said, "I wish we had known about this meeting sooner, so we could have attended all week." All they had needed was for someone to invite them. How many like them await an invitation!

In another meeting a member of our church invited her next-door neighbor, who came with her and was wonderfully converted the first night present and then was sanctified wholly before the close of the revival. A manager of a J. C. Penney store invited the clerks of the store. One man and his wife came, and both were converted and sanctified and joined the church. This layman was the means of reaching this couple.

The sad fact is, however, we all have too many church members who feel they have rendered service to the Lord and the church if they have attended the Sunday morning worship, and that they should be rewarded and praised if they get to one extra service during revival. They need a baptism of fire and a vision of a world on the way to hell.

Some pastors organize their people, and plan to have the membership of the church work at this task of bringing in others during revival. Some people are encouraged to work at bringing others when a definite plan is used. One pastor had a plan of "Nine bring nine." Each night nine

different people were to bring in new people. Another pastor offered rewards to those who brought in the most new people during the revival.

5. Last but not least is the field of personal evangelism or direct soul winning by visitation work. I cannot here begin to cover the work in this area of evangelism. Many books have been written on this subject. One of the best, I think, is by Rev. J. W. Ellis, entitled *We Are Witnesses*. This book makes a splendid text for a Christian Service Training course.

However, no one method or plan will work successfully in every church. Also, I found that people tire of any one organized plan of visitation, and that it is necessary to revamp and revive the visitation program every six months or year.

There are many plans for conducting this work of visitation. The Sunday school classes can organize for regular and systematic visitation of both absentees and prospects. The church can have one afternoon and evening each week for directed visitation. The rotating plan works well, where a part of the membership is used for one quarter of the year, and then another group takes over for the next quarter. The secretary of the church can direct a calling program by mail, assigning the homes to be called on in the interests of the church, with a report to be mailed back as to the results.

However, much of this work which we call personal evangelism is only groundwork or making contacts, which prepares the way for soul-winning evangelism. Evangelism, in the true sense of the word, is actually leading people into a definite experience of divine grace that transforms their lives. It is one thing to go out and invite people to Sunday school or find prospects for the church and an entirely different task to lead souls

to Christ. The former can be done by anyone who is interested in the Sunday school growth or who is loyal to the church and its program. But to win souls takes more than ability, more than training, more than church loyalty. Soulwinning demands the accompanying presence of the Holy Spirit. This accompanying presence of the Holy Spirit is given only to

those who have been baptized by the Holy Ghost and who have a heart burden and concern for souls.

I am confident we can do better work in this home visitation program, and I trust God will help us do more of it during our Golden Anniversary year until thousands of homes will be contacted for our Christ and the church.

ONE MAN'S METHOD

"Old Folks' Day" Advocated

By Flora E. Breck

CHILDREN'S DAY, Mother's Day, Father's Day—many special days—are highlighted throughout the year, so why not an "Old Folks' Day"?

In the autumn a church in Vineland, New Jersey, used to observe such a day regularly, and the senior citizens anticipated and cherished this special service. Each elderly person was presented with a special kind of bouquet—with rich fragrance—and there were appropriate mementoes for individuals in the various age levels.

The sermon was prepared specially for them, although of course the occasion was helpful to all. The hymns sung stressed immortality, the everlasting Christ, walking with God, and so forth. Opportunity was given for brief testimony and reading portions of the Scriptures. One very elderly man even used to sing his favorite hymn.

A Portland, Oregon, church recently inserted the following in the church bulletin: "Octogenarians to Be Honored—In past years it has been a tradition of First Church to honor all who are eighty years of age. We are happy to announce that at the Women's Society Luncheon . . . these friends are invited to be honored guests. Transportation will be provided on request."

Since life at best is short, should we not make a special effort to honor those who have honored the Lord for a long time—and those who wish to? Appropriate songs can be chosen from the "Topical Index" in the back of the hymnals, and the concordance of the Bible will suggest appropriate texts to emphasize. Of course the type of congregation in each instance will indicate the best type of worship service in this connection.

Men's Prayer Meetings

By W. E. Varian*

Two problems were facing me—lack of money and lack of men. The new church building was beautiful, but it must be paid for. I found myself in a quandary as to what method to use. The presentation of the need in a simple, forthright manner and the rearrangement of the financial structure solved my first problem in a period of less than a year. The second problem was not so easily solved. How could I get new men saved and interested in the work of the church?

One of my good laymen approached me over a year ago with the idea of starting a men's prayer meeting. The first thought I had was that if I began it I would be tying myself down to a Saturday night obligation. After thought and study we started it. At first only one or two came and sometimes I found myself alone. Should it be given up was my question. I decided it was a good idea even if no one else came.

A revival swept our church and in this revival several new men were converted and many of the old ones rejuvenated. The prayer meeting picked up until we were running six and seven a night. This prayer meeting now averages over ten every Saturday night. This is not a large group, but the worth of this prayer meeting to our church is inestimable. I would like to list a few of the changes that have followed in our church because of this service.

First, there arose a new church consciousness. Men who had just been saved prayed for their church

like they had known and loved it for years. They felt every financial need was theirs to pray and pay for.

Second, the men made their pastor feel appreciated and a new sense of fellowship was created. The way the men prayed on Saturday night for their pastor had to make him a better preacher on Sunday.

Third, the men had a new sense of fellowship among themselves. They talked together and discovered that beyond being fellow church members they could be good friends.

Fourth, the men are still seeing new men saved because of their prayers. Our church is enjoying its finest spiritual hours because we have taken time to pray together and find that God answers prayer.

Fifth, finances are no longer a problem because men who pray for their church and pastor are willing to pay for them. Our financial program has prospered in answer to sincere prayer.

In our recent communion service as I saw men line our altar I asked myself the question, Would it not be a wonderful thing if all our churches had a successful Saturday night men's prayer meeting?

Daniel Steel from *The Gospel of the Comforter*: "We may indeed get dying grace and hold a consecration meeting upon our death beds, but it is not death that consecrates, nor the grave that sanctifies and cleanses from sin. We shall begin the next life pretty much where we left off in this."

*Pastor, Pontiac, Michigan.

II. "Guard That . . . Deposit"

By D. Shelby Corlett*

SOUND DOCTRINE is most important in the Christian Church. Even a casual reader of the letters of St. Paul to his younger helpers, Timothy and Titus, will be impressed with the number of times he stressed sound doctrine in his letters to them. He set himself up as the pattern of such teaching and urged Timothy to "hold to the pattern of wholesome teachings, which you have heard from me, centering faith and love in Christ Jesus. Guard that precious entrusted deposit by the help of the indwelling Holy Spirit within us" (II Timothy 1:13-14, Berkeley version).

The stress of St. Paul was on sound or wholesome doctrine. There have always been teachers who have had a form of doctrine which could not be classified as sound or wholesome. Within the holiness movement there have been two such types of teachers; those who have been very indefinite or unclear in their teachings, and those who have attached many extreme and nonessential matters to the doctrine.

The indefinite preachers generally have preached about holiness. They have not been clear in their stress of the experience of entire sanctification as a second definite work of grace. They have endeavored to avoid making issues of any points of controversy between Wesleyan teachings and those of other theological schools. They

do not feel the urgency of leading Christians into the experience of heart purity. At times they will imply in their preaching that while most Christians have been entirely sanctified by a second work of grace, there may be others who have grown into the experience, and perhaps some have been entirely sanctified when they were regenerated.

Indefinite preaching seldom brings definite results. As St. Paul said, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Corinthians 14:8) If a message is worth giving at all it should be given clearly, distinctly, and with the purpose of obtaining definite results.

The other type who are unsound in doctrine are the preachers who have an extreme or unusual emphasis on the teaching, or who add to the true doctrine many nonessential factors. These extremes run from certain invariable manifestations which must accompany the experience to a uniformity in dress, diet, and dialect; that is, limiting the testimony to certain words or expressions. The non-essentials which have been added to the doctrine of holiness are too numerous to mention. Most readers are familiar with many of them.

Neither the indefinite nor the extreme preachers are presenting sound or wholesome doctrines.

Sound doctrine is scriptural; that is, it has the backing of the Scrip-

tures—not a few isolated verses but of the whole tenor of the Bible. Sound doctrine is traditional; that is, it has been taught within the Christian Church historically. It is not a new or novel teaching. Sound doctrine squares with human experience; that is, people in different places, of different ages, and under different circumstances have experienced it, yet there is an essential agreement about its truth as it has worked out in personal experience. Sound doctrine is needed in every age, in every church, and should be proclaimed to all people.

Someone has said, "Let the pulpit keep silent on a doctrine for one generation and that doctrine will largely be lost to the church." That is true. That is why it is important for pastors to preach frequently upon the doctrine of entire sanctification. The Church of the Nazarene will be a holiness church only so long as its ministers preach the sound doctrine of entire sanctification consistently and clearly; only so long as they "guard that precious entrusted deposit" of the teaching of holiness.

The most frequent objection mentioned to the preaching of doctrine is that such preaching is dry and uninteresting. If that is true it is usually because the doctrine is dry and uninteresting to the preacher. Can you imagine the doctrinal preaching of St. Paul, John Wesley, Charles G. Finney, P. F. Bresee, and a host of other exponents of holiness being dry and uninteresting? It was not dry and uninteresting because these men were the living embodiment of the doctrines they proclaimed. They were "sound doctrine" in flesh and blood.

After listening to a series of scriptural expositions and doctrinal messages on entire sanctification this remark was made to the preacher, "I

enjoy your preaching. You give what I call 'doctrine on fire.'" Any holiness preacher should be "on fire" with his message. No doctrinal message need be dry and uninteresting if the heart of the preacher is on fire and if his mind thrills to the truth he is preaching.

More than one preacher has said—no doubt the number is few—"I'm too lazy to preach doctrinal messages. It requires too much work." What will such preachers say when they stand before the holy Christ to give an account of their stewardship as ministers?

If St. Paul in the heyday of the Christian Church was as insistent as he was in his instructions to his young successors that they were to "guard that precious entrusted deposit," how much more is this instruction needed today!

Perhaps a few suggestions or outlines to aid in the preaching of the doctrine of entire sanctification will be in order.

A message on the holiness of God may be prepared along these lines—

What Is God Like?

Read Isaiah, sixth chapter. Text: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (v. 3).

Holiness in God is the sum total of His moral attributes. Not so much is said in the Bible about the holiness of God as there is about a holy God. What do we think about when we contemplate a holy God?

I. HIS ABSOLUTE PURITY

He is separate from, is utterly opposed to, and seeks the destruction of sin. Examples of the awesome and terrifying aspects of this holiness are seen where the holy God has met with unholy people or with sin.

*Pasadena, California, former Editor of "Preacher's Magazine."

1. At Mount Sinai in the giving of the law (Exodus 19-20; Hebrews 12:18-21).
2. In the experience of Isaiah as recorded in this chapter. He said, "Woe is me!" In the presence of a holy God he was condemned for his uncleanness.
3. At Calvary, where God brought divine judgment upon sin—the darkness, the earthquake, etc. spoke of judgment.
4. In the description of the "great day of his wrath" (Revelation 6:12-17).

II. HIS RIGHTEOUSNESS, MAJESTIC AND UNCHANGEABLE

1. It indicates the invariable requirement of a holy God for all people.
2. It is the only true basis for our judging of right and wrong.

III. HIS REDEEMING WORK—HIS GRACE

1. A holy God could not remain indifferent to the sinful men.

He must do something to redeem them—to impart His very nature to them. His holiness is communicable to men.

2. Look at Calvary again—here is the love of God revealed.

a. Here a holy God is in Christ reconciling the world to himself.

b. Here Jesus is shedding His blood that He might sanctify the people, that He might make them holy.

3. Look at Isaiah again—the confessing prophet is cleansed. There is something awesome, terrifying, and dreadful about the holy God in His holy character when it contacts sin; there is something majestic and admirable about Him as we think of His righteousness; there is something about His grace that draws us to Him—we desire to love a God like that, to enjoy the glorious benefits of His grace.

For the Love of It

Carved in the heavy oaken door of the Roycroft Inn, East Aurora, New York, are these immortal words of the lamented Elbert Hubbard: "The love you liberate in your work is the love you keep."

To do great work one must fall in love with his task. Cellini, the goldsmith, pouring his whole soul into his creations, achieved masterpieces, and the love he thus liberated brought him the praise of kings. You have seen the designer of a piece of machinery pat it with pride, as he might pat the head of a son. It is a part of him. He has

built his personality into it. That is why it is such a fine machine.

Luther Burbank's devotion to an ideal brought him the thrill of new plant creations. Henry Irving, practising more than thirteen years to perfect his acting of Macbeth, a part he loved, found that love coming back to him in the applause of his audience.

Work that is done in the spirit of love glows with a mystic quality no one can explain. And the worker feels as did Robert Louis Stevenson, who said, "I know what happiness is, for I have done good work."

—The Speakers Library

The Preacher's Magazine

MISSIONARY

The Millionaire and the Missionary

There are two distinct classes of people in this world whose names are somewhat alike and whose actions are similar—the millionaire and the missionary.

Both of them live zealously in this world, seeking for wealth.

One searches for the riches of heaven lost in the earth, and the other searches for the riches which lose heaven.

One has hundreds of servants and employees who live for his enrichment; the other, with none, lives sacrificially in order to enrich others.

Both of them negotiate!

The millionaire negotiates to receive his millions, and the missionary gives millions of spiritual possessions.

The millionaire says that it is receiving that makes one rich; the missionary holds that it is in giving that one becomes rich before God.

Both possess riches!

The millionaire with the weight of his gold buys the earth; the missionary with the pearl of his holy life gains heaven.

The missionary, showing prudence, deposits his treasures in the bank of heaven, where there are no thieves nor robbers; the millionaire, deceived by his millions, forgets this secure bank and many times becomes bankrupt.

The millionaire caresses the nuggets of gold in his hands and thinks he is the happiest man among mortals; the missionary, with empty hands, contemplates the starlit heavens, counts the golden stars, and judges that he is the most fortunate among men.

The millionaire represents fortune; the missionary represents virtue, love, and kindness.

Both exist—one gathering the riches of earth in order to gain the world, the other losing the world in order to gain the riches of heaven.

Both of them are millionaires.

One is a millionaire on earth but a beggar in heaven; the other is a pauper on earth but a millionaire in heaven.

—GILBERTO EVORA, Pastor
Cape Verde Islands

Mission Excerpts

What Your Dollars Are Doing in Africa

Cottondale, Transvaal: Three new preaching points have been opened this year. This makes a total of five. There is quite a good attendance at each of them. A good revival was held at Burlington earlier in the year. Over a hundred people gathered night after night under a tree. Dr. Sutherland was the special speaker. We are grateful to him for his ministry, and to God for the hundred or more souls that sought forgive-

ness and salvation. The Burlington church was in a state of disrepair. The people got busy, gave of their time and talents, mudding the walls, thatching the roof, and painting the whole building. There is now an average attendance of eighty-four, Sunday by Sunday.

—KENNETH T. SINGLETON
Cottondale, Africa

Northern Gaza District, Portuguese East Africa: The November camp meeting for the *Patrulhas* (Caravans) was a time of much blessing. Miss Koffel and

Teacher Lillian Bhembe were used of God, both in the giving of the Word and in special singing. At least threescore young people sought the Lord in this meeting. Around five hundred people made up the camp, forty of these being native workers, and the remainder being the boys and girls of the Caravans. The Saturday morning services were turned over to the young people. Their report for the year was as follows:

135 girls had learned to read.

25 were awarded New Testaments for having finished the 5 books in the Laubach Course.

160 had passed the first laws in *Patrullhas* or Caravan work and were awarded the green ribbon badges.

106 boys and girls were awarded the Caravan scarves for having completed the third-year requirements.

A week of Institute for the *Patrullhas* leaders was held in July. Miss Schultz gave lessons on holiness in the evening classes, which ended in good altar services, with many girls entering into a deeper experience with the Lord. Our *Patrullhas* number just over seven hundred this year.

Tithing Institute in P.E.A.

Last week we held a Tithing Institute at the main station. Seventy-five preachers, Bible school students, and district leaders attended a full schedule of classes which lasted all day long and through the evening for a full week. We used lectures, charts, blackboard illustrations, several classes in arithmetic (many have never gone to school), object lessons, question periods, and everything usable to try to get the lesson of tithing across to our people. Some of their questions were really penetrating. One was, "Do we tithe the chicks after they hatch if we have tithed the eggs beforehand?" Another was, "Must we tithe the *Labola* money when we sell our daughters to be married?" And, "How can we tithe the cashews from our nut trees?" I think we teachers learned more in this institute than the students. We feel the institute was a real success. And it was marvelous to see people with

such meager means manifesting a genuine, strong desire not only to tithe but to do it exactly the right way.

—MRS. ARMOND DOLL
Portuguese
East Africa

Barbados

The breath of God is with us. New life pulsates through our Bankhall church. Since January we started early morning prayer meetings commencing at 5:00 a.m. and continuing till 7:00 a.m. Monday through Friday. Although only a handful meets yet, the atmosphere of all our services is changed. In our area we had fifty decisions from the recent Billy Graham campaign, half of which were for restoration and the other half for salvation. These new converts are testifying boldly for the Lord and are making spiritual progress.

