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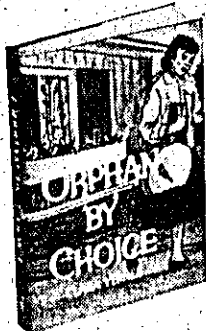
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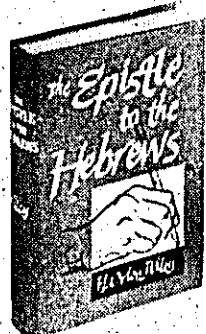
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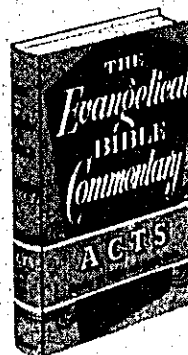
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# Preacher Magazine

NOVEMBER  
1959

# Preacher's Magazine



## The Preacher's Magazine

Volume 34

November, 1959

Number 11

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Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription Price \$1.50 a year. Second class postage paid at Kansas City, Mo. Printed in U.S.A.

### GUEST EDITORIAL

## It's Dangerous to Serve a Small Church

By Milo L. Arnold\*

IT'S DANGEROUS to serve as pastor or evangelist in a small church which stands in the shadow of larger churches. There are some occupational hazards to which men are exposed here which take a serious toll.

Preachers are human beings and, being humans, they like to live significant lives. They are normal and being normal, they like to stand tall among men who are tall. Every human being needs some area of domain, some project or position in which he excels. The Christian minister should want to succeed. If he does not want to excel, there is something wrong with him. He wants to be a respected member of the community and to know the dignity of being important in his office.

Serving a very small congregation which meets in a small or inadequate house of worship while being surrounded by splendid churches can pose a problem to the preacher's emotional health. It is easy for him to feel insignificant. The minister placed in such a situation must guard his own attitudes, for he is exposed to some very dangerous temptations.

He may be tempted to resign himself to smallness. If he does this he is likely to be permanently stunted. His entire ministry can become limited to narrow fields. He who once contents himself to be a small preacher because he is in a small field will ac-

cept mediocrity in his entire pattern. His sermon preparation, his study and self-development, his mental habits, and his soul culture will all become dwarfed. When a man allows himself to think in small terms, he is a small man.

An occasional man is tempted to pity himself. This is deadly! When a man yields to this he becomes resentful of his district leadership, his budgets, his community situation, and his total assignment. He soon feels unappreciated by his people and oppressed by his board. He becomes irritable and difficult in a continually expanding area of his contacts. His preaching becomes sharp and lacking in kindness. The demand for him diminishes fast. Once this complex becomes deeply seated, there is little likelihood that he will ever again be very useful.

Other men seeking escape from the feeling of smallness seek an emotional crutch of one kind or another. Some will buy a bigger car or drive faster than other ministers. They are unconsciously seeking to satisfy their aspiring to excel. There is not a thing wrong with a man in a small church owning a good car if he can afford it, nor is fast driving a sin so long as it is legal and safe. But if the car is an effort to prop the emotions, it is dangerous. The pastor will incline to spend more and more time in his car and less and less in his study. Even

\*Pastor, Moses Lake, Washington.

fishing, golfing, and hunting, as fine as they are, become serious if they are actually a way to escape a feeling of ecclesiastical smallness.

The small church situation has made some men vulnerable to the temptation to become radical and narrow. They begin to rationalize and soon explain their smallness as a virtue. They soon say they are put in a small place because of their standards. Purity is a virtue to be cherished, but if radicalism is used as an escape from a feeling of inferiority, the man is destined to become productive of more harm than good.

There is only one safe inoculation against the perils attendant upon serving the small church. That safety lies in a constant awareness of the dignity of the divine calling. There is no small place if it be God's assignment. The gospel we preach is great whether it be preached to a handful in a hut or to a crowd in a cathedral. A man can preach big sermons regardless of the size of his physical surroundings. He can pray big prayers, conduct a big program, and produce big services even in a small church.

There may be reasons for small buildings and small congregations but there is no reason for small preachers. No congregation is so small as to deserve a small sermon. No church is so small as to deserve a poorly planned service. No meeting is so small as to be handled without dignity. It is ennobling to a preacher when he aspires to preach a better sermon than he has ever preached before, regardless of the size of the attendance. It does something for a preacher when he builds a big service in an effort to honor his great God. Building big services and big sermons builds big preachers even in small churches.

The small church is not a mere steppingstone to a larger church but rather a building site where bigger preachers are built. There is no disgrace to having a small kingdom but there is disgrace to being less than a king. We need to remember that the finest work is often done in smaller churches. Most of our preachers and missionaries come from these churches where the pastor is exposed more intimately to his people.

#### GOD WORKS THROUGH MEN

The personalities of the Old Testament were great not alone because of great things they did, certainly not because of their sinlessness, and not because they did not make mistakes—every one of them made mistakes, and every one of them was guilty of some sin or other. They were great because they were faithful when God called them. They did the work that He had for them to do.

God does not just work through a nation collectively; He does not just work through a big church or a big Sunday school class collectively; He works through individual men and women who are faithful in their work.

—WILLIAM S. LASOR in "Great Personalities of the Old Testament"  
(Fleming H. Revell Company)

## FROM the EDITOR

### Stilling the Restless Spirit

WE WERE TALKING last month about the spirit of unrest which is characterizing our day and which is finding its way into the work of the Church and the life of the minister. We must see that this has a twin thrust—it affects the people to whom we minister and it affects the one who is doing the ministering. It is one of the very serious problems of our day.

We suggested that there perhaps were some corrective measures which we might take to keep this spirit from blighting our service to God. Let us look at some of these, which, if heeded, will make a difference in our work.

1. To recognize the problem is, of course, the first big step in finding solutions. The stating of the problem will immediately cause the more alert to set up adequate safeguards. Of course, in all of this we must keep in mind that, since this unrest is rooted in the fever-ridden day in which we live, we shall not find deliverance in every instance. However, we must find peace in the midst of unrest. Herein is the red-blooded challenge to our faith and to our message. That is, can we find an application of our gospel to this day which will work? Certainly our hope is not in decriing conditions which we cannot change, nor in clamoring for a generation which is past, which we feel (rightly or wrongly) somehow was better suited to the poised, restful living of the child of God. But this is the day of our calling! Not fifty years ago or

even ten years ago! This day has its problems, and all will admit that it is far from ideal in many respects. But it certainly does present just the kind of situation which challenges the ministry and the gospel; it says to us, "Just show us what your message can do!" Let us not abdicate at the strategic time. Let us prove to a restless generation that when Jesus promised His children, "My peace I leave with you," He meant just that.

2. In all of this we must be sure that we have before us a true Christian philosophy of the Church's task. We need to review this in our thinking again and again. It is so easy for the philosophy of the world around us to seep into our minds.

Our whole idea of values must be kept straight. We are citizens of another world living in this world in order to "colonize" it and to interest the citizens here in that other world. We must ever be on our guard lest the value system held to be supreme by those around us does not begin to attract us and seem to be of worth to us. When our church people begin to vie for position and seek to outdo each other and those around them to have better things, when preachers are more concerned with salary and parsonage and prestige and lose sight of the basic Christian values in souls and in the poured-out life of the follower of Jesus, then we are taking on the philosophy of the world and have turned to follow its value system. And when we accept the world's

philosophy we take on also its panic and the accompanying unrest.