Two weeks ago in our Wednesday midweek service God gave us a glorious time of victory. We had twelve at an altar of prayer, some for restoration and sanctification and four for salvation. Some of these had been targets of prayer for a long time. The open-air services have also been fruitful. A backslider who had been confined to his bed for three months heard God's voice and at the appeal hobbled out of his bed and came asking for immediate prayer. About forty people lifted their voices in prayer, and God touched him and restored him spiritually and healed him. The next evening he walked over half a mile to the service and testified to his restoration. He has been coming regularly and is making the Church of the Nazarene his spiritual home. At the same open-air service a young man gave his heart to the Lord for the first time. There is a spirit of expectancy among the saints, so our prayer is that the drops shall soon change into a downpour of God's Spirit.

We have enrolled thirty in our Christian Service Training class at Bankhall for this session, as well as arranging for two other classes over the district for the youth in our country churches, as they are showing a keen interest in study.

SERMON WORKSHOP

Contributed by Nelson Mink*

WAGES

1. The wages nobody wants:
"The wages of sin is death . . ." (Romans 6:23).
2. Take-home pay:
" . . . the gift of God is eternal life . . ." (Romans 6:23).

—Selected

CHURCH MEMBERS—TWO TYPES

In the church there are two types of members:

1. Pillars. The pillars help hold up the church and make it a success.
2. Caterpillars. They just crawl in and out.

Bethlehem, Pennsylvania, Bulletin

INTERPRETATION OF CHRISTIAN LOVE

1. Patience is love on the anvil bearing blow after blow of suffering.
2. Zeal is love in the harvest field, never tiring in toil.
3. Meekness is love in company, when it "vaunteth not itself."
4. Perseverance is love on a journey, pressing on with unflagging steps toward the end.
5. Joy is love making its own sunshine where others see but gloom.
6. Power is love driving the soul's chariot wheels over all opposition.
7. Gentleness is nothing but love in her own sweet voice and charming manner.

—Author Unknown

SENTENCE SERMONS

"A good example of metamorphosis is the manner in which a luxury becomes a necessity.

Samuel Chadwick said: "The apostles learned more in twenty-four hours after Pentecost than they had in all the three

*Pastor, Waco, Texas.

November, 1958

and a half years at the feet of Jesus."

"A gentleman is a grown-up boy who used to mind his mother."

Sam Jones said: "You can always tell a hog, even in a silk hat, by the way he roots for dirt."

"What John says about George tells more about John than it does George."

"The yoke of Christ will never be put on a stiff neck, nor near a hard heart."

—CONTRIBUTED

A STATISTICAL EXPERT IN THE NURSERY

Mother wanted to spend Saturday afternoon shopping, and Father—a statistician—reluctantly agreed to abandon his golf and spend the afternoon with the three small, energetic children.

When Mother returned, Father handed her this:

Dried tears—9 times.
Tied shoes—13 times.
Served water—18 times.
Toy balloons purchased—3 per child.
Average life of balloon—12 seconds.
Cautioned children not to cross street—21 times.
Children insisted on crossing street—21 times.
Number of Saturdays Father will do this again—0.

—Selected

SERMON THOUGHTS ON ACTS, CHAPTER TWO

God's Timetable: "And when the day of Pentecost was fully come. . ." (Acts 2:1).

The Glory of Harmonized Personalities: "They were all with one accord in one place" (Acts 2:1).

BAD MEDICINE

When still a lad, Benjamin Franklin said to his mother, "Mother, I have imbibed an acephalous molluscous." Supposing he had swallowed something poisonous his mother forced him to take a large dose of an emetic. When he got over the effects of the medicine he said to her, "I had eaten nothing but an ordinary oyster." At that his mother proceeded to give him a sound thrashing for deceiving her. Then and there Benjamin vowed he would never again use big words when little words would do. Every preacher could well make a similar vow early in his ministry.—**LION T. JONES** in *Principles and Practice of Preaching* (Abingdon Press).

SATISFIED

The only man who is satisfied with his sermons is the one who has a low standard of preaching.—**ROBERT E. KEIGHTON**, in *The Man Who Would Preach* (Abingdon Press).

The more we are in the love, the victory and glory of Jesus, the more efficient we become in dealing with practical affairs and the more successful in adapting ourselves everywhere, when our motive is to win people to His Spirit and way of life.

—**J. RUFUS MOSELEY**

There is no possibility of missing the way for those who love the way.

—**J. R. M.**

HIGH RESOLVE

I'll hold my candle high, and then
Perhaps I'll see the hearts of men
Above the sordidness of life,
Beyond misunderstandings, strife.

Though many deeds that others do
Seems foolishness, and sinful too,
Were I to take another's place,
I could not fill it with such grace.

Even if you could whip the devil
by being worse than he is, by out-
fighting him with his own weapons,
you would be a worse devil than the
one you had conquered and succeed-
ed.—**J. RUFUS MOSELEY**.

The real mark of a saint is that he
makes it easier for others to believe
in God.—**Anon.**

No matter where you later go in
Jesus, you must enter as His feet.

—**J. RUFUS MOSELEY**

The door into union with Jesus and
the kingdom of Heaven is the perfect
condition by which we enter. If it
were larger, something could enter
that belongs on the outside; and if it
were smaller, something would be left
on the outside that belongs on the
inside.

—**J. RUFUS MOSELEY**

TRAGEDY IN A WRONG CHOICE

SCRIPTURE: Genesis 13:1-18.

TEXT: Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom (Genesis 13:12).

I. REMARKS.

- A. Choosing the world means rejecting spiritual values.
- B. A "Canaan" or a "Sodom" is the result of a personal choice.
- C. Leaving God out of our choices puts us on the lowest planes of life.
- D. Safe investments place God and spiritual values first.

II. GREED AND SELF-INTEREST LED LOT TOWARD SODOM.

- A. Lot looked to the "cities of the plain."
- B. Lot's choice put him in the company of the wicked.
- C. Lot's tragic choice was the result of putting the world first and God second.
- D. Greed and selfishness will always ensnare the soul of man.
- E. Lot's tragic end is a warning to people of our day.

III. ABRAM'S CHOICE WAS DIRECTED BY THE SPIRIT OF OBEDIENCE.

- A. He trusted God.
- B. Noble motives direct Christians in life's choices.
- C. His choice was based upon the premise of pleasing God.
- D. This choice gave Abram environment of angels, God, and good men and assured him of a glorious future with heaven as an end.

IV. RELATIONSHIP OF CHOICE TO DESTINY.

- A. Power of choice is a God-given, personal prerogative.
- B. Personal choice puts men on their own responsibility.
- C. Choice molds character and directs destiny.
- D. Life's choices lead directly to destiny—heaven or hell.

—**H. B. GARVIN**
Augusta, Kentucky

THE SIN OF EVILSPEAKING

SCRIPTURE: James 3:1-16

TEXT: If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain (James 1:26).

I. REMARKS.

- A. Evilspeaking has always been the weapon of wicked and unscrupulous people.
- B. It is unchristian, sinful, and destructive to the church.

- C. It will undermine and undo every Christian virtue.
- D. Evil-speaking is an abomination to God and men. "Six things doth the Lord hate . . ." (Proverbs 6:16-19).
- E. Evil-speaking can be cured only by God's grace.
- II. A RELIGION THAT IS "VAIN" IS A MERE PRETENSE.
 - A. A false religion is an easy, open gate to hell.
 - B. False religion deceives a man into thinking that he is all right.
 - C. Pretended religion makes hypocrites of people.
 - D. "Vain" religion is a mere counterfeit of "pure" religion.
 - E. Pretended religion will not give lasting peace, joy, or satisfaction to the soul.
- III. EVIL-SPEAKING IS THE OUTGROWTH OF ENVY AND STRIFE.
 - A. The spirit of envy and strife will wreck the soul.
 - B. "Tongue can no man tame," "unruly evil," "full of deadly poison," "set on fire of hell."
 - C. "Death and life are in the power of the tongue."
 - D. God can tame the tongue. Pure religion is the remedy.
 - E. By God's grace it becomes a messenger of truth.
- IV. GOD OFFERS THE REMEDY FOR YOUR SOUL.
 - A. "God resisteth the proud, but giveth grace unto the humble."
 - B. "Draw nigh to God, and he will draw nigh to you."
 - C. "Cleanse your hands, ye sinners."
 - D. "Purify your hearts, ye double minded."
 - E. Humble yourselves and He will lift you up.

—H. B. GARVIN
Augusta, Ky.

THE WORK OF REPENTANCE

SCRIPTURE: Genesis 42:1-21

TEXT: *And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us (Genesis 42:21).*

- I. REMARKS.
 - A. Repentance brings a smiting of the conscience and a feeling of guilt.
 - B. Memory will work in the process of repentance.
 - C. Reason is called into play in all true repentance.
 - D. True repentance will bring forgiveness from God.
- II. A CONSCIOUSNESS OF GUILT IS A PART OF TRUE REPENTANCE.
 - A. Conviction from God will reveal guilt to the soul.
 - B. It is good that wicked men feel guilty before God.
 - C. Admission of guilt is necessary in order to receive God's forgiveness.
 - D. Joseph's case reveals true repentance in his brethren.
- III. HAUNTING OF WICKED MEMORIES HELPS IN REPENTANCE.
 - A. Memory of a guilty past hangs heavy on the sinner.
 - B. Accusing voice of memory ripens into repentance.
 - C. Remembering the past helps in breaking with the past.

- D. Memory of Christ's love and forgiveness on Calvary will encourage the sinner to repent.
- IV. HOW REASON WORKS IN TRUE REPENTANCE.
 - A. Reason points out the way through repentance.
 - B. Reason weighs the guilt and draws conclusions.
 - C. A man's reason dares to preach to his guilty soul.
 - D. The voice of reason often breaks the will and leads to confession of guilt.
 - E. God is willing to meet guilty men in repentance on the plane of reason. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

—H. B. GARVIN
Augusta, Ky.

GOD'S CALL TO AWAKE

SCRIPTURE: I Thessalonians 5:1-10

TEXT: *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light (Ephesians 5:14).*

- I. REMARKS.
 - A. The text is a definite call from God: "Awake."
 - B. The text describes a condition: "Thou that sleepest."
 - C. It peals forth a divine summons: "Arise from the dead."
 - D. It sets forth hope and promise: "Christ shall give the light."
- II. SPIRITUAL SLEEP IS TRAGIC; IT BRINGS SPIRITUAL DEATH.
 - A. Sleeping Christians have no clear idea of vice or virtue, for their spiritual sight is impaired.
 - B. Blind professors of religion will see "no harm" in much of the wickedness of our day.
 - C. Apart from God the best in man is fast asleep.
 - D. The voice of the gospel may awaken the sleeping ones.
- III. GOD'S CALL TO "AWAKE" AND "ARISE."
 - A. God's call to "awake" involves a command of authority.
 - B. His call to "awake" carries power to "arise."
 - C. Obedience to His call to "awake" and "arise" brings life and light.
- IV. WHAT GOSPEL "LIGHT" WILL DO FOR THE SOUL.
 - A. Light shows men the kindly face of God.
 - B. It points men to the way of salvation.
 - C. It assures us of spiritual progress.
 - D. It directs us to holiness and heaven.

—H. B. GARVIN
Augusta, Ky.

CHRIST, THE LIGHT OF THE WORLD

TEXT: *I am come a light into the world, that whosoever believeth on me should not abide in darkness* (John 12:46).

INTRODUCTION: Christ, the Center of every believing person. He reigns in their hearts by grace; fills every plan of their lives.

I. HE IS THE LIGHT IN APPALLING DARKNESS.

A. He is Light in His own essence.

1. Did not need to be taught of others.
 - a. He became the perfect Teacher.
 - b. His teachings are perfect in their fullness.
2. He amazed the most learned by His teachings (Luke 2:47).
3. His gospel lights the whole Mosaic dispensation.
 - a. The Old Testament truths hidden through form and ceremony (Matthew 23).
 - b. Reveals the real meaning of blood sacrifice.
4. His gospel reveals all the plans and blessings of divine grace.
 - a. Writes the laws on the inner recesses of the heart.
 - b. Love becomes the fulfillment of all God's plans for us (John 14:21) and brings revelations of God to us.
 - c. His gospel opens the eyes of the heathen.

II. HE IS THE LIGHT OF SALVATION.

A. The gospel finds men in a hopeless state.

1. Filled with sin and evil.
2. Overcome by evil.
3. Unable to break from its stronghold.

B. Its offer is all-inclusive. "Whosoever believeth on me."

1. None excluded.
2. All can accept; all can believe.

C. All that is needed to break the power of sin is offered (Romans 1:16).

III. HE IS THE LIGHT FOR THE CHRISTIAN. "SHALL NOT ABIDE IN DARKNESS."

A. He teaches us to walk in the light (I John 1:7).

B. He calls us from darkness to light (I Peter 2:9).

1. We become a royal priesthood, making intercession for others.
2. A chosen generation. How wonderful to be chosen in God's great plan of redemption! Chosen to do His will!
3. A holy nation. The light of the gospel leads God's true children into a deepening of everyday desire of life.
4. A peculiar people—people that give up all for Christ.
5. Show forth praises of Him.
 - a. Abstain from fleshly lusts (I Peter 2:11).
 - b. Have conversation honest (I Peter 2:12).
 - c. Keep good works others may see (I Peter 2:12).

—EDWIN ROE
Dana, Indiana

CHRIST DRAWS MEN

TEXT: *Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me* (John 12:31-32).

I. THE ISSUE OF CONFLICTS FROM OUR TEXT

A. It will seem Satan and the world, Christ's great enemies, will prevail against Him in His death. "Now is the judgment of this world."

1. At least it shows the wickedness of the world.
2. It shows the world deserves the condemnation of God.
3. Every Christ rejector will see God's face turned forever against his sins.

B. The prince of the world cast out.

1. Satan, the prince of the world, triumphs; he holds power by and through sin (Ephesians 2:2; II Corinthians 4:4; II Timothy 2:26).
2. The power of Satan and sin's triumph broken as Jesus dies on the Cross (Colossians 2:15).
3. From Satan's powers Christ continually now saves men. From every power of hell Christ can save men. He has now bruised Satan's head.

II. HOW CHRIST WILL LIFT MEN.

A. "If I be lifted up." If men see Christ on the Cross dying for their sins.

B. As we see it accomplished. The magnificence of Pentecost. At last shall be gathered a multitude no man can number (Daniel 7:13-14).

1. By revealing their need of Him. They looked and were healed (brazen serpent, Numbers 21:8-9).
2. By the awful consequences of sin in their lives.
3. By the perishing condition of man without Him and the urgency of their need.
4. By the influence of His power on others.
5. By the influence of those who found power to break their own sinful habits through Christ.

C. But most of all by the wonderful influence of His love. Angels who know Him in His presence pledge eternal love to Him. Paul Says, "The love of Christ constraineth us." His love has won and broken the hearts of the hardest of sinners.

—EDWIN ROE
Dana, Indiana

SINCERITY

It is easier to be a great humbug than to be a little man, and sincere.

—Sunshine

CHRIST, THE PROPITIATION FOR OUR SINS

TEXT: *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins (I John 4:10).*

INTRODUCTION: How can sinful creatures be restored to God? Bloody sacrifices, deep bodily affliction, purgatorial fires, moral efforts are all useless in restoration. Propitiation means atoning sacrifice by which sin is atoned for.

I. THE STATE OF MAN REQUIRES A PROPITIATION.

- A. Because of the wonderful and perfect law he has broken.
 - 1. God's law holy, just, and good for the benefit of all mankind.
 - 2. Any principle that refuses obedience to the law is essentially wrong and evil.
- B. Man in himself has no way back to God.
 - 1. Though we must repent to be saved, repentance can't undo what has been done. A man who owes a grocery bill cannot pay for the past by paying cash in the future.
 - 2. Man must find a way to cure for the past sins against the justice of God. No judge can free the guilty murderer until just settlement with the law is made.
 - 3. The nature of divine justice must be upheld.
 - a. God justly gives us perfect law for our own good; we break it.
 - b. God requires a perfect substitute to suffer in our stead.

II. HE SENT HIS SON TO BE OUR PROPITIATION.

- A. Christ is the only One who could meet this demand of justice.
 - 1. No creature can merit anything from God.
 - 2. Jesus, laying aside all glories of heaven, became a willing Sacrifice.
 - 3. His death puts humanity under eternal obligation to Him.
- B. In Christ, God becomes manifest in the flesh.
 - 1. By being human and divine He blends two natures.
 - 2. In one nature He suffers; in the other He meets perfectly every demand of law and justice.

III. THIS PROPITIATION FOR SIN BECOMES A GLORIOUS DISPLAY OF DIVINE LOVE TOWARD MAN.

- A. God sent His Son. The plan of redemption reveals God's love.
- B. Christ died because God was merciful.
- C. It is the greatest act ever performed.
 - 1. Far above the power in creation. Creation was a display of power and glory.
 - 2. Redemption was a display of love and mutual suffering of a just and holy God.
- D. Wherever man is found there is redemption for every soul of humanity—past, present, and future.