Following closely here is our concept of success. When do we succeed in the ministry? Much of our unrest comes when we are frustrated over failure to measure up to a particular pattern of success. Frustration is a twin to anxiety as a modern cause of mental ills. To avoid this unrest we must find a satisfaction in our work—in the basic task to which we are called. There are too many of us who are basically unhappy in our work. This arises out of the fact that we blow up beyond its rightful proportion the work we are not getting done and we do not find enough relaxed satisfaction in the work we are getting done by the help of God. Too many of us are doing what we are doing in the spirit of a highly competitive business world. Our "quotas" give us ulcers and our "averages" keep us awake nights. In the face of this our temptation is to seek artificial and unnatural ways to show progress, to prove to ourselves (and others) that we have really succeeded. And hence a spirit of unrest prevails. But our real task is a spiritual one. While it is true that statistics do play a part in our success, and there can hardly be success in the church without a commensurate change in statistics, still our principal motivation should be spiritual. We are not called upon to follow the heart-attack pace of our competitive world. We are called first to be faithful, each in his own place and each in his own way. We are called to be faithful shepherds and not primarily successful salesmen. God is the One who finally speaks the "well done" (which is the acme of success in God's business) and not one's colleagues, or friends, or even the church. A right concept of success will help

measurably in stilling this spirit of unrest.

Basic in all of this, of course, is the matter of one's personal devotion to God. Lukewarmness is repulsive to God and it is devastating to the individual Christian, whether he be layman or preacher. We just cannot keep the right perspective with cold hearts. Our sense of values and our criterion of success are the very first casualties of spiritual drought. In the midst of our many duties, our "administrivia" as one has called it, within the church we must not fail to keep our fellowship with God rich and real. It must never become casual. We must not allow ourselves to get to the place where the business of the Kingdom becomes mere business. We cannot conduct the work of God in the cold, formal manner in which we would operate a corner store. Here, then, is the prescription: more prayer, more warmth of the spirit, more of the blessings of God, more of reality in Christian fellowship. This is good medicine for our people and it is good medicine for the physician.

3. Beyond these basics there are some practical, everyday steps which we can take which will help keep unrest from plaguing our lives. Rules here could be multiplied but we select a few which seem to be the most relevant to the minister.

Too many of us have not learned how to select from among the multitude of duties which confront us those which should have priority. We cannot do everything that someone wants us to do. We cannot give time to even every good project. We must learn to screen from the total requirements of a given day those which are the most relevant to our principal task. We must put these on our schedule and not fret over the tasks which we have had to lay aside. We jokingly say when there is work to be done,

"Let's get organized!" In a practical sense many of us should do just that. We are living out our lives with chaos and hodgepodge as our only guiding principles.

We also should learn the art of a "change of pace" in our work. While many times the real problem of the pastor is to find any period of time when he can settle down to do a particular job without interruptions, yet he can become the victim of tension just as the businessman or the salesman. The pastor who tends to overdo his study and office work should—when that begins to "get on him"—move out among his people. The pastor who is on the go most of the time, with pressure to meet this appointment and then another, should purposefully move into his study to meditate, to pray, to prepare his heart and mind. We must learn to fill the day to the full with a proper mixture of different types of work. It is not the load of work that causes breakdown; it is rather the tension and pressure of the work. A "change of pace" will help.

We must make a spiritual adjustment to our day if we are going to keep the day from eating in on us. We must learn to meditate on the move, to pray at the stop signs, to

keep poised, and to react as Christians in the midst of a jangling, bell-ringing, horn-honking, siren-wailing generation. Too many of us have been told that we must meditate like the mystics if we are to be spiritual. Yet when we see the duties of the pastorate in the present day and attempt to keep up with all of them, we find no realistic way to live up to the ideal. In the average parsonage (as in the average Christian home) family devotions are mixed with breakfast mush and a school bus honking. The private prayer life of too many preachers is interrupted day after day by the jangling of the telephone or pushed aside by the very real need to run the mimeograph. Yes, we must seek to find ways to combat these inroads into our devotional lives, but beyond this we must learn to refuel spiritually "in flight." Perhaps this is what Paul meant when he exhorted to "pray without ceasing."

We must find ways to still the unrest of our hearts and minds. The poise of the Christian minister is one of his greatest assets, especially so in this hectic day. We must not easily cast it aside even in the face of constant pressures to do so from our generation.

#### THE CROSS

The Maltese cross most accurately represents the Christian gospel. It looks like the plus sign of arithmetic. It is a cross with equal arms, and this plus sign is the only adequate symbol of the truth of Christianity. For the distinctive Christian element is a plus of service. . . . Our God Himself is the God of the plus sign. He is a God who does not deal with us according to our merit, but in accordance with the gracious good will which He has. He does not act on the principle of measure for measure, but on the basis of a love that knows no bounds in its concern for His children.

—NENTEN C. MCPHERSON, JR., in  
"The Power of a Purpose" (Fleming  
H. Revell Company)

## The Preaching of Henry Ward Beecher

By James McGraw\*

I REMEMBER THAT flock which I found gathered in the wilderness consisted of twenty persons. Nineteen of them were women, and the other was nothing. I remember the days of our poverty, our straightness. I was sexton of my own church at that time."

This is not the life story of a home missionary pastor whose years were spent hewing out a kingdom where the gospel of full salvation is preached, but it is the reminiscence of a man who for forty years pastored the Plymouth Congregational Church in Brooklyn, and after the first two years received an annual salary equal to that of the mayor of the city—\$20,000. This is the way he started, like the way so many great preachers have begun their ministry, in the close community of a small but sympathetic congregation. This is the story of Henry Ward Beecher.

The first struggling attempt at pastoral ministry for Beecher occurred some twenty miles south of Cincinnati in a village named Lawrenceburg, Indiana. His next charge, in Indianapolis, was more fruitful and rewarding, and was followed by terms with Park Street Congregational Church of Boston, the Old South Church in the same city, and then his outstanding pastorate in Brooklyn, where he became known as one of the unique preachers of his day. Lewis O. Bras-

tow in his book *Representative Modern Preachers* writes of him that "by most he has been estimated as superior in popular effectiveness to all other American preachers of whatever period, and by not a few as the greatest pulpit orator of the Christian church."

Henry Ward Beecher was born in Litchfield, Connecticut, on June 24, 1813, into the home of one of the foremost preachers, reformers, Calvinists, and controversialists of his day—Rev. Lyman Beecher. Speaking of this home, the cynical Robert G. Ingersoll has charged in one of his diatribes that "Henry Ward Beecher was born in a Puritan penitentiary, of which his father was one of the wardens—a prison with very narrow and closely-grated windows. . . . In this prison the creed and catechism were primers for children, and from a pure sense of duty their loving hearts were stained and scarred with the religion of John Calvin." Taken at face value, this is a serious indictment. Seen in relation to its atheistic source, it is understandable.

A truer picture of Beecher's home is seen in the words of Paxton Hibben in *Henry Ward Beecher: An American Portrait*. He writes: "His house was the rallying place of those who opposed the loosening of the strait ties of Calvinism upon the spirit and the constricting bonds of puritanism upon the behavior. Armed with the twin weapons wielded by the clergy

of his day—education and the terror of divine wrath—Lyman Beecher and his fellows were conservative because it was simpler to compel men to fit their spirits into the mold of rigid dogma than to write a theological prescription that will meet the needs of mankind. . . ."

Beecher's own recollections of his early life paint a picture of a father who was above all a good man. Henry is quoted in his son's book, *A Biography of Rev. Henry Ward Beecher*, as saying that his father never once set a poor example before him. "I remember particularly," Henry says, "that I never heard from him a word of uncharitableness, nor saw a symptom of envy or jealousy." As for his mother, who died when he was a child, she left an indelible impression upon his life. Joseph Howard, in *Life of Henry Ward Beecher*, points out that "her face, her temper, her goodness, along every line of family development, were constantly used as illustrations in his writings and his sermons."

One thing must be said in behalf of Lyman Beecher's wisdom in dealing with his son Henry. Had he used less tact and patience, his illustrious son might never have entered the ministry. For young Henry had his mind set on a career at sea and was intent on joining the navy. Long before most of the child and adolescent psychology books were published, the astute father talked this matter over with his son. He assured him if he wanted to be a sailor, not just the common, ordinary sailor, but an officer, he must study mathematics, navigation, and many other such subjects. The lad agreed, and off he went to school at the age of fourteen. It was while he was engaged in his studies at Mount Pleasant that a great religious revival broke out, and Henry was genuinely converted. His biog-

rapher son points out that never once afterward was anything said about going to sea. From that time forward his goal was the ministry of the gospel of Jesus Christ.