—EDWIN ROE
Dana, Indiana

HOLINESS AND HOLY LIVING

SCRIPTURE: Hebrews 12; TEXT: verse 14

INTRODUCTION: Holiness is an experience and a state of grace. The person who has the experience will live a holy life and bear the fruit of the Spirit.

I. HOLINESS IS AN EXPERIENCE.

- A. An experience that Jesus prayed for (John 17:17).
- B. An experience that Isaiah had (Isaiah 6:1-8).
- C. An experience that is intended for all believers (John 17:20).

II. HOLINESS IS A STATE OF GRACE.

- A. It is entered into by way of repentance, confession, and faith.
- B. It is perfected by obedience and faith on our part and the cleansing fire of the Holy Spirit on God's part.
- C. "If we live in the Spirit [the state of holiness], let us also walk in the Spirit" (Galatians 5:25).

III. HOLINESS PRODUCES THE FRUIT OF THE SPIRIT.

- A. In the world of nature trees can produce only their own kind (Luke 6:43-45).
- B. "A double minded man is unstable in all his ways" (James 1:8).
- C. Illustrate a double-minded man by Bud Robinson and the mules.

CONCLUSION: "Faith without works is dead"; likewise holiness without the fruit of the Spirit is nonexistent.

—WILLIAM C. SUMMERS
Pastor, Congress Heights
Washington, D.C.

GOD AS THE FATHER

SCRIPTURE: Psalms 103; Text: Verse 13

INTRODUCTION: The expressions, "All men are brothers," and, "God is the Father of all," are used much. But are they true according to the Word of God? Let us consider them in the light of the gospel.

I. ARE ALL MEN BROTHERS, AND IS GOD THE FATHER OF ALL?

- A. Physically speaking, the answer is yes.
- B. Spiritually, the answer is no.
 - 1. There are two classes of people, saints and sinners.
 - 2. God has made ample provision for rectifying this condition.
 - 3. God desires to be the Father of all by the spiritual birth.

II. SOME CHARACTERISTICS OF GOD THE FATHER.

- A. He is a forgiving Father (v. 3).
- B. He is a healing Father (v. 3).
- C. He is a loving Father (v. 4).
- D. He is a providing Father (v. 5).
- E. He is a merciful Father (v. 10).

- F. He is a considerate Father (v. 13).
- G. He is a wise Father and a knowing One (v. 14).

III. WE EARTHLY FATHERS OUGHT TO ATTEMPT TO MANIFEST AS MANY OF THE CHARACTERISTICS OF GOD AS POSSIBLE.

- A. History reveals to us some tragic failures on the part of fathers.
- B. History gives us some valuable lessons in how to avoid being failures.

—WILLIAM C. SUMMERS

CHRIST, THE SOURCE OF LIFE NOW AND HEREAFTER

TEXT: *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live (John 11:25).*

INTRODUCTION: Martha couldn't comprehend the magnificence of the Christ, who had been in their home so many times. She believed that if Lazarus were still alive Jews could help.

- I. CHRIST ENDEAVORS TO PLACE MARTHA'S FULL HOPE IN HIMSELF.
 - A. Martha limited His power to time.
 - B. Christ intended to raise Lazarus, but wanted her full faith.
 - C. Martha's faith responds, "I know, that even now, whatsoever thou wilt ask of God, God will give it thee" (verses 21-22).
 - D. She could comprehend final resurrection in the last day. He wants her to see He could do it any day, even now.
- II. CHRIST ENDEAVORS TO PROVE THE POWER OF THE RESURRECTION AS WELL AS THE POWER TO KEEP LAZARUS FROM DYING.
 - A. "I am the resurrection, and the life." I am not only the Power of prevention.
 - B. I can restore as well as prevent.
 - C. Not only can I raise the dead, but also I am the Power of Life in them.
 - D. I am not only the Way to heaven but also the Life in heaven.
- III. CHRIST IS THE ONLY LIFE FOR FALLEN HUMANITY.
 - A. All other religions tell of a way of life.
 - B. Christ is the Way, the Life, and the Truth.
 - C. Of all religions of the world Christ alone restores life—life to fallen humanity, which is—
 - 1. Spiritually dead. The prodigal, "This is my son . . . was dead . . . alive again." We have no desire for God until we awake.
 - 2. We are legally dead in God's sight and under curse (Galatians 3:10). Christ lifts the condemnation for believers (John 5:24).
 - 3. Through Him we will be raised to spiritual life, to rise with Him to sit in heavenly places (Ephesians 2:6).

—EDWIN ROE
Dana, Indiana

BOOK BRIEFS

Book of the Month Selection, September, 1958

REPENT OR ELSE

Vance Havner (Revell, \$2.00)

It is stimulating and sobering to notice that the ministry of Jesus opened and closed with the word "Repent." In fact, repentance could be called the parenthesis of Christ. In Matthew 4:17 the Bible says, "From that time Jesus began to preach, and to say, Repent." The last word recorded of Christ to the Church is found in Revelation 2:5, "Repent, . . . or else."

Vance Havner has seized upon this very obvious though startling fact and has given us in his book a brilliant and penetrating study of Revelation, chapters two and three.

You may be inclined to remind your Book Man that in April, 1958, the Book Club Selection was entitled *Letters to the Seven Churches*, by Barclay. However, I will be quick to reply that you will read both of these books and get a totally different message. Barclay gave you biographical, geographical, and historical background for these seven letters, whereas Havner lights the fire under the reader that scorches and burns to the very heart.

Repent or Else is the most sizzling indictment of worldliness and coldness in modern church life that I have read in a long time. The author does make reference in just a place or two to the Calvinistic position of eternal security. But you will be amazed over and over again how thoroughly he believes in repentance for backsliders as well as sinners who have never known the Lord.

Many have raised a cry for repentance, but *Repent or Else* is the most stentorian bugle call to deep repentance that I have read recently. I challenge you to read it prayerfully and allow yourself the privilege of personal introspection and a ministry of renewed pleading for repentance.

EVANGELISM FOR TEEN-AGERS

By Howard W. Ellis (Abingdon, \$1.00)

On the whole this is a very splendid book and would help any pastor in the evangelism of teen-agers. However, let it be frankly admitted, the pastor must take the ideas and suggestions of the book and fit them into the framework of crisis evangelism. For the weakness of this book is that evangelism means largely mental acceptance of Christ, signing of a card, making a commitment, and joining a fellowship. It is decidedly weak at the point of deep repentance.

AMAZING GRACE

By Donald Demaray (Light and Life Press, \$2.00)

This is the biography of John Newton, a man who was converted from slave buyer and became a hymn writer. He will always be known as the sacred song writer of "Amazing Grace." This is a thrilling biography. It gives a picture of the rugged days of the slave trade and shows how God's rich grace can reach down into the heart of a man who is both cruel and greedy. It has a warm, evangelical touch to it. It is well written. The thousands of people who love the hymn could read the biography of the hymn writer with definite profit.

THE LIFE OF THE LORD JESUS CHRIST

By John Peter Lange (Zondervan, \$3.95 per volume, \$15.80, 4 volume set)

This is a reprint of a standard work that has been a classic for many years. Charles Spurgeon said of this set, "We constantly read Lange . . . we are more and more grateful for so much thoughtful teaching."

Of this set Dr. Wiley comments today, "Lange's life of Christ is extensive, thorough, scholarly. Written to correct the liberalistic and agnostic views of his time, the work is Biblical, fundamental, presented in choice, even eloquent language, and must be considered a rich and lasting contribution to this field of study."

Dr. Ralph Earle says of this set, "A most monumental, conservative work in this all-important field."

One of the most sensitive points in all theological thinking is one's position on Christology. For any minister who wishes to make an investment in a set that will stand by him and help him keep his directions clear in Christology for the rest of his life, here is a work deserving careful and prayerful, pencil-marking study.

EGYPT IN BIBLICAL PROPHECY

By Wilbur M. Smith (Wilde, \$3.50)

Your Book Man is bringing this particular volume to the attention of the readers of this magazine for several reasons. First, the field of prophecy generally is neglected. Second, at the present time with the eyes of the world focused on the Middle East and the Arab world, Egypt is much in our thinking. And Wilbur Smith does a good job of presenting the position of Egypt in Bible prophecy—scholarly, with evangelical and fascinating writing.

To be honest, casual readers will likely not read it through. You will have to have a definite interest in Egypt before you will stay with it, for it is solid and thought-provoking. For those who will persevere and read it through and absorb it, it is virtually invaluable.

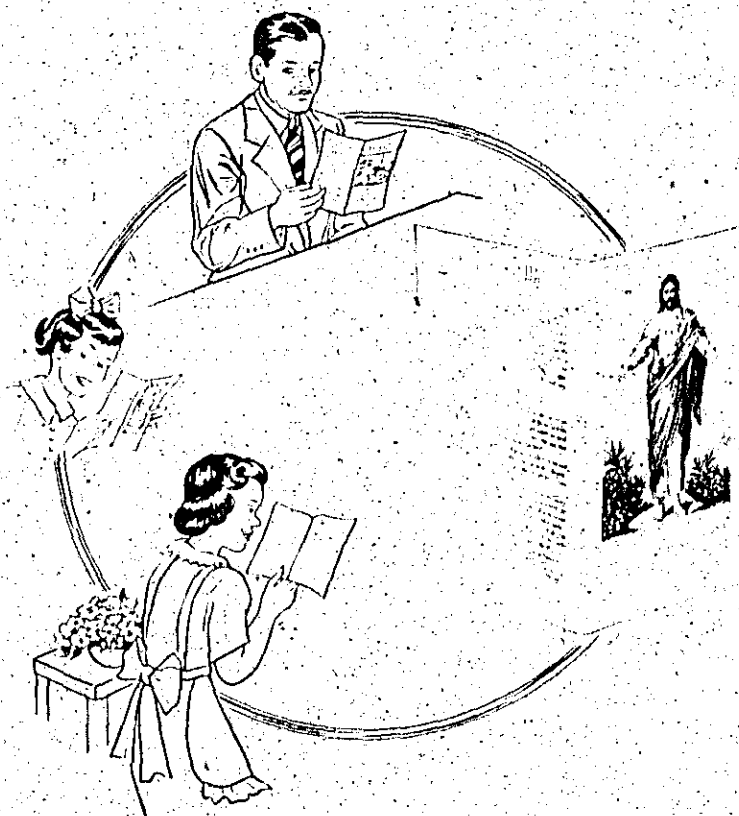
W. E. McCUMBER

LEADING IN PUBLIC PRAYER

By Andrew W. Blackwood (Abingdon, \$3.00)

There is a considerable difference of opinion in conservative ranks regarding leading in public prayer. It has been traditional with us that those who lead in public prayer do so spontaneously rather than formally. We have leaned away from written prayers definitely and strongly.

In this book by Blackwood there is a very thorough and valuable discussion of prayer as a part of a public worship service. I think one would be inclined to believe that prayer, while it should never be formal and stilted, should neither be totally irrelevant, haphazard, or sloppy. Blackwood argues for carefulness in preparation for the time of prayer, even as one prepares for the hour of preaching. At this point I think we can all agree with him, and at that point perhaps there has been a serious lack in our ranks. The liturgical emphasis in the book is a bit apart from our pattern of church life, but on the whole anyone can read the book and I think be a better leader in public prayer when it has been read. And to be honest, if a person can improve in that field the price of the book will be well worthwhile.



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FROM the EDITOR

The Close of Jubilee

THE JEWISH PEOPLE had a year of Jubilee occurring every fifty years. It was a time looked forward to by the oppressed and the poverty-stricken, for in this year all debts were canceled and all property reverted to its original owners. God outlined the idea in detail and it was carried out more or less consistently through the history of the Hebrew people. As a system of economics it probably had more relevance to that day than to now. However, as a religious celebration and a time when the people acknowledged their heritage and recognized the basic debt they owed to all other men, it does have its counterparts today.

The Church of the Nazarene has been celebrating its jubilee, its Fiftieth Anniversary, during this calendar year 1958. It all began in the watch-night services, December 31, 1907. It has progressed through these months with challenging goals in giving (highlighted by the more than one million dollars in the Easter Offering), in new churches organized, in membership increases in the churches, increases in Sunday schools, youth groups, and missionary societies. The climax of the year came on October 13 when at Pilot Point, Texas, a Fiftieth Anniversary service was held at the site where the denomination officially began in 1908. At that time a monument was unveiled which marks the spot where the Church of the Nazarene was born. This service was only slightly less significant as a history-making event

than was the original meeting half a century before.

But the celebration is over! The banners are coming down; the band is breaking up; the people are going home! There will be little mention of jubilee or anniversary or events historic for a long time to come. The voices that have been raised in well-deserved honor of a young denomination will be silent. The pages which have by colored ink and bold, printed declarations cried, "'Tis a time of jubilee," will now see only black ink and they will speak of mundane things, of births and deaths and perhaps an occasional fire.

There will be no other like celebration in our lifetime, for there will be no occasion short of a Centennial Anniversary, a double jubilee, and that will be fifty years from now (should Jesus tarry). And most of us preaching now will not be on the scene when that time comes.

And so your editor has yielded to the impulse on this last month of this grand year to ask the question, What has this anniversary year taught us? If it has done for us what it should have done, then we need not too long mourn its passing. We shall not have to wait fifty years to feel its benefits, for they will be felt tomorrow and in all of the tomorrows beyond that one. Let us see what we should have learned.

1. We should have learned a bit about the importance of our historical moorings; for history is important to all of us. It would be well for all of

us to take note of the great movements which have been founded and do now live upon certain historical facts. Judaism walks knee-deep in history. Young Jews of today are taught the minute details of data locked in the history of their people. Christianity is a historical religion. It cannot long survive without its facts linked with history. God becoming a part of human history through His Son is a basic tenet of Christianity. And our church also has its roots in history and we really can never get far away from that history. The reason of our beginning as a denomination, the manner of our beginning, the men and women of our beginnings—these are historical facts; and if we attempt to bury them or neglect them, then we will tend to be something else than what we are.

2. Closely related to this is the importance of frequently recalling the significant factors in our history. Deuteronomy is an account of God's dealings with the children of Israel. Moses gave this message toward the close of his leadership in order to remind the younger generation, that group upon whom the plan of God was to be worked out, of the reason for their existence, of the hand of God in their lives, and of the faithfulness of God in seeing them through. "Hitherto hath the Lord helped us," is a good historical truth for any younger generation to know. Some neglect the past because they are for one reason or another ashamed of it. Others at the other extreme dote on the past as if the mere recalling the memories (or retelling) of days gone by will have some saving virtue today. We should learn to avoid both of these extremes. Such a time of jubilee as we have had may help us find a proper relationship to the past.

3. We should have learned, also, the importance of denominational solidarity. The story of our origin speaks vividly of widely separated forces coming together on a common ground. The West, the East, the South—with no unified leadership these groups were formed. When they came together they came with differences of background, differences in what they felt to be ideal church polity, differences with respect to the place of strict ethical discipline and the like. But all of these men and women were brought together, molded into a common purpose, and dedicated to a common end. Our church today is the result. We need this lesson today. Every now and then there is one who feels that the entire church should come under his particular pattern of life and manner of doing things. He is content as long as he lives among those who do conform to his cut. He has ecclesiastical dyspepsia when he runs into some who do not quite so conform. But our church today is made up of a variety of people. That is why we can be an international church. Instead of being a weakness, this is actually our strength. A movement with freedom in nonessentials but with unit in essentials is stronger than one in which there is a forced uniformity in every detail. Reviewing our history should help us see this point.

4. We should have learned, furthermore, the startling fact that history is not made when the historians compile the data in years to come but rather it is made in the now. Our leaders of half a century ago made history. We are making history today! Your editor was looking at the record of the pastors of Kansas City First Church in the *Bible School Journal* in July. There were the names of the men who had served the church and the years they had

served. On the cold record we could see that some stayed one year, some two, some four, one nine, one twelve years. But each man in the year or years he served as pastor was writing a part of the history of the famous church. And so it is in each spot that each of us may be today. It may seem like so much drudgery or so much fun or so much building or so much promotion. We tend to lose ourselves in the day-by-day duties and forget that we are grinding out history every hour and every day that we serve. This fact should not paralyze us but rather cause us to come awake to our responsibility as leaders of a church.

5. We should have learned the relative importance of lessons good and bad. It comes easy for some to talk easily of the "good old days" and call to our minds the "good" things out of the past which should shame us today. And it is very true, there are many things out of the past which we should capture and measure ourselves by today. However, the true student of history will see that the past was not all good. In fact, with just as much authority we could very well label the days past as the "bad old days." In some instances certainly this would apply. But with these facts before us we want to forget that some things ever happened and certainly so conduct ourselves today that they will never be repeated. The lesson of history should show us that the past days are best labeled, "The good and bad old days." We learn to lift up the good and drop off the bad. Only in this way can we discover the best that we can do today.

6. We should have today a renewed conviction of the principles which brought our denomination into existence. We are a "holiness" de-

nomination, properly understood. We are not as another who had real internal conflict and controversy throughout its history with respect to Wesley's teachings. The Church of the Nazarene was committed to a Wesleyan position when it came into being; it is committed to that position today. It is not that we hold that anybody who does not hold that position is damned. It simply means that we believe this to be the sound teaching of the Scriptures, sound logic of a redeeming God, and the sound testimony of human experience. We are not looking for a deliverer who will lead us out, or tell us that we really did not intend to believe this way through the years. And a study of our history has more firmly fixed our intention that so long as there will be a need for the Church in this gospel age the Church of the Nazarene will be purposefully and intentionally a second-blessing holiness denomination.

7. Need we call to mind that we should have learned the value of some goals which stretch us to do that which we would possibly not have attempted unless we had an occasion to stretch ourselves? There are values in goals. At a time like this we see that we can actually do more than we are doing most of the time. It helps us face a task that is too big for us, so we call on God and give our best and we discover that this is the sort of endeavor we should have been doing for God all of the time.

And so our Golden Anniversary has been helpful. We did not intend to make a fetish out of it anyway. And in your editor's opinion every phase of it has made an impact for good upon the church.

The Preaching of Floyd William Nease

By Bertha Munro*

A MAN OF PAULINE MOLD," an Eastern Nazarene College annual early in his presidency called him: "He never evades a difficult situation, but with the joy of holy conquest attacks each problem. In truth, all things to all men, he has won many." "Evangelist, philosopher, theologian," his faculty colleagues saw him—that too was Paul.

When invited to contribute to a book of sermons (by outstanding preachers of the Boston area) a message representative of his faith, he chose as text Galatians 2:20, "I am crucified with Christ; nevertheless I live, yet not I; but Christ liveth in me"—Paul's own text, climax and conclusion of his personal testimony.

A later annual wrote of him: "In labors abundant, in journeyings often . . . by knowledge, by longsuffering . . . by the armor of righteousness on the right hand and on the left, he shows himself in all things to be the minister of God." Still Pauline. Yet those who knew him best recognized in his personality a native shyness and reserve, with a touch of tenderness, which told us this aggressive energy was the Spirit of God working in him.

Two general impressions emerge from a view of this man's life. First, the tremendous concentration of power in a very few years. At the age of a Timothy you find a Paul, able, responsible, intense. Second, the quality of his consecration. Not to a specific job, but to the will of God:

the form changing, the calling and the consecration constant.

The life story is brief, but full. Floyd William Nease was born at Vassar, Michigan, December 21, 1893; he died in Pittsburgh, Pennsylvania, October 26, 1930. Second son of Rev. and Mrs. William O. Nease, he was reared in a godly home of plain living and high thinking—and intense evangelism. Definitely converted at sixteen, soon after sanctified wholly, called and licensed to preach while yet in his teens, he joined the Church of the Nazarene and was ordained in 1918.

Convinced early of the need of thorough preparation for the ministry, he exemplified one of his own (later) sermons: "Sell your cloak (of ease) and buy a sword (of education)": Owosso Holiness Seminary, Pasadena College, University of Southern California (A.B. and A.M.), Pasadena College (B.D.), Boston University (S.T.M.), Drew University (close to the Ph.D.).

A succession of offices and responsibilities: in 1919, professor of philosophy and theology at Eastern Nazarene College; in 1923, acting president; 1924-30, president; 1929, elected New England District superintendent (resigned in favor of his work at the college); chairman of the General Board of Education, Church of the Nazarene.

All these years he was in constant demand as evangelist in camp meetings and church revival campaigns and held high rank among the preachers of his day. He never lost

the urgency of his evangelist's calling; but he had a clear, wide-range, and long-range view of evangelism and a flexibility in following the Spirit's leading. He believed that for the time his special work was to train younger men to spread the gospel. He often said that he considered ten years spent on the faculty of Eastern Nazarene College equivalent in influence to an ordinary evangelist's lifetime. He was given eleven. The length of a life is not to be measured in years.

Three pictures stand out in memory. (1) President Nease in faculty prayer meeting a few months before his death, voicing a memorable prayer for Eastern Nazarene College, from need through crisis to victory (and that last year of his life, 1930, proved to be the *annus mirabilis* of the college: Massachusetts degree-granting power, the fine administration building, and the great revival). (2) Our president standing that commencement Sunday with hand upraised as seekers melted to the altar. His baccalaureate sermon would not be delivered; the tide of revival power was rolling on. President Nease was evangelist first. (3) That Sunday afternoon when word had come that his life was in the balance, faculty and students kneeling in chapel in anguished prayer—but "Thy will be done." In his selfless outpouring of physical strength through those last months of increasing strain, it seemed to many that he literally gave his life for the cause he loved. There is no question of the lasting, powerful impact of his thirty-seven years. Such giving blossoms eternally.

The impact of his life is felt in his family: in the devoted, consistent, overflowingly rich service given by his widow, Mrs. Madeline Nease, as registrar of Eastern Nazarene College, and as a faithful mother; in the in-

fluence of his memory on his two children, aged five and one respectively at his death, today Rev. Stephen Wesley Nease and Mrs. Robert Bradley (pastor's wife), both positive Christians committed to the spread of the gospel of holiness.

The impact of his life is felt in the college for which he gave his life. The Nease Memorial Library, dedicated in 1953, is an eminently fitting symbol of his conception of the relation of scholarship to Christian service. His vision was of the entire consecrated personality developed to its maximum potential, still committed to God's will and God's use. "Will you offer the Lord 75 per cent of the man you could be?" "If you keep consecrated you will not miss God's plan for your life." His portrait on the wall, his name over the entrance, still urge, "Your best—consecrated."

The impact of his life? It is felt on our church today in the intellectual and spiritual strength of alumni holding responsible positions of leadership, lay and ministerial—among them a general superintendent, three college presidents, at least one district superintendent.

One of these alumni college presidents wrote of him as teacher and preacher: "Floyd Nease was simple, but never at the expense of depth. He would lead one's thinking so that one would not say, 'I have it; that's easy'; rather, 'That's profound, but I have it.' And one would travel for days under the thrill of a great truth.

"In graduate study I found myself neither unacquainted with philosophy as taught elsewhere nor stirred from my creedal fundamentals, but rather more firmly fixed intellectually and emotionally. His lesson was, 'Even though you meet, bitter, crushing things—and you are sure to, remem-

* Dear Emeritus, Eastern Nazarene College.

ber that life is infinitely more beautiful and worthwhile than you can ever dream. For God is!

"He was a preacher. It might well be said, 'You never knew Floyd Nease if you did not hear him preach.' He was called to preach, he loved to preach, and he came to teach only because he believed he could thus multiply his preaching through the lips of others. His grasp of philosophic truth was fired by his consummate love for Jesus Christ and was simplified by the direct gospel appeal. The weight of his thought conspired with the fire of his soul and the rush of his spirit to make him a moving, masterful preacher. The supreme passion of his life was to preach salvation to a dying world."

In the sermon outlines which President Nease left, one feature is symbolic. Every so often one comes across a tiny crosslined square. It is a window; it marks an illustration. His basic concern was to grip his hearers; they must see and understand practically and respond to the truth he was presenting. (Sometimes he was over-detailed in his earnestness.) For example, the danger of playing with one's soul was made unforgettable by the story of the man standing at the rail of an ocean liner carelessly tossing up and catching a priceless jewel. You held your breath in suspense, until finally the jewel fell overboard and was lost.

All his sermons were mature truth, though preached by a young man: original, but once heard, inevitable. Several were published by his brother, the late Dr. Orval J. Nease, as *Symphonies of Praise*. Subjects and texts indicate something of their freshness and variety. The title sermon, "The Symphony of Praise": "Bless the Lord, O my soul; and all that is within me, bless his holy

name" (Psalms 103:1). "The Presence Dynamic"; "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not" (Revelation 1:17). "The Surrender of the Christ": "But Jesus did not commit himself unto them; for he knew what was in man" (John 2:23-25). "The Law-giver Outlawed": "We have a law, and by our law he ought to die" (secularism versus Christian faith) (John 19:7). "The Satisfaction of Christ": "A day in thy courts is better than a thousand" (Psalms 84:10). "The Ultimate Basis of the Doctrine of Holiness": "Be ye holy; for I am holy" (1 Peter 1:16). "The Rainbow of God's Covenant": "There was a rainbow round about the throne" (Revelation 4:3).

Sermons doctrinal, devotional, inspirational, warning, encouraging—but in and through all his spirit—stern, uncompromising, tender, earnest, loving, faithful.

For clear thinking: "Any other gospel? If the gospel is to be a vital force for us, we must have Paul's assurance of its exclusive rightness. Don't make your line of battle too long to defend. But stand for the strategic points of the enemy's attack, regardless of cost. Guard the heart of the gospel as the Spartans guarded the narrow pass at Thermopylae, the entrance to all Greece."

For pure eloquence: "Lagging behind in your Christian life? Waste no time in regret, but quicken your pace, to finish on schedule time. For, the plan for earth completed, the plan for heaven entered upon, the traveler of the universe sets out on his far journey . . . On and out his vessel takes its course, past Mars, past Jupiter and Neptune, past the Pleiades, out to the farthest reaches of the infinite thought of God. It shall be ours

throughout eternity to explore the endless riches for which we were apprehended by Christ Jesus."

That (now) general superintendent

spoke for many: "Floyd Nease was a faithful steward of his life; he invested it in the lives of others. He gave of his life to me."

"Conceived of the Holy Ghost"

By Kenneth Vogt*

TEXT—*Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost* (Matthew 1:20).

There will be tens of thousands of people celebrating Christmas this year who will not know, or will not stop to think, what Christmas really means. The more noble of these will think of Christmas as the spirit of good will and peace. Did not the angels sing, "On earth, peace, good will toward men?"

Others will think of Christmas as the spirit of generosity and kindness and vainly wish the people of the world could go on loving each other as they seem to do at Christmas time. Those of a baser sort will lock office and shop, or put their tools away, and go to a Christmas liquor party.

Others will celebrate Christmas as the birthday of Jesus, yet never stop to think how the birth of Christ was different from the birth of any other person ever born. The Bible teaches the birth of Christ was a divine miracle wrought in Mary by the power of the Holy Ghost. This is called the Virgin Birth. The creeds of the Christian churches say: "I believe in Jesus Christ, who was conceived of the

Holy Ghost and born of the Virgin Mary."

What do we mean by the Virgin Birth, which Christmas celebrates? We mean that the holy, infant Jesus was fashioned in the womb of Mary by the power and will of the Holy Ghost and not by the act of an earthly father. This supernatural event immediately posed serious problems for Mary, for Joseph, for Mary's God-fearing parents, and for the whole community. Let us see how that was.

When Mary was told by the angel Gabriel she was the chosen vessel to usher into the world the infant Jesus, she said, "How shall this be, seeing I know not a man?" By this surprised question Mary testified to her own purity and goodness. There had been no indiscretion, no moment of weakness (as some try to gloss over premarital relations), no act of sin to mar the courtship of Joseph and Mary.

When Joseph found out his beloved sweetheart was to have a baby, he knew it could not be his own. What was he to think? The only human thought he could have was that Mary, while engaged to him and professing love for him, had had an illicit affair and was with child of an unnamed father. Is it any wonder that the scripture records that "Joseph . . .

*Pastor, San Jose, California.

being a just man, and not willing to make her a publick example, was minded to put her away privily." In Joseph's agony of mind and heart an angel came to his rescue in the words of the text: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

Then there were Mary's parents. Certainly they were shocked and brokenhearted that their unwed daughter should have a child. Whether or not she ever convinced them of her innocence we are not told.

There was also the gossiping community, then as now. Many shunned her as the fallen girl whose baby was made legal by the bigheartedness of that fine man Joseph. Even when Jesus became a man some, who were caught in convictions concerning their own sins, were not above insinuations regarding his mysterious birth. One day when Jesus was speaking of His Father, meaning His Heavenly Father, a crank in the crowd stood up and said sneeringly, "Who is Thy Father?" Often the critics used the insinuation, "Can any good thing come out of Nazareth?" reminding the people of the rumors concerning His birth.

What a heavy cross of reproach Mary carried all her life! Especially when Jesus became popular and also made strong enemies was this so. Her strength to bear it must have been in the certain knowledge of her innocence. She knew she had not committed an act of sin. Is it any wonder that the Scriptures say, "Mary kept all these things, and pondered them in her heart."

What a noble woman Mary was, and what a heavy cross she carried! But let us be careful lest we fall into error here and deify Mary, as many do, and pray to her, and expect her to seek forgiveness for our sins. This error of deifying Mary was done in 1854. In that year Pope Pius IX declared the Immaculate Conception a dogma of the Roman Catholic church. The Catholics could no longer justify their prayers to Mary without declaring her divine, sinless. By so doing they rob Jesus of His uniqueness of being God's only sinless One. The Scriptures deny the mediatorial assignment given to Mary. "There is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5).

To give credence and logic to this error the present pope declared another dogma. This is called the Divine Assumption, in which they say Mary's body does not rest in the grave to await resurrection with other mortals, but that her body was divinely transported into heaven, where, of course, she is engaged in intercession. And so they are taught to pray, "Hail, Mary, mother of God, full of grace and truth, pray for us sinners now and at the hour of our death. Amen." Oh, that we might be steadfast in the knowledge of the truth as declared in the Holy Scriptures.

At this point the reader may be saying, "Let's quit the double talk. First you say Mary did not commit an act of sin. Now you take exception with those who say she is sinless. What is the difference?" There is a vast difference!

First I stated, Mary did not commit an act of sin, thus bringing a baby into the world by an unnamed father. That which was conceived in her was a divine miracle begotten by the Holy Ghost, the Third Person of the triune Godhead; the effective Agent of the

Godhead in the world still today—the same Holy Ghost who moved over the face of the deep in creation; who ceased to strive with men and the Flood came; who moved holy men of old to write the Scriptures; who descended upon Jesus at His baptism and succored Him in His temptation; who invaded the lives of fearful disciples, cringing behind closed doors, and empowered them to take their gospel to the streets; who enabled them to be miracle workers. The same Holy Ghost who wrought this divine miracle in Mary comes into a believer's heart today, cleansing him from sin and empowering him for service.

On the other hand, Mary was a member of the human race. She came into the world by natural procreation. She was under the curse of the Fall and inherited sin as all since Adam have been under the curse. The Scriptures say, "In Adam all die [sin]." Nowhere do the Scriptures either declare or imply that Mary was an exception from the results of the Fall. She was a little girl once, and she no doubt did the annoying things that sometimes little girls do, like pinching Baby Brother, stretching the truth, running away, or being noisy or nosy. Mary, as a member of the human family, was beset by temptations and errors in the growing-up process. By being repentant for wrongs done, and by making right choices, she became a noble young woman, a woman "highly favoured," of God and the one who holds the

distinction of being chosen to convey through her own body the sinless Son of God into the world. There is no better way to say it than in the angel's words, "That which is conceived in her is of the Holy Ghost."

This is the miracle of Christmas! With more meaning now you can say, God "was made flesh, and dwelt among us." This means we have a divine Saviour in Jesus Christ the Lord. He was God come to earth. To commit yourself to that faith is to be saved! To deny it is to be lost!

This pastor sat in a home where death had walked in, an unwelcome visitor, and taken the husband. I listened to accounts of the deceased's goodness and kindness. But the unanswered question in my mind concerning destinies was, What did this person do with Jesus? And it does not seem at all strange that this question should determine destinies when we realize this Christmas time that Jesus was God on the earth.

A divine Saviour . . . Is it any wonder the angels came out to declare it? Is it any wonder that shepherds bowed in adoration? Is it any wonder the planets moved together to make a sign in the heavens seen by wise men or that a king inquired about the time of the star? Jesus was God on the earth, and He came because His love demanded a rescue mission.

*Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.*

HINT TO PREACHERS:

Always remember that you are working for the immortal sons of God. For them you cannot afford to do it slipshod. No matter how plain and humble your congregation, you are under obligation to do your best. Do not be afraid of throwing away your best efforts on the plainest and poorest of God's people.

—F. LINCICOME

Christ, the Unspeakable Gift

By Joseph T. Larson*

TEXT: *Thanks be unto God for his unspeakable gift* (II Corinthians 9:15).

Since earliest creation God has given gifts to mankind. These gifts may be seen in the natural creation of the world and all things in it. These gifts are seen in the animals, the trees, the flowers, and all vegetation, varied in colors and in kinds. Mankind has spent six thousand years seeking to fathom all the beauty, glory, and depths of the earthly creation. Have you considered the glory of the sunrise, the sunset, or the glory of the sun, the moon, and the stars? "The heavens declare the glory of God; and the firmament sheweth his handy-work" (Psalms 19:1).

The greatest of all gifts is the gift of Jesus Christ, God's only begotten Son. He is a free gift, an everlasting gift of God. Paul exclaimed, "Thanks be unto God for his unspeakable gift." A godly apostle exulted in the greatest gift of all. A gift may be appreciated. It may be received with thanksgiving. Those who can appreciate and worship Jesus Christ properly may have an continual Christmas. Without Him there is no real Christmas in the Biblical sense.

It was unspeakable love which sent this gift to us. "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). No hu-

man being has ever fully fathomed the love of God. This love of God is tender, divinely compassionate, and prevailing with the sons of men. From it flows every blessing that we have in Jesus Christ. No mere human love could have planned for Christ's coming; it took infinite wisdom and perfect love to give to humanity a perfect gift—the unspeakable gift of God which is Jesus, our Lord.