Graduated from Amherst College, Henry entered Lane Seminary in Cincinnati, where his father, Lyman Beecher, was president of the seminary and professor of theology. While here he experienced an even more satisfying religious awakening. Lyman Abbott comments that "from the time of that revelation he seemed never to have had a doubt respecting his mission, or a hesitancy about endeavoring to fulfill it, only hesitancy about the path to be taken towards its fulfillment."

What was there about the preaching of this man who at the age of thirty-four began a forty-year pastorate in one of the most influential pulpits of America, and became known as one of America's great pastoral preachers?

The influence of a great preacher-father, the lasting effects of a wholesome, religious early home life, the natural endowments of a gifted personality, the normal results of a thorough and adequate training and preparation for his work—all these without question played their part. But more specifically, and more significantly, there were other factors. A study of his methods reveals some of these.

Henry Ward Beecher loved and understood people. His close contact with them had its effect on his preaching style and made his ministry effective. The study of men seemed important to him, according to Lyman Abbott, who writes that "it was partly this study of people who so molded his preaching and gave him his vivid imagination . . . and dramatic personification of every character he wished to portray."

\*Professor, Nazarene Theological Seminary.

Examples of this style of dramatic personification can be seen in his sermons. In "The Courtesy of Conscience" (I Corinthians 10:28-29: "Conscience, I say not thine own, but of the other: for why is my liberty judged of another man's conscience?") he speaks of certain church people who murder the king's English, sing cantering hymns, and "shout out their prayers from catapults." In this sermon he likens the dogmatic conscience to "the bulldog who rushes out and sits down on the doctrine and everybody is judged by it." In his sermon "The God of Comfort," such phrases as "God's love letters written in dark ink," and, "You were gold in the rock, and God played the miner, and blasted you out of the rock!" are expressions his listeners can feel as well as understand.

His graphic language sometimes brought criticism as well as admiration. He is accused by Sinclair Lewis of being sensational. Lewis writes: "He was a powerful writer of trash, and all over the land, families got out the carry-all to drive to town and hear him speak on everything from 'The Strange Women' to the cozy theory that a worker who did not rejoice in bringing up five children on a wage of a dollar a day was a drunken gunny-sack." But Lewis' harsh words serve only to emphasize a quality in the message and content of Henry Ward Beecher's preaching that was practical, down-to-earth, and vivid. He spoke to people's needs, and he loved and understood them with their problems.

Add to the factors of natural gifts, adequate training, deep religious experience, devotion to Christ, and this unusual love for the understanding of humankind in their everyday problems of life, another significant factor in the success of Henry Ward Beecher as a pastoral preacher: He possessed

an unusual dramatic gift and did not hesitate to make use of it. He appealed to the emotions equally as well as to the intellect and to the will.

Robert Crew, student at Nazarene Theological Seminary, who did research on Beecher's life—which provided much of the material used in this article—expresses this in his summary of Beecher's preaching style: "He used his imagination, his feeling, his sympathy, as the organ of religious knowledge." Beecher could describe with singular exactness the movements and speech of a drunkard, or a blacksmith, or a fisherman, or a farmer. He could change his voice and delivery to suit the content, from a quiet, gentle tone to the most penetrating severity. His eyes would flash fire and his cheeks would glow red, or his eyes would fill with tears and his audience would weep copiously with him when his feelings changed."

Henry Ward Beecher used illustrations freely and expertly. There are at least seven full-length illustrations in addition to some metaphors and analogies in "Conflicts of the Christian Life." In this same sermon he quotes twenty-six times from the Bible—seven from the Old and nineteen from the New Testament.

He preached from notes, but was at his best when, under the inspiring influence of his audience, he let his thoughts come to him as he went along. More evangelistic than doctrinal in his emphasis, he always used the extemporaneous style of delivery.