It was an unspeakable wisdom of God which sent Jesus Christ to bring to us fullest redemption. "O the depth of the riches both of the wisdom and knowledge of God!" (Romans 11:33) This gift was not born of shallow purposes or plans; He came in fullness of time, to be "born of a woman, made under the law, to redeem them that were under the law" (Galatians 4:4-5).

Christ was given as the gift of God because of God's unspeakable mercy, grace, and divine power. God was about to show mercy to millions of souls in the centuries to come, when He sent forth His Son. God broke the silence of many hundreds of years when He "hath in these last days spoken unto us by his Son" (Hebrews 1:1-2).

It is to be expected that God can give gifts which are Godlike and of infinite worth. Such was the gift of Christ.

WHAT KIND OF GIFT IS JESUS?

He is a divine gift. Human gifts are only temporary and may pass

away. Christ is a divine gift which cannot pass away. Because He is divine He can lift us up to God's own level, yea, even above that of the angels. New life, new hope, new visions are given to us in order to enable us to fully appreciate this divine gift of God. Divinity lifts humanity out of its sin into a divine life and position of sons of God, even as we are adopted through Jesus Christ. Of what use is a divine gift unless it can lift you up to a place of holy position and godly power in the Lord?

*He is a majestic and glorious gift.
Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.*

He who is the Ancient of Days sent forth His Son to become a majestic Saviour, Ruler, Leader, and King of Kings! As loyal subjects we should give willing homage, praise, and worship to Jesus, who is Lord of all! In Him shone forth the radiance of the Godhead, not only in the Transfiguration, but also in His early life, miracles, teachings, and divine personality. So much glory in the world is only passing, but that of Jesus Christ is eternal glory. God's glory is seen in His face, in His graciousness of character, and in His manifold manifestation to the whole human race. This glory surpasses all human glory, all splendor, and all rulers. This glory becomes our inspiring portion, a blessed grace, and a quieting presence for all of those who truly know and love Him. As we see the greatness and glory of Christ, we see less and less of human greatness and learn to know how frail we are in reality.

He is a holy and a heavenly gift. St. Luke, the first and second chapters, reveal to us how holy and

heavenly is this unspeakable gift of God. Mary seemed to be so filled with the Holy Spirit that she exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . For he that is mighty hath done to me great things; and holy is his name" (Luke 1:46-49).

The angels announced Him as coming from heaven. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. . . . Glory to God in the highest; and on earth peace, good-will toward men" (Luke 2:10-14). Jesus Christ had a supernatural conception, the commission of God, and the unction of the Holy Spirit. In the light of His glory, holiness, and righteousness, every soul senses his own insufficiency, making necessary his coming to Christ for salvation. This was the ultimate purpose of Christ to all the world.

Men have not in nineteen hundred years been able to fully comprehend Him or sound the depths of His glorious divinity. He is unspeakable in His predictions, in His nature, in His humanity, in His miracles, in His compassions, in His purpose in the kingdom of God. Men have sought to express how unspeakable is Christ in song, in sermon, in music, and in Christian character. Yet how imperfect that expression has been! Handel labored twenty-four days to compose his great *Messiah*, which is a masterpiece in song, scripture, and music. Thousands of choirs have vied with one another to give praise to Jesus Christ, who is "called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

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THIS GIFT HAD A DIVINE PURPOSE AND DESTINY

Most gifts are material and with no particular direction or purpose. Inherent in Christ were both purpose and destiny. In His earthly birth, life, and ministry He had a definite purpose. His mission was to die for the redemption of a fallen race, to redeem souls unto God. He came to be the Lamb of God slain from the foundation of the world. He came to heal the broken in heart, to comfort the sad and discouraged. He came to give life to dying souls of men. He came to defeat Satan, man's archenemy. He met him in a threefold temptation (Matthew 4) and by God's Word utterly defeated him. He came to befriend the friendless, help the helpless, cure the sick, raise the fallen, and resurrect the dead. His mission was more far-reaching than any other person that ever lived. Jesus came to proclaim liberty to the captives, the recovering of sight to the blind. He came to usher in God's kingdom, defeat all forces of wickedness, and cause men to see clearly the way of righteousness as it is in God's purposes.

Jesus Christ came to make possible personal salvation for everyone who truly repents of his sin, and to all who seek Him earnestly. Christmas would become meaningless to all those who never find personal salvation. In this instance, Christ gives us life and gives new direction to our personal lives. He desires to live in souls He redeems. "Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Jesus, our Lord, gives new meaning to the Bible, new faith in God's purposes, and new life for perishing souls. The world needs a divine director; Jesus is that Person. He can become

Counselor of men and nations. He is God's final gift; in Him all other gifts converge; in Him all prophecies focus; in Him all promises of God find real meaning.

"The gift of God is eternal life" (Romans 6:23). Christ gives eternal life to as many as trust in Him. "Wise men" accept the gift of Christ, worship before Him, and in turn bring themselves as gifts for service among men for the glory of God. Would you be one of these "wise men"? Accept, then, this unspeakable gift! "In him was life; and the life was the light of men" (John 1:4). The Christ of Christmas can be yours with all gifts that accompany Him and His eternal purposes. If you have Him at Christmas you are rich indeed. If you are without Him you are poor indeed. Accept today the true riches of God in Christ.

Phillips Brooks of Boston had had a very busy week during Christmas. While sitting in his manse he suddenly fell asleep. He dreamed that Christ had not come, that the world was in moral and spiritual darkness. Things seemed very dark and hopeless all around. It made him feel keenly his disappointment from the dark scenes he saw. Just then he awakened and heard the youth singing in the Christmas program which they were practicing:

*"Joy to the world! The Lord is come;
Let earth receive her King;
Let ev'ry heart prepare Him room,
And heaven and nature sing,
And heaven and nature sing,
And heav'n and heav'n and nature sing!"*

Then Phillips Brooks realized the impossibility of his dream, and that Christ had come and made things so different in the world. He is the "unspeakable gift" which can never be fully fathomed.

The Bribing Priests

By J. Ray Shadowens*

TEXT: Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say, His disciples came by night, and stole him away while we slept.

And if this come to the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day (Matthew 28:11-15).

That the priests worked by the principle that "every man has his price" is abundantly clear. What they were unable to achieve by intrigue, duplicity, and coercion, the offering of bribes brought them nearer to accomplishing. To gain their own diabolical ends, they were not above appealing to the baser nature in man where the love of money, unrestrained lust for power, and the inordinate desire for social approval hold tyrannical sway.

Caught in the cataract which drives relentlessly those who willfully permit themselves to be morally and spiritually weakened by a series of continuous heinous wrongs, these sanctimonious conspirators built crime upon crime. It was not enough that, failing to excite to a frenzy the fickle masses in earlier mob violence which would have ended with the

murder of Jesus, they employed one of Christ's intimates as an accomplice in history's most infamous act—the betrayal. It is not at all strange when one reads: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him," (Matthew 26:14-16) that the Sanhedrin would resort to falsehoods and "buying off" barbarous and indifferent Roman soldiers. In the light of the evil already committed, they could ill afford to permit the truth concerning the Resurrection to come to the ears of the populace. To hold together their treacherous scheme, they fabricate "a conspiracy so full of rotten fictions that nothing is true in it at all, but that it is a conspiracy, that it is a fiction."

As one untruth leads to another invariably, implied in their coup with the guard, "the 'persuasion' of Pilate doubtless meant quieting him with a bribe." There is plenty of evidence to prove that these petty Roman overlords were not above taking "hush money." One has only to recall the instance where crafty Felix "hoped also that money should have been given him of Paul, that he might loose him" (Acts 24:26). A succession of unprincipled quislings, hated by those subject to them, governed the outlying Roman provinces.

To add to the shamefulness of their crime is the fact that it was the cun-

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ning efforts of the highest moral and ethical religionists of the day. If this had been the work of polytheistic Grecians or Romans, whose concepts of truth, decency, fair play, and the lofty worth of individual personality never approached that of contemporary Judaism, its blackness and deception might have been considered less vile. The Hebrew religion has been epitomized by: "Its sublime yet intimate and accessible God; the Law, its preservation of the high and pure moral and social life; it championed the purity and tenderness of family life, preserved worship of the home." With this as a background, the mere suggestion of "bribing priests" offers a spectacle warped by gross contradictions.

Jesus chided His harassing interrogators on one occasion by charging them, "Ye do err, not knowing the scriptures" (Matthew 22:29). It would seem that the members of this august assembly were willfully blind to some explicit Old Testament prohibitions concerning bribes. "And thou, shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous" (Exodus 23:8). "Fire shall consume the tabernacles of bribery" (Job 15:34), and again, "Gather not my soul with sinners, nor my life with bloody men: in whose hands is mischief, and their right hand is full of bribes" (Psalms 29:9-10).

To be a party to such a conspiracy ran counter to the explicit high moral code of the Scriptures. It presented a distorted picture of a group whose solemn duty it was to interpret and uphold individual and civil righteousness stooping to one of the lowest forms of treachery. By what misguided rationalization could they perfunctorily carry out the duties of their office overshadowed by flagrant violation of moral law? Their con-

sciences were stained with wicked falsehoods and blood money.

Ignoring explicit teachings denouncing all such underhandedness, these betrayers of a most sacred trust employed lies, bribes, distortions to conceal their treacherous intrigue. The whole tenor of the Old Testament demands for righteous conduct was trampled under the feet of these whose veneer of piety served only to make more repulsive their crime.

It would not be unjust to charge the three different groups comprising the Sanhedrin with guilt which attaches itself to being willful instruments in the blighting of the personalities of their fellow men. The frightened Roman guards were "used as mere matter-tools to be handled without thought about their consciences or their moral responsibilities."

Had the priests acted entirely on their own, with their crime dying with them, the sin would have been grievous indeed. But the social implications of this wrong, not always so manifest, added to its seriousness. Gloating in their own cleverness, they evidenced their disregard for the dignity of human personality. Of course, the Roman soldiers were their inferiors. It is no surprise that the Sanhedrin would make mere pawns of them to conceal the truth of the Resurrection and propagate a lie.

One raises the question: Was not the cause of the condemnation unspeakably greater in the bribers than in the bribed?

This is no attempt to absolve the guard of the curse which being accomplices in such an atrocity carried with it. To save their skins, they came cowering to the priests, all too willing to lie, accept blood money, and actively perpetuate a known falsehood. They knew full well the Roman penalty for sleeping on guard.

Their indifference to highest of human values, personality, is understandable when one realizes that men's lives were cheap commodities in the current markets. Assassinations, revolutions, murders to keep overlords in their precarious and uncertain positions were common and expected procedures.

It is not too surprising then that the chain of sin and crime that this sanctimonious assembly was forging would include such glaring abuse of other personalities. It only points up the lesson that vile men will stop at nothing, even staining the consciences of unfortunate hirelings, to gain their own diabolical ends.

The human unscrupulousness of these "holy fathers" is further accentuated by their deliberate callousness in assuming the full responsibility for originating and perpetuating a lie. The writer of the first Gospel deems it necessary to make this explanation by inserting, "This saying [His disciples came by night, and stole him away while we slept] is commonly reported until this day" (Matthew 28:15).

"The main intended contrivance was to discredit the true doctrine of our Saviour's resurrection." That they enjoyed a certain degree of success, there can be little doubt. It is appalling that men's minds would be in the grip of moral insensibility until a story so full of obvious falsehoods is accepted as a fact.

Listen to a previous denunciation of Jesus: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John 8:44). If this came from the lips of one who was the very embodiment of truth,

how awful the condemnation that "bribing priests" will come under!

It is not within our purpose to attempt an exhaustive evaluation of flourishing modern cults and "isms." There are none, to my knowledge, whose pattern and structure mark them as following in direct lineage of the "bribing priests." By way of broad generalization one might say that any similarity with those early day enemies of truth must be found in their active propagation of error.

In drawing an analogy between these contemporaries of Christ and their modern counterparts, it should be pointed out first of all that both presume to be God's representatives. It is precisely at this point that we face one of our most difficult present-day problems. These deceptive, fringe religionists employ terms and titles borrowed from time-honored creeds and read into them meanings totally foreign to their orthodox usages.

To the extent that they lead unsuspecting followers to believe that they, like the Sanhedrin, are spokesmen for God, to that extent do they assume the awful, sacred responsibility of guiding the spiritual destinies of immortal souls. In fact we should be cautious in charging this or that cult or cult leader with being actively engaged in promoting error; nevertheless, the inescapable fact remains there are some irreconcilable differences in the messages preached. Since the days when the Church was young, experience has taught us that when strong personalities finally find a resting place for their questing minds, no matter how untenable their beliefs to those within the pale of evangelical Christianity, they become ardent exponents of their way of life. Devotees of such movements number currently in the millions. To what degree these false teachers will be

charged with final destinies, the Judgment alone can reveal.

It has been suggested that whatever appeal the cults have for the masses is, in many instances, directly traceable to the iteration of a system of beliefs that ignores the moral and ethical demands of righteousness. By circumventing the question of personal sin, an unrealistic view about the problem of evil, they have attracted countless thousands into their folds. To thrust sin, with all of its accompanying disvalues out the door is only to bring them back through the windows. Zeal these cultists have, none can deny; but if they become followers of false leaders, blind leaders of the blind, their mutual destination is the ditch.

If there is any similarity here between the unscrupulous Sanhedrin bribers and modern advocates of heresy, it is that both come under the same condemnation imposed on all who willfully ignore the demands of an objective standard of morality. In the first instance this group cannot be excused because they were thrust into some situation where an impulsive decision was made. A long moral and ethical heritage was brushed aside as their unbelieving hearts dictated disregard of the immutable law that God loveth righteousness and hateth iniquity. Just how their modern counterparts sidestep these moral demands, without which this universe is insane and our existence meaningless, is by no means clear. Grave indeed will be the consequences of initiating a system of half-truths, however palatable, whose basic structure is built upon an evasion of moral implication inherent in the unalterable divine attribute of holiness.

As the seriousness of this wrong committed by the religious elite of

the first century is increased because of its abuse of misguided personalities—the Roman guard—so to the twentieth century cultists must go the blame for confusing the moral sensitiveness of consciences of their duped followers. This is not to say that the masses escape their rightful share of condemnation that active adherence to heresy entails. "Thou art inexcusable, O man" (Romans 2:1). We begin to see the proportions that this iniquitous design assumes when we attempt to evaluate the influence of an ever-increasing number of members and sympathizers who give their time to the distribution of their fallacious literature and propaganda. See them in every town and hamlet zealously preaching and teaching their spurious doctrines, making converts to their ideologies. We cannot know to what degree influential leaders are chargeable with the condemnation divine justice imposes on final unbelievers who have deviated from truth into the way of error, but to be haunted eternally by their own deception and the knowledge that they contributed to the deception of others is retribution beyond comprehension.

If we stand too close too long to this treacherous act and whatever present-day analogy that can be drawn, we are in danger of missing the most profound truth that gathers around this whole episode.

Bribery, lies, warped, demon-directed human instrumentalities combined could not strangle the glorious fact of the bodily resurrection of Christ. In spite of all the evil forces arrayed against the message of the risen Lord, it still triumphs in the souls of trusting believers. This keystone of the Christian doctrine has survived all of the vicious thrusts leveled in its direction across nineteen centuries, providing a reliable basis of our faith.

From Behind My Pulpit

I See an Altar

By Willard B. Airhart*

A VISITING MINISTER, viewing the architecture of the church, looked at the simple railing set in front of the platform and asked, "What is that used for?" It was the altar, prominently placed and solemnly regarded. It was the "mourners' bench," where people bow to pray in our services.

While some of the clergy trained in more liturgical schools may question the wisdom of including such a simple bit of furniture in a new and modern church building, I want always to see it from my pulpit!

To me it is the symbol of the accessibility of God. It says there are no long delays waiting for the convenience of others. It stands as a silent invitation from God to any battle-worn pilgrim. Its structural design is the symbol of the simplicity of the gospel-center, "Come unto me." Its uniform construction indicates that this is no place for a selected few but a meeting place for all. And its prominent location speaks of the significant importance it holds for us all.

The public altar is a useful institution. New lives are begun here. Homes are once more united here. Habits of sin are broken here. The power of carnal pollution is banished here. A thousand inner distresses are

relaxed here. Multitudes have settled their divine callings here. And pastors, many a church quarrel has been averted or settled here. The practical usefulness of the altar is beyond estimation.

This altar, humble but beautiful, should be a familiar place to laymen. We do not believe in our people becoming chronic "altar runners," but why may they not feel that in the time of special trouble or burden its refuge is open to them? The altar is for God's people and for those who earnestly seek that estate. Yet I fear many are cold spiritually because in their time of need they did not know that it was permissible and reasonable for a hard-pressed Christian to kneel at the public mercy seat. Make the altar a familiar place for meeting with God. There is no better use for it.

Because the altar is all this and more, it is perhaps the sanctuary's most sacred area. The tears of the broken and penitent, the newly redeemed and the praying saint have moistened well its varnished surface and surrounding carpets. Victories of eternal importance have been won. Tearful decisions that could shake our church have been resolved. God has held communion with many a soul. It is a sacred and hallowed place.

Yes, from my pulpit, let me ever see—the altar!

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III. "Preach the Word"

By D. Shelby Corlett*

TO BE EFFECTIVE the preaching of the doctrine of entire sanctification must be scriptural. Life-situation preaching has its value; a philosophical approach to the doctrine will help; explaining the psychological phases of the teaching will be of interest and will appeal to some hearers. But as a basis of faith and a foundation for life the holiness preacher must "preach the word" (II Timothy 4:12).

It is essential that a holiness preacher knows the Word of God, especially that he knows its teaching on the doctrine of entire sanctification. There is no substitute for Biblical preaching.

Generally there seems to be a revival of interest in the Bible today. Among Christians there is a greater desire to know what the Bible teaches. Many of the radio preachers are strong teachers of the Word. It is true that much of their teaching is colored by their theological training and that may be opposite to our Wesleyan emphasis, but they are preaching the Bible. Many of those people who sit in our pews have accepted to some degree the teaching of these radio preachers because they are impressed with the Biblical content of their messages, and because of a lack of Biblical preaching from our pulpits they have not been fortified against it. If there are any preachers who should be strong preachers of the Word it should be the exponents of the message of entire sanctification.

A young fellow who was just starting to preach but who had no sub-

stantial training in the Word said, "I wish someone would tell me how to preach holiness; you certainly cannot learn to preach it from the New Testament." With no more knowledge of the Bible than he had it is doubtful that he should have been trying to preach. Also it can be questioned that what he had to say from the pulpit was truly Christian preaching. The true Christian preaching is founded on the Word of God. True preachers "preach the word."

How are we to preach the Word as it relates to the message of holiness?

Preach it clearly. Make sure the scripture used teaches holiness as a second experience in Christian life. Not all scriptures emphasize it; however, none deny it. There are other messages in the Bible besides that of entire sanctification. Never strain the plain statement of the Bible in an endeavor to make it teach what at that point it does not teach.

Give the background of the text or portion of scripture used. What was the spiritual state of those addressed? What was the writer teaching in this statement? How does it compare with other scriptures which teach the same truth? What is its meaning to us? Make the message practical, not too theoretical.

Preach it positively and with authority. Positively because the preacher thoroughly believes the truth he is presenting and enjoys the experience personally. Authoritatively because the preacher believes the Word of God, the final authority on matters relating to our salvation.

What God promises in His Word, He will do. What Christ has provided for us in His atoning work, He will make real in the lives of those who believe. People generally, particularly church people, like the authoritative ring to preaching that comes from "Thus saith the Lord." Much of the success of Billy Graham's ministry can be attributed to his authoritative preaching of the Bible as the Word of God.

Preach it convincingly. Employ every phase of the text or scripture portion to stress the truth that is being presented. Preach it with the purpose of inspiring a sense of need within the hearts of the hearers. Preach it as a possibility in personal experience. Preach it as a truth for everyday, practical living. Preach it with a full dependence upon the Holy Spirit to make the message a living Word. Preach the Word—it is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12).

A few suggestions for preaching from the Word the message of entire sanctification as a second definite work of grace are given in this article.

No better scripture can be found than the high priestly prayer of Jesus, prayed just before He was crucified, and recorded in the Gospel of St. John, chapter seventeen. The theme might be "Jesus Prays for His Children" or "Jesus Prayed for You."

Jesus Prays for His Children

Read the entire chapter. TEXT: Sanctify them through thy truth; thy word is truth (v. 17).

I. FOR WHOM DID HE PRAY?

A. For "them"—His own disciples, v. 9.

B. For us—"for them also which shall believe on me through their words" (v. 20).

C. The relation of these disciples to Jesus indicates the conditions necessary before one may be a candidate for the experience of entire sanctification. Note verses 2, 6-12, 14, 16.

II. BY WHOM WAS THE WORK TO BE DONE?

A. By the "holy Father," as an act, not as a process of growth (v. 11).

B. It is provided for them and us by Jesus (v. 19).

III. THE WORK TO BE DONE.

A. "Sanctify them." Define its meaning.

B. Stress the experience phase.

Jesus' Last Command

TEXT: And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. (Luke 24:49).

INTRODUCTION: Emphasize that this is the parting message of Jesus to His disciples. The next few verses tell of His ascension, so their message is important. Note that He gives—

I. A DEFINITE PROMISE. "I send the promise of my Father upon you." They understood this "promise of my Father" to be related to the coming of the Holy Spirit. See Acts 2:17, 32-33.

II. "UPON YOU," HIS DISCIPLES.

A. They were branches of the True Vine (John 15:5), which indicates they were then "in Christ," therefore new creatures (II Corinthians 5:17).

B. Their names were written in heaven (Luke 10:20); hence

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they were accepted of God, or were justified.

- C. They belonged to Christ as no other people had (John 17:11-12; 20:21-22).

III. A DEFINITE CONDITION—"TARRY YE."

- A. However much this crossed their desires or purposes, it was the command of Jesus; "Tarry ye." They had to obey.

- B. It meant the setting aside of all factors in their hearts and lives which were contrary to this requirement—all selfish interests, all carnal ambitions and affections, all evil.

- C. They maintained an active attitude; they tarried in order to receive. "They continued with one accord in prayer and supplication" (Acts 1:14). Stress this oneness of desire and anticipation.

IV. A DEFINITE FULFILLMENT WAS PROMISED. "Until ye be endued from on high." This was to be the end of their tarrying.

- A. They tarried until their hearts were satisfied—until they could say assuredly, "This is that promise which has been given."

- B. Until they were filled with the Holy Spirit—until they had "power from on high." The statement of fulfillment was, "They were all filled with the Holy Ghost." This was so definite, so assuring, so satisfying in relationship to the risen Christ, that they did not question it. So it may be with God's children today.

The letters of St. Paul make frequent allusions to entire sanctifica-

tion as a second work of grace. Nowhere is this more explicit than in his first letter to the Thessalonians. He stresses sanctification as the will of God for them. It is of interest to note that the "will of God" as used here more particularly stresses the sense of requirement than that of an inheritance. The theme might be—

God's Requirement for His Children

TEXT: *This is the will of God, even your sanctification* (I Thessalonians 4:3).

I. WHO ARE REQUIRED TO BE SANCTIFIED?

- A. That they were Christians is evident from his description of them in chapter one—summarize it.

- B. That they were not backslidden is evident from chapter 3:1-6. Timothy had just brought to Paul a good report of their faith and love—two cardinal virtues (v. 6).

- C. Although they were Christians, and not backslidden, they were not sanctified; so whatever sanctification was, they did not have it and God required them to have it—a second experience.

II. WHAT IS THE REQUIREMENT?—"SANCTIFICATION."

- A. Give its meaning from theologies and dictionaries.

- B. Gather further meaning from the context.

1. The perfecting of their faith (2:10).
2. The increasing (or perfecting) of their love (2:12).
3. The establishment of their hearts in holiness (2:13).

III. WHY DOES GOD REQUIRE THEM TO BE SANCTIFIED?

- A. Because God desires Christians to be like Him. This is intimated in 4:7-8, and also stated in I Peter 1:15-16.

- B. Because Jesus died that Christians might have it (Hebrews 13:12). If it was so important in the atonement, God requires His people to have it.
- C. Because Christians need this experience.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 7:14-25

Regenerate or Unregenerate?

There has been much dispute as to where the autobiographical section of Romans (7:7-25) fits into Paul's life. It is rather generally agreed that the apostle is describing his own experience. But was it his pre-conversion or post-conversion state that is related so vividly? Is this a picture of an unregenerate or a regenerate man?

David Brown feels that the best solution is to divide the passage into two parts, taking verses 7-13 as describing the unregenerate man and verses 14-25 the regenerate man. He writes:

"From v. 7 to the end of v. 13 the apostle speaks entirely in the *past tense*; whereas from v. 14 to the end of the chapter he speaks exclusively in the *present tense*. And as the words of v. 9, 'I was alive without the law at one time' (pote), clearly refer to his unconverted state, so . . . all from v. 14 to the end of the chapter is a description of his converted state."¹

This view is also defended by Hodge. He too notes the change from the past tense to the present tense. Of course both he and Brown insist that the conflict between the old carnal nature and the new Christ nature continues in the believer throughout life. Hodge holds that the language of verses 15, 16, 19, and 22 cannot be attributed to an unregenerated individual.

In contrast, Adam Clarke maintains that this piece of autobiography cannot be applied to a Christian. He says:

"It is difficult to conceive how the opinion could have crept into the Church, or prevailed there, that 'the apostle speaks here of his regenerate state; and that what was, in such a state, true of himself; must be true of all others in the same state.' This opinion has, most pitifully and most shamefully, not only lowered the standard of Christianity but destroyed its influence and disgraced its character. It requires but little knowledge of the spirit of the Gospel, and of the scope of this epistle, to see that the apostle is, here, either personating a Jew under the law and

¹JFB, VI, 231.

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without the Gospel, or showing what his own state was when he was deeply convinced that by the deeds of the law no man could be justified."²

With Clarke's reasons for taking this position one can well sympathize. But part of the force of his argument is vitiated by this statement which he makes:

"From all this it follows that the epithet *carnal*, which is the characteristic designation of an unregenerate man, cannot be applied to St. Paul after his conversion; nor, indeed, to any Christian in that state."³

When he wrote that he must have forgotten I Corinthians 3:3—"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." It is evident that in Paul's thinking new converts may be carnal.

Most of the Greek fathers, together with Erasmus and other modern scholars, held that the reference here is to the legal Jew, one who tries to fulfill the law but finds no real salvation in it. Augustine at first held this view, but changed it after his dispute with Pelagius. From that time he interpreted the passage as a description of the Christian and his struggles with his sinful nature. This view was adopted by Jerome and also by the reformers.

H. C. G. Maule held that through verse eleven the passages describe the unregenerate state.⁴ But the tone changes after that. The man now "wills not," even "hates," what he practices. He "delights, rejoices, with the law of God." Says Maule: "He who can truly speak thus of an inmost sympathy, a sympathy of delight, with the most holy Law of God, is no half-Christian."⁵ But the thing

that is missing here is any reference to the Holy Spirit. That comes in chapter eight.

The final word on the interpretation of Romans 7:7-25 will perhaps never be said in time. But as far as the application of it in preaching is concerned we feel that Riddle has the best point of view. He writes: "To refer it to a movement possible both before and after conversion, a state with reference to the law, encourages unbelievers to go to Christ, and rouses believers to go to him."⁶

Certainly much of the language of this passage echoes the feelings of new converts who have discovered that the carnal nature still resides in their hearts. We have heard many testify how they suffered defeat from time to time in their early Christian experience because of the inner sinful propensity, until one day they were delivered in the cleansing of entire sanctification. Their language sounded much like that of Paul in the seventh of Romans.

A main argument for allowing this double application of the passage is its position in Romans. It falls in the center of the apostle's discussion of sanctification in chapters six through eight.

Spiritual vs. Carnal

In verse fourteen Paul declares that the law is *pneumatikos*, but he is *sarkinos*. The first adjective comes from *pneuma*, which means "spirit." It is used both of the human spirit and the Holy Spirit. In some passages it is very difficult to decide which of the two is intended, as will be discovered by comparing the English versions.

Brown feels that the law is "spiritual" because it comes from God, who is Spirit and so breathes spirituality in its nature and intent. Perhaps the

⁶Lange, "Romans," p. 246.

simplest way is to take "spiritual" here as meaning "divine." The law was God-initiated and God-inspired. It reflects His holy character and reveals it to man.

The second adjective, "carnal," poses somewhat more of a problem. The reading of the late manuscripts, translated in the King James Version, is *sarkikos*, which means "fleshly" in contrast to spiritual. It signifies a state of being dominated, or at least strongly influenced, by the flesh (*sarx*). Paul uses *sarx* in two ways: for the physical body, and for the carnal nature. In the previous sentence we mean "flesh" in the second sense.

But the earliest manuscripts have *sarkinos* in Romans 7:14. French notes that adjectives ending in *-inos* generally indicate the stuff of which a thing is made. So *sarkinos* would properly be "fleshy"; that is, made of flesh.⁷ That creates a problem of interpretation.

In spite of the fact that apparently *sarkinos* must be adopted as the correct reading, it would seem that the meaning here is "carnal" in contrast to "spiritual," referring to character rather than to substance. Brown interprets it as indicating "the sinful principle in the renewed man."⁸

⁷"Synonyms," p. 272.
⁸JFB, VI, 233.

Meyer emphasizes *sarkinos* as meaning "made of flesh" and uses this as further support of his position that it is Paul under the law, before his conversion, who is here described. He feels that this term is "far stronger" than *sarkikos*.⁹ Lange favors making *sarkinos* equal *sarkikos*.¹⁰ This would allow it to refer to the believer. It seems difficult to maintain the usual distinction between the two Greek terms, as far as this passage is concerned. In any case, it is clear that "carnal" means under the domination of the flesh, in contrast to spirit, which means under the domination of the Spirit.

The question has often been raised as to why Paul closes this chapter on the melancholy tone of verse 25b. But it should be noted that 25a is an index finger pointing the way to chapter eight, where the life of glorious victory through the indwelling Holy Spirit is described.

But why then is 25b added? Godet gives a helpful explanation when he suggests that 25b is a summary of what Paul has been saying in the previous verses. Writes Godet: "He simply sums up in order to conclude."¹¹ This makes all the more striking the contrast in chapter eight.

⁹"Romans," p. 275.
¹⁰Op. cit., p. 237.
¹¹Op. cit., p. 291.

Foot in Mouth—

I have it on good authority that one of our preachers recently, when elected to a place of responsibility in the church, stood up and thanked the people for the vote, but said, "I am sure you people have greatly underestimated my ability." Then he went on to say, "But if the time ever comes when I do not feel that I have the ability or am qualified, why, I'll resign." He obviously said just the opposite in both statements to what he intended to.

—B. V. Seals

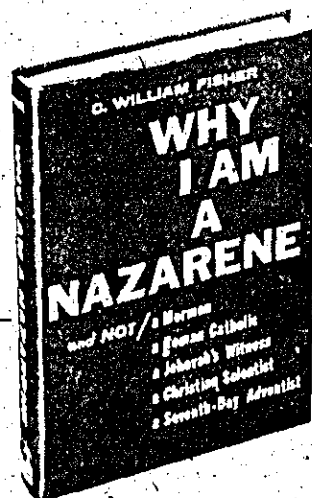
²New Testament, II, 86.

³Ibid.

⁴"Romans" ("Expositor's Bible"), p. 191.

⁵Ibid., p. 192.

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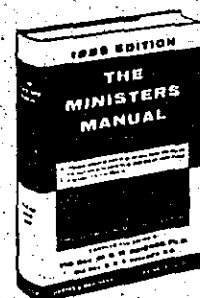
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The Altar Call—Moment of Supreme Importance

By Fred Thomas*

THIS SUPREME MOMENT of importance does not begin in the message or the invitation of the evangelist, but it began in the heart of the infinite Creator before the foundation of the world. God willed that man should be holy, and thus created him in His own image. God did not create man because He desired someone to love and to worship Him, for He did not need to go outside of the blessed Trinity to find satisfaction. But God created man because He desired him to be the recipient of the mercy of His love, fellowship, and companionship. The glory of man's creation was the holiness of God, and his supreme delight was the fellowship of his Creator. The divine Creator found holy pleasure in coming to the garden in the cool of the day as He communed with the holy man and the holy woman who were created in His divine image.

The Lord God, who had created man in his own image, also endowed him with the power of moral choice. In this power of moral choice man has the ability to accept or reject, to love or to hate, to obey the holy precepts or to transgress the divine law. Adam, through willful transgression, lost the glory of his creation and fell from the lofty heights of God's eternal holiness into the utter depths of

human depravity. Thus, man is the monarch of his own life and destiny.

Since God created man with the power of moral choice, the ability to lose the glory of his creation (which he did), I am confident that God would rather have a fallen man made holy through the vicarious atonement of Jesus because he wills to be holy than a created holy man without the power of moral choice. Thus, the death of His only begotten Son on Mount Calvary was not an afterthought on the part of God to meet man's crisis, but in the cathedral of God's unknown eternity God founded and established the glorious scheme of man's redemption. As God wills that man should be holy, first by creation, and second by redemption; and as He "is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," the altar call is the moment of supreme importance to God, the Father. (II Peter 3:9).

The altar call is the moment of supreme importance to God, the Son. Jesus declared, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). This was the mission of the great Incarnation. It was a great leap from the celestial throne to the borrowed manger, from the top of glory to the bottom of humiliation, from the bosom of

God to the breast of a woman, from prominence to obscurity, from infinite wealth to abject poverty, from a Son to a servant, from the hosannas of angels to the jeers of men; but He came that He might call men from darkness to light. The Son of God became the Son of Man that He might make possible the vicarious atonement through His outpoured blood on Mount Calvary. His humanity did not rob Him of His deity, and His deity did not rob Him of humanity. His humanity was a necessity that He might die to satisfy the demands of the laws of justice; yet His deity is a necessity to break the powers of sin and cleanse the human heart from inward depravity and lift it to the sublime heights of God's holiness. His investment in His infinite incarnation, in His spotless life, in His untold agonies of death, and in His glorious resurrection was for the moment of supreme importance when men either accept Him or reject Him.