Edna Dean Proctor and A. Moore compiled from their notes on Beecher's sermons some of his thoughts, and they preserved the following as one of the statements which was very characteristic of his preaching:

"The most you can do to a good man is to persecute him; and the worst that persecution can do is to kill him. And killing a good man is

as bad as it would be to spite a ship by launching it. The soul is built for heaven, and the ship for the ocean, and blessed be the hour that gives both to the true element."

Henry Ward Beecher practiced this way of life. Persecuted viciously by

his enemies—even involved in a moral scandal, which was of course never proved—he maintained his faith in God and his boundless love for people and he left an example of preaching ministry which every pastor may well follow.

## Carnal or Spiritual—Which?

By Maynard G. James\*

IT IS CLEAR from scripture and human experience that there are two classes of Christians. They are the spiritual and the carnal.

In his first Epistle to the Corinthian church Paul writes: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal" (I Corinthians 3:1).

Although they were undoubtedly "born again," these Corinthian believers had within them a great hindrance or impediment to their spiritual life. It was carnality or the "flesh." The Greek word translated "carnal" in this scripture means "fleshly"; and so the passage could be rendered, "Ye are yet fleshly."

It is important to realize that the word "flesh" in Scripture can be used in at least three different senses:

(1) It can refer to man as a human being—body, soul, and spirit.

In Matthew 24:22 we read: "Except those days should be shortened, there should no flesh be saved. . . ." i.e., no human beings should be saved.

(2) It can describe the material substance which covers the body.

When Naaman, the leper, had dipped seven times in the Jordan, "his flesh came again like unto the flesh of a little child, and he was clean" (II Kings 5:14).

(3) It can mean that inbred sin with which every human being has been born.

When the Apostle Paul said that "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other," he was not referring to the human body. Likewise, when he declared that "they that are in the flesh cannot please God," it is obvious that he did not mean that any man who has a body of flesh and blood cannot please God. The human body is to be the "temple of the Holy Ghost." Paul himself did not hesitate to testify: "The life I now live in the flesh I live by the faith of the Son of God."

The use of the term "flesh" in Galatians 5:17; Romans 8:8; and I Corinthians 3:3 is clear. It refers to that inward antagonism to the will of God which is found in all those who are not entirely sanctified. The late Dr. Dale of Birmingham is reported to have declared: "There is something in me that objects to God." This fleshly or carnal mind within

\*Evangelist, Oldham, Lanc., England.

the Corinthian Christians had a three-fold effect upon them.

First, it hindered their growth in grace and affected their behavior.

In spite of their years of Christian experience and their claim to wonderful gifts of the Holy Spirit, they were still only "babes in Christ."

A babe of six months is a delight to its parents, but a babe of sixteen years of age is a disaster. George Fox, the Quaker, tells of his visit to a farmstead in the north of England, where he saw a child of eleven still helpless in his cot. In answer to Fox's prayer the child was instantly healed and was soon playing in the street, to the intense joy of the parents. The Corinthian church was a tragedy indeed and was in some respects just like a nursery with its quarrelsome infants. They used the precious gifts of the Holy Ghost as if they were toys with which to play. The gift of tongues was made to sound like a rattle—drawing attention to the person using it and bringing confusion in the church. Like babies, the Corinthians were petty and factious, and were jealous of one another.

The Church of Christ today is still crowded with infant believers—those who are "babes" in spiritual matters.

Secondly, carnality weakened their moral constitution.

Carnality in the heart deprived these Corinthian Christians of moral strength to stand upon their own feet and labor in the Master's vineyard. Like babes, they were without teeth and unable to eat strong meat. Paul had to feed them with "milk" and not with the "meat" of God's Word. Their offspring can be seen in most churches today. They are those who always clamor for entertainment and spicy items in the church program. But when it comes to solid Bible study, the prayer meeting, and the open-air witness, they are missing.

They are never heard in prevailing prayer or in bold testimony for their Lord. They remind us of the picture drawn in the first chapter of Job, where we read of the oxen who were plowing in the field, and "the asses feeding beside them."

Few indeed