The altar call is the moment of supreme importance to God, the blessed Holy Ghost. The Holy Ghost is the executive of the Godhead and He is the Administrator of the vicarious atonement of Jesus. Beneath the shadow of the Cross, Jesus told His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:7-8). If I understand the concept of this gracious promise correctly, the Holy Ghost reproves the world as He comes in and through the sanctified human personality or through His Church. The blessed Holy Ghost can do more in one day through a sanctified Church than we can do in the next hundred years without Him. In all of our prepara-

tions of church politics, promotional programs, organizations, and church machinery the blessed Holy Ghost must be supreme. The Holy Ghost must have the control of our church services from the beginning to the end. If we are not careful in our preludes and postludes we will miss the deluge of the power and presence of the Holy Ghost. There can be no substitute for the grace and power of His presence. He must be pre-eminent in the invitation, for He and He alone can bring men to the foot of the blood-stained Cross in complete submission. The altar call is the moment of supreme importance to the Holy Ghost because it is the moral battlefield on which men decide for God or against God.

The altar call is the moment of supreme importance to both heaven and hell. In this moment of supreme importance, heaven is either populated and hell is unpopulated or vice versa, because men often seal their destiny in the invitation.

The altar call must be the moment of supreme importance to the Church. As the passion of Christ was "to seek and to save that which was lost," so it is the passion of His Church. Every wheel of church machinery and organization must always be a means to an end in that it is to seek and to save the lost. That must be the supreme motive and passion of our beloved Zion, both ministry and laity, at home and around the world. In this realm of holy passion, if the machinery and organization of our church will move with the heart and life of our church, then the pastor can organize the forces of his church in effectual, weekly, house-to-house, personal evangelism. When one is possessed with this love for a lost soul, the personal worker will not become discouraged, but will ring the doorbell time and time again when seemingly

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there is no sign of response. The love of that personal worker will melt its way through to the frigid heart and love him into the kingdom of God. This passion will cause the church to lie on its face before God in tears and holy intercession; and as she awakes at night and in private and public devotions, she will by crying for lost souls. The most priceless treasure of her life is the salvation and the cleansing of immortal souls. A church that is possessed with this holy passion will have a weekly program of evangelism.

But a revival is more than a program. A revival is more than a board meeting or a choir rehearsal. It is the harvest of the church. The invitation in the revival campaign must be the moment of supreme importance to the church because in that moment the golden grain for which the church has labored and prayed will be either saved or lost. It is a vital necessity that every child of God is faithful in his attendance to the revival. As the invitation is extended he must be possessed with such a passion for souls that the Holy Ghost will move on the hearts of men to bow in complete submission.

Personal work in the invitation is almost a forgotten or lost art among us because of the unwise things done and said in the past. But in spite of all of the mistakes that have been made in personal work in our invitations, I have never read of a great revival in church history, or heard of a great revival in this our day, nor have I personally seen a great revival, without personal work when the invitation is given. When God's people begin to move in the congregation in personal work it is always easier for needy hearts to move toward the altar. I was delighted in the fall of 1956 in my revival cam-

paign in East Liverpool, Ohio, First Church when I found that Rev. J. E. Hunton, the wise pastor, had instructed each one of his personal workers to sit in various places throughout the congregation where they could see individuals as they raised their hands for prayer. Then immediately when the invitation was extended the personal workers went throughout the congregation and gave a personal invitation to those who had expressed their needs, to take the next step, and they would go with them to the altar of prayer. And many responded because of the personal invitations of the personal workers.

This moment of supreme importance in the invitation is the pulse, the heart, and the lifeblood of the God-called evangelist. It is for this moment he lives an isolated life away from home, separated from those he loves, travels throughout the nation and abroad, and becomes the recipient of all kinds of hospitality with grace and poise. Knowing that my family circle is broken in this world, my daily prayer is, "Father dear, while I am giving my life in the ministry of evangelism, grant that I may have one unbroken family circle around Thy celestial white throne." And I am happy today that each member of my family is enjoying a beautiful experience of grace. The God-called evangelist lives, eats, sleeps, prays, and makes preparation for the supreme moment in the invitation. Life to him is more than favorable surroundings which he enjoys or unfavorable surroundings which he endures. Life to him is a passion to bring men to God. As he eats, the burden of his heart is the famishing soul without the Bread of Life. As he goes to sleep at night, he cries to God for the perishing soul without shelter from the coming judgment. As he awakes to the light of a new day, he

is praying for the blinded soul who has never seen the true Light of the World. David Brainerd said, "Oh, I care not where I go, or how I live, or what I endure, so that I may save souls. When I sleep I dream of them, when I awake they are first in my thoughts."

The evangelist in the preparation of his message must keep ever before him the moment of supreme importance in the invitation. This is the purpose of his message. Thus, his message is vital and important. He must be God's man with God's message for the hour. He must be clear and definite in his presentation of divine truth. There was a time when we were awakened that our message was too negative and we needed more positive truth. And while it is true we must have a positive message, let us also remember we cannot be positive for holiness unless we are negative against sin. Too often, I am afraid, we have preached a moral code of ethics, "If you do, it won't save you; and if you don't, it won't damn you," instead of the glorious gospel of the blessed Son of God that will transform the human heart and life. The tremendous need of this hour is God's man with God's anointed message that will declare the whole counsel of God. This man who feels with the Apostle Paul, "Woe is unto me, if I preach not the gospel!" does not deal with non-essentials, but his message will cry out against the evil of this our day, including both the sin of the flesh and also the sin of the spirit. His message must be so saturated with truth that it will convince men of the penalty of sin, the certainty of the judgment, and the torments of hell. Thus he must be a man of conviction with a fearless spirit and yet with a compassionate heart. His message must

also possess truth that will inspire men to live lives above the pollution of this vile world, with all of its charm and glitter; and to live lives of holiness, which is a life of glorious, triumphant, Blood-bought victory.

This moment of supreme importance in the invitation must be considered in the time when the message is given. Many invitations have met with utter defeat because of the lateness of the hour before the evangelist could bring his message to a close. It is so important that the evangelist know when the God-given climax of the service has come, whether it is in the congregational or special singing, whether he has preached five minutes or completed his sermon. If he desires to win men to God, he must not pass the God-given climax, but at once extend his invitation. This is the moment for which he lives. To sing or to preach past the God-given climax defeats his mission in winning men to God.

The first hymn of the invitation is of vital significance in this supreme moment of importance. Choosing the wrong hymn or having to wait until the organist comes from the congregation will often defeat the victory of the altar call. I like to have the privilege of selecting the first invitational hymn or at least have an understanding with the song evangelist as to the type of hymn that will be needed. I like for the organist to play throughout the entire invitation. Surely each one that has any part in the service must be a collaborator with Christ to be effectual in winning men from darkness to light, and from the power of Satan to the power of God. We must never lose our absolute dependence upon the faithfulness of the divine Spirit in this moment of supreme importance.

II. Rights of Our Laymen

By a Fellow Pastor

LAST MONTH WE DARED open the door to a discussion of some of the basic rights of our laymen. We should add that another right which belongs to laymen is the privilege of being married and buried by the minister of their choice. A few years ago I had a dear old lady in my membership who had taken a special fancy to one of my predecessors. She had said to him, "When the time comes, I want you to bury me, and look after my things. Even if you are not here, no matter where you are, I want you to come when I die."

Years passed but she never changed her mind. She liked me, and I sought to be a faithful shepherd. But she politely let me know her wishes. I ministered to her in her last months, and made every possible arrangement for her care in her last illness. But when her end came I stepped aside and my fellow minister, who had to come a distance of 120 miles, took over. I think he was embarrassed, but he needn't have been. We were simply respecting the rights of the old lady. Between the other minister and myself there was no cause for the slightest strain. I confess I have not always been as mature. But I have come to see that any excessive heartburn in a situation like that is a mark of immaturity, if nothing worse.

This right applies to marriages. In an early pastorate we had scarcely gotten into the parsonage before we learned that our immediate predecessor was coming back at the end of the week to officiate at the marriage of one of our young people. I hope I succeeded in hiding my feelings, but

I confess that inwardly I was troubled. But I have long since come to see that there was nothing in that the least irregular or surprising. He had been there for seven years. The young person had grown up under his godly care; he knew him and loved him. Why should he have been compelled to be married by a stranger out of deference to some tyranny called "professional ethics"? For we are not dealing with robots; we are dealing with people. We may theorize all we please but we are not going to be able always to impose our theories on the human heart. We cannot force the affections and desires of our folk into the nice little grooves of our petty systems.

Then, laymen have a right to call the pastor of their choice. Naturally we are thinking now of the local church as a body, for we recognize at once that the private rights of individual laymen are limited in this matter by the will of the majority. But the autonomy of the majority is clearly stated in the Constitution of the Church of the Nazarene.

This right is focused at two points: the action of the board in recommending a candidate, and the secret ballot of the membership in accepting or rejecting the board's recommendation, or in voting on the present pastor. In the first instance the rights of the church board are modified somewhat by the prerogatives of the district superintendent. Essentially the superintendent can veto but he cannot impose. Wise superintendents rarely exercise the first and never attempt the second. The veto is intended to

protect the church from a man whom the superintendent knows to be clearly unfit. It is not intended to block the church in calling a man who simply may not be the superintendent's preference. Naturally the district leader has his responsibility if he does not seek in moderate and legitimate ways to bring about the action which to him seems wisest. But he would prefer to fail than to succeed at the cost of good will. He does not desire to imperil "his man" by a board which is smarting under a sense of having been manipulated and outwitted. If he bluntly tells a board, "No, you can't have him," or on the other hand, insists on the board accepting the man he recommends, he is creating a deep feeling in the hearts of the laymen that their rights and opinions are being trampled roughshod. Successful superintendents are careful to see to it that boards are happy in their choice and feel it is their own.

Whereas the superintendent is the most delicately related to the rights of laymen at the board level, it is the pastor who must watch himself lest he unwittingly embarrass laymen in regard to their voting privileges. Here the preachers need to be reminded of two things, the sanctity of the right of secret ballot and the timeliness of maturity.

There are many subtle ways of infringing on the sanctity of the secret ballot—all of which one would indignantly censure if one's own ballot were at stake. One way is to endeavor to fix the individual votes in advance by private persuasion or manipulation. A politician is expected to campaign, of course, but it is in poor taste for a pastor to do so, just as it is in poor taste for a physician to solicit patients. Another way, even less defensible, is by making remarks publicly which brand a negative vote as treasonable and carnal. A minister

has no right to do one thing which would seem to intimidate or penalize the legitimate exercise of the layman's right to vote his convictions. A layman must not be made to feel that by voting no he commits a criminal act, and thereby becomes a marked man. And it is despicable for the minister to try to discover who voted against him, and having done so, reprimand them. A secret ballot should be kept secret. Otherwise the people should be instructed to sign their names; this would enable the pastor to get his information much more easily and accurately.

By the "timeliness of maturity" is meant simply that it is high time we preachers grew up and learned to take a sane, balanced view of all our relationships with laymen. The exhortation to endure hardness, as a good soldier, is apropos here. There are many wounding disappointments in the ministry; but the man who takes them in his stride and goes right on with cheerful poise and loving patience will in the long run have fewer wounds than he who gets things out of perspective and stops to nurse wounds which he should ignore. Relating this to the subject of voting, we can say that a negative vote should not be distorted into an irrefutable evidence of carnality. It is not necessarily a proof of bad spirit. It may not mean personal dislike of the preacher as a man. Rather it should be looked on as a vote for a change and as such it should be treated with utmost respect. The pastor may be secretly embarrassed by it, but if he takes it in good grace he will not truly be disgraced by it, or permanently injured.

Now comes the preacher's "finally": Laymen have a right to be heard. I am not thinking at the moment of their right to make a speech in busi-

ness meetings. They have a right to be heard privately—by a minister.

What minister is there who does not at times get disturbed about situations which to him seem to need attention, and desires to talk out his heart to a trusted friend, possibly his district superintendent? Maybe nothing can be done, but at least the agitated preacher feels better for having gotten it "off his chest." Should we deny a similar right to laymen? They are human too and, if they love the church, will get disturbed about matters and feel that something needs to be said or done to bring about improvement.

Very likely these grievances will concern other people (what else would we expect?)—possibly even some other preacher. Right here is the delicate question. Should a minister refuse to listen to a layman when another minister is involved? Possibly in some circumstances, yes. But I believe it would be dangerous for ministers generally to adopt a policy of refusal. It would drive the laymen back to their fellow laymen for sympathy and support. They are going to talk to someone, of that one may be sure. Is it not better for a minister to be a "safety valve" than to force laymen into such a service? The minister is more apt to give the right counsel, he is more apt to prevent the matter from spreading, and he is more apt to be in a position to do something about it, if the situation warrants action. These are advantages which should not be forfeited lightly.

It is profoundly important that the lines of free communication be kept open between the clergy and the laity. Class isolation and insulation are not

only out of harmony with the basic Christian ethic, but are the surest way to destroy the clergy's influence over the laity. If in our commendable zeal to suppress gossip and protect our fellow preacher we shut the layman off, and build up the feeling that no sympathy or understanding can be expected from us ("no chance of getting a 'fair deal' from the preachers—they all stick together"), we will be doing three things: (1) fostering gossip and criticism among laymen, (2) preventing ourselves from helping the layman when he needs us the most, and (3) creating a cynical distrust of preachers. As a result we will find the laity tending to stick together in common defense against the ministry. Apart from being so utterly unchristian, such an impasse would be stupid, as it would effectively paralyze the entire church. It would appear, therefore, that any policy is unwise which would in any way contribute to such an intolerable situation.

Let us keep on letting laymen talk to us. It is their right, and it is good sense too. They may be dead wrong. They may even be carnal in their spirit and attitudes. But if we give them a sympathetic hearing, and treat them with respect and gentleness, we may be able to show them their error. Otherwise we haven't a chance to do any good at all. And they may be dead right instead of wrong. Even when their methods are injudicious, their spirit, in God's sight, may be sanctified. Let us not wound them. Let us give them a fair hearing—it is one of the layman's rights. And in honoring their rights we will be honoring the ministry in the bargain.

Freedom is not the right to do as you please, but the liberty to do as you ought.—*Emmanuel.*

SERMON WORKSHOP

Contributed by Nelson G. Mink*

NEW DEFINITIONS

Modesty: the art of imperfectly concealing your talents.

Duty: a task we look forward to with distaste, perform with reluctance, and brag about afterwards.

Exclamation point: "A period that has blown its top."

—David K. Kline in *Nacogdoches, Texas, Nazarene Bulletin*

"WHY THE ANGELS SANG"—Luke 2:13-14

1. Because the long, long darkness was past.

2. Because the "desire of all nations" had come.

3. Because of the good news they had to bring to all people.

4. Because sin was to receive a knock-out blow.

5. Because our great redemption was being completed.

N. G. M.

READ IT THIS WAY

I John 1:7. Extended translation: "If we walk, move, make progress, develop, grow, mature, are active, go on in the light, as He is (a moving God, going somewhere) in the light, we have fellowship one with another, and the blood of Jesus Christ, God's Son, acts as a constantly-flowing, cleansing agent, keeping us clean from all sin."

—Richard Traver,
in the "Free Methodist"

THE FIVE POINTS OF THE STAR MAY HAVE MEANING:

1. Fulfillment of prophecy
2. Jesus, Light of the World
3. Chief Shepherd
4. Our eternal Lord
5. Courage for the Christian

N. G. M.

*Pastor, Waco, Texas.

December, 1958

THE RIGHT OF WAY

After President Garfield was assassinated, he was taken to a quiet, isolated house where he could have absolute quiet and rest in his fight for life. A special railway was constructed to facilitate the bringing in of doctors, nurses, and loved ones to his bedside. The engineers laid out the line to cross a farmer's front yard, but the determined old farmer refused to grant the right-of-way, until they explained that it was for the President. Then the farmer exclaimed: "That is different! If that railroad is for the President, you can run it right through the house."

—Elkhart, Indiana, *First Church Bulletin*

SENTENCE SERMONS

"If all the cars of the nation were placed end to end, some fool would pull out and try to pass them."—*Mileposts.*

Why is it that we count our blessings on our fingers and our miseries on our adding machines?"

"Rip Van Winkle is the only man who ever became famous while he was asleep."

"Don't expect God to put you into a bigger hole until you plug up the one you are in."

"Many a man counted a fool by financiers has laid up in heaven a fortune they would envy."—*Selected.*

TIPS ON TIME

1. Time is money. We have no right to waste it.

2. Time is power. We have no right to dissipate it.

3. Time is influence. We have no right to throw it away.

4. Time is life. We must value it.

5. Time is a sacred trust from God. We must answer for every moment.

6. Time is preparation for eternity. We must redeem it.

—*World Conquest*

December 7, 1958

IN SPIRIT AND IN TRUTH

MORNING MESSAGE:

SCRIPTURE: JOHN 4:1-26; TEXT: verse 24

INTRODUCTION: Worship in the majority of churches has ceased to be spiritual. It is a form of godliness but lacks the essential qualities of worship. Spiritual worship has certain characteristics that identify it. There are also certain things that are necessary for true worship.

I. SOME CHARACTERISTICS OF TRUE WORSHIP ARE:

- A. It is reverent.
- B. It is inspiring.
- C. It bares the heart and soul to God; thus striking a deathblow to sin and hypocrisy.
- D. It is emotional.

II. WORSHIP "IN SPIRIT AND IN TRUTH" IS POSSIBLE ONLY THROUGH A RIGHT RELATIONSHIP WITH GOD.

- A. Jesus said, "I am the way, the truth, and the life."
- B. His way is a way of peace.
- C. His way is a way of restitution.

III. TRUE WORSHIP IS DEPENDENT UPON RIGHT ATTITUDES.

- A. We must have the right attitude toward God.
- B. We must have the right attitude toward our fellow Christians.
- C. We must have the right attitude toward the lost.
- D. We must have the right attitude concerning difficulties and obstacles.

—WILLIAM SUMMERS

THE KINGDOM OF HEAVEN

EVENING MESSAGE:

SCRIPTURE: Matthew 13

INTRODUCTION: The parables of Matthew 13 are a closely knit unit depicting the kingdom of Heaven.

I. THE SPREAD OF THE KINGDOM

- A. Parable of the mustard seed presents the "reach of the kingdom —whosoever will" (vv. 31-32).
- B. Parable of the leaven shows the "penetration" of the Kingdom —Spirit-filled lives are transformed lives (v. 33).

II. THE SEARCH FOR THE KINGDOM

- A. Parable of the treasure hid in the field reveals how one stumbled unto the treasure quite by accident, but when he found it, he gave his all to get it (v. 44). Make spiritual application.

- B. Parable of the pearl of great price (vv. 45-46). He was on the search for it when he found it! He, like the man who found the treasure in the field, was willing to part with everything he had in order to get it.

III. THE SEPARATION FROM THE KINGDOM

- A. Parable of the tares (vv. 24-30, 36-42). Tares were not recognized until the heads (fruit) began to develop. Though they were let alone until the time of harvest, due to the danger of uprooting some good wheat in destroying them, their fruits betrayed their presence. Make a spiritual application.
- B. Parable of the net (vv. 47-50). You can't always tell what kind of fish you have until you draw the net to the shore. Men may fool men, but God knows the very thought and intent of the heart.
- C. Both of these parables emphasize the fact that there is a day of separation coming. Those who have done the "right" will receive the Lord's "Well done." Those who have done "evil" will hear His "Depart from me."

CONCLUSION:

- A. Every one of us is responsible for what he does with the message of the Kingdom. We have heard the message. What are we doing about it?
- B. Our attitude is summed up in the parable of the sower.

—ALVIN T. SMITH

Pastor, Chicago, Illinois

December 14, 1958

CHRIST, THE REVELATION OF GOD

MORNING MESSAGE:

SCRIPTURE: Luke 1:26-35

TEXT: ... great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (I Timothy 3:16).

I. REMARKS

- A. Christ is God's great "mystery of godliness" in the world.
- B. Christ came to give humanity a revelation of God.
- C. It took both humanity and divinity to reveal God.
- D. God's plan is to redeem a lost world through Christ.
- E. God's purpose is to have a holy and sinless people.

II. CHRIST, THE GREAT "MYSTERY OF GODLINESS"

- A. He was "God manifest in the flesh."
- B. Christ was "seen" (looked upon) by both men and angels.
- C. Christ was "preached" to both Jews and gentiles.
- D. Christ was "believed on" and accepted as Messiah in spite of the Jews.
- E. Christ was "received up into glory" with His resurrected human body. He is now there as our Intercessor.

III. THE REVELATION OF GOD THROUGH THE FLESH

- A. He was "manifest" at His birth. Angels sang and wise men and shepherds worshiped him.
- B. Christ was "manifest" at His baptism.
- C. He was "manifest" on the Mount of Transfiguration.
- D. Christ was "manifest" after His resurrection from the dead eleven times.
- E. He was "manifest" at His ascension when He "was received up into glory" before His disciples.

—H. B. GARVIN

Pastor, Augusta, Kentucky

THE CHALLENGE OF LOOKING UNTO GOD

EVENING MESSAGE:

SCRIPTURE: Micah 7:1-7

TEXT: *Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me (Micah 7:7).*

I. REMARKS.

- A. Looking to God involves a step of vital faith.
- B. Salvation reaches the heart through a faith channel.
- C. "Waiting" for God is a mark of patient seeking.
- D. If "God will hear me," my soul will find hope.
- E. I will "look unto the Lord" because I know that God is reasonable.

II. THE SOUL'S DETERMINATION TO "LOOK UNTO THE LORD."

- A. It is certainly wise to appeal your case to God.
- B. You may not always get justice in the courts of earth, but you will in the courts of heaven.
- C. Through Jesus Christ, God can be approached by the vilest sinner.
- D. Doors of mercy will open to those who will "look unto the Lord."
- E. When we "look unto the Lord," it will take our eyes from self and sin and will bring victory to the soul.

III. PERSONAL SALVATION THE RESULT OF WAITING ON GOD.

- A. Those who seek God should wait patiently for Him.
- B. Personal salvation is the result of definite seeking after God.
- C. It pays to "wait for the God of my salvation."
- D. Those who "hunger and thirst after righteousness" will be willing to wait on the Lord.
- E. The process of waiting on God helps men to make definite decisions.

IV. HOW WE MAY GET A HEARING WITH GOD.

- A. Faith opens the ears of God.
- B. Confidence in God's ability brings blessed victory.
- C. God will hear us when we turn from evil and call on Him.
- D. When God hears us we will have a witness of it.

V. SERVING GOD IS THE RESULT OF RIGHTEOUS DECISIONS.

- A. Men and devils may hinder but I will trust the Lord more firmly.
- B. Wait more patiently and expect Him and be saved.

—H. B. GARVIN

Pastor, Augusta, Kentucky

December 21, 1958

STAR OF PROPHECY

MORNING MESSAGE:

TEXT: Matthew 2:2

INTRODUCTION: Yearly astrologers forecast events by means of the stars. Many phenomena they can reveal with accuracy. Doubtless these wise men had seen many strange things in the heavenly bodies but none affected them as had the star that was seen in the east. This star of prophecy was but the revelation of God to man. Let us consider the details of this scene.

I. THE DISTANCE THEY HAD TRAVELED.

- A. From "the east," supposedly Arabia.
- B. Since they were not the adventurous type of men, what led them on this venture?
- C. We ought to act on God-given impressions, revelations, inspirations. Don't count the cost or the sacrifice. Distance is not to be measured when blessings are anticipated.

II. THE CHRIST THEY SOUGHT.

- A. "Where is he that is born King of the Jews?" They were prompted by the Spirit.
- B. They made inquiries concerning the star of prophecy. None could give them an answer or had a knowledge of the Christ.
- C. Gross ignorance among the church people—even today. To many, Christ is a stranger.

III. THE STAR THEY HAD FOLLOWED.

- A. It meant nothing to thousands, but to the wise men it spoke volumes.
- B. They moved on "inward" inspiration and "outward" revelation.
- C. This phenomenon was divinely providential. It is just as easy to make a star move as it was to make the sun stop.

IV. THE EFFORT THEY PUT FORTH WAS CROWNED.

- A. Trip was not in vain. Joy was more than usual.
- B. One glimpse of Jesus would make any sacrifice or suffering seem trivial.
- C. Their experience and venture startled the world.
- D. Few today would venture out on God's promises.
- E. When they beheld the star of prophecy, their lives were changed. As a result they went to their own country to tell about it.

—HENRY T. BEYER, JR.

Pastor, Baton Rouge, La.

ON THE LORD'S SUPPER

EVENING MESSAGE:

TEXT: I Corinthians 11:17-34

INTRODUCTION: Paul was the greatest of the apostles. He received more from the Lord for our benefit than did any of the others. He received the revelation of the first Lord's Supper, given to us in this chapter.

Among the things that we should consider on this communion day are:

- I. THE TIME THAT WE COME TOGETHER TO PARTAKE OF THE LORD'S SUPPER IS A TIME OF SELF-EXAMINATION.
 - A. One should examine his own spiritual standing.
 - B. One should examine his life as objectively as possible and evaluate it in the light of God's Word.
 - C. One should examine his relationship with others with special attention to one's attitudes.
- II. THE CANDIDATES FOR THE LORD'S TABLE ARE MEMBERS OF GOD'S FAMILY.
 - A. One must have been born of the Spirit and adopted into the great family of God.
 - B. One must be in daily fellowship and communion with Him.
 - C. One must recognize that no wall is existing between himself and the other communicants.
- III. EVERY TRUE CHILD OF GOD OUGHT TO PARTAKE OF THE LORD'S SUPPER.
 - A. It is an act of worship.
 - B. It is a valuable means of grace.
 - C. It is a testimony to the world that we are sustaining a right relationship with God.
 - D. It speaks of the absence of our Lord and looks forward to His soon return.

—WILLIAM C. SUMMERS

December 28, 1958

WHAT LIES AHEAD?

MORNING MESSAGE:

TEXT: Deuteronomy 34:4

INTRODUCTION: We are not trying to predict the unforeseen future, but neither will we allow ourselves to become pessimistic as regards the pall of gloom that hovers over the world today with the cold war, strife, and other heartbreaking scenes. God allowed Moses to look ahead and see the beautiful promised land and yet he was not allowed to touch its sacred soil. May this year find us farther up the road spiritually than ever before, and desire others to make it with us into the gates of the city of God.

- I. A CHRISTIAN MUST HAVE A FAR-REACHING VISION.
 - A. Moses on Pisgah's lofty heights saw the promised land.
 - B. We are not dealing with territory today but precious, immortal souls.
 - C. If vision is lost, a person settles down to self-complacency.

- D. Forge ahead and reach land of service.
- E. Must see others as potential Christians.
- F. Christians with far-reaching eyes.

II. A CHRISTIAN MUST HAVE A VISION OF HIS TASK.

- A. A vision should not be dimmed by laziness, prayerlessness. We are responsible to God.
- B. We must not lose romance in working, preaching, and testifying.
- C. Not pleased with going over much-used trail. Accept new challenges.

III. A CHRISTIAN WILL HAVE VICTORY IF HE FAINTS NOT.

- A. When souls are saved and work, they become established.
- B. A great reward in knowing God is pleased with us.
- C. A great satisfaction to know we can give ourselves. It is not how glad to wear a crown, but how willing to bear a cross. "The finality of cross-bearing is crown-wearing."

—HENRY T. BEYER, JR.

Pastor, Baton Rouge, La.

SUDDEN DESTRUCTION

EVENING MESSAGE:

TEXT: *He, that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy* (Proverbs 29:1).

INTRODUCTION: The yoke makes a callous on the neck of the ox. But the callous comes by much straining in the yoke. The heart is hardened by rejecting the light of the gospel. A hardhearted person is usually a stiff-necked person, one that is stubborn and self-willed.

Jesus gave us an example of a man such as our text describes. He was a rich man.

I. PLAYING THE FOOL.

- A. He was rich in material wealth but he was a fool.
- B. He was trifling with the truth of God.
- C. He refused to be taught except by experience. The only thing wrong with experience, someone said, is that you get the examination before you get the lessons.

II. SUDDEN DESTRUCTION IS SURE.

- A. The rich man played the fool and had to face sudden destruction.
- B. He ignored the warning lights that had been flashing all along.
- C. Only an instant is necessary for the work of sudden destruction. There are many avenues of approach.

III. A ONE-WAY STREET.

- A. There is no return trip on this road.
- B. One eventually gets to the point of no return.
- C. As a tree falleth, so shall it lie. Now is the time to act.

—WILLIAM C. SUMMERS

Pastor, Union City, Pa.

BOOK BRIEFS

Book Club Selection for October, 1958

POWER IN PREACHING

W. E. Sangster (Abingdon, \$2.00)

This famous British scholar is known widely as a writer of spirituality "in depth." Theologically we have wished that he would be more forthright in expounding the full Wesleyan position.

But here he deals, not with the "what" of the gospel, but the "how" of the preacher. This volume is a lecture series given at Southern Methodist University. But Sangster blessedly avoids pedanticism. His language is simple, blunt, and in places brusque. But ever there is a ring of sincerity that will jolt any minister endangered by "time-serving" and "pulpit-pattering."

Power in Preaching is practical, pointed, and pleads for prayerfulness. Some of it (especially chapter 7) could well be read on your knees.

EZEKIEL, THE MAN AND HIS MESSAGE

By H. L. Ellison (Eerdmans, \$2.50)

This is a welcome volume in a decidedly limited field. It will throw much light on difficult passages in Ezekiel. There is a refreshing emphasis on the gravity of human sin and the freeness of divine grace. The whole period of Israel's exile is illumined by careful and reverent scholarship.

All serious evangelical students of Scripture will profit by this volume. Definitely one for close study, not quick reading, with the Bible open beside it.

W. E. McCUMBER

CHRISTIANITY AND YOU

By Stephen F. Olford (Eerdmans, \$2.00)

A series of Bible-based messages relating the significance of Christianity to life, faith, pleasures, business, church, school, home, time, friends, and destiny. Each sermon is splendidly outlined and simply written, weaving scripture with scripture in a skillful manner. Anecdotal illustrations are sparse, but the Word of God is happily prominent. Olford knows how to preach if this book is a fair sample.

W. E. McCUMBER

ENTERED INTO REST

By Vance Havner (Zondervan, \$2.00)

In reading this book I have marked it more than any I have read in several years. It was delightful reading and thought-provoking—a book I will come back to frequently for quotations. In the main it is theologically sound; however, there are a few statements with an eternal security tone to them. But there is a preponderance of value in it.

Its chief appeal lies in the unusual style used by the author, his positively intriguing subjects and his splendid application of the truth.

W. O. FISHER

SHADOW OF THE ALMIGHTY

By Elisabeth Elliot (Harper, \$3.75)

This is a book that many people will wish to read because of the author and because of the tremendous publicity given to its predecessor, *Through Gates of Splendor*.

Elisabeth Elliot, in the *Shadow of the Almighty*, gives the spiritual biography of her husband, Jim Elliot. Jim was the moving force behind the entire episode that led five men to massacre by the Auca Indians.

In *Shadow of the Almighty* we trace the movings of the Lord in the life of Jim Elliot in close detail, and the format is largely a diary of his day-by-day spiritual life as it flowed by in its rapid current.

However, measured by *Through Gates of Splendor*, this is definitely an inferior book and there will be much disappointment in it. The diary is not edited. It was originally prepared for private eyes and there are points of crudity where his deep temptations are revealed in somewhat gross details. You will look many places for victory over sin and fail to find it.

Jim Elliot was an individualist and reflects upon organized church activity at some points—even choosing a civil marriage ceremony. His apparent Plymouth Brethren affiliation reveals itself in several points as well. There is a lot to be said in favor of the book, for it is a searching book as the Lord attempted to lead this young man; but don't look for a worthy successor to the preceding tremendous volume, *Through Gates of Splendor*. This is not equal to it.

VICTORY OVER SUFFERING

By W. B. Walker (Higley, \$2.00)

The author, who has given many fine years of ministry in the Church of the Nazarene, deals with a subject that is close to the surface of the lives of multiplied thousands. Brother Walker does a good job of presenting the various aspects of suffering, how it can be turned to good in the life of the one who is called to endure it. The book is spiritually wholesome and doctrinally sound.

THE WINDOW SILL OF HEAVEN

By J. Winston Pearce (Broadman, \$2.95)

This could very aptly be called a good book, but hardly a "must book." Fifteen sermons, unusual in titling and distinctly unusual in the approach. The author's disarming manner and conversational style bring him to the punch line late in each sermon.

These sermons could all be classified as being more refreshing than forceful. The use of intriguing titles and the disarming approach provide the strongest basis of appeal for this book.

W. O. FISHER

HUMANITY AND GOD

By Samuel Chadwick (West Publishing Company, \$3.50)

This is a reprint of material that for a while it seemed would be totally lost during the destruction of World War II. We are happy to see it produced now. The author is well known for his thorough Wesleyan position and his warmhearted holiness writing. This is a series of sermons very worthy, solidly Wesleyan, totally acceptable. It is a joy to find them available on the market.

W. O. FISHER

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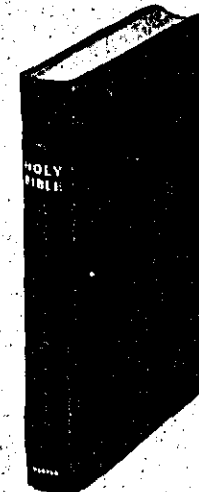
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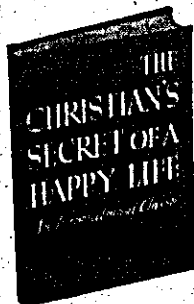
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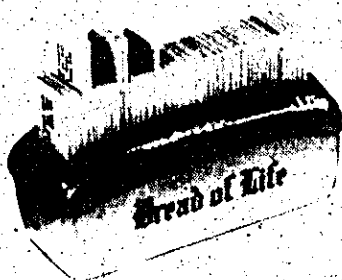
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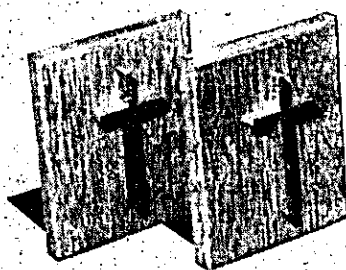
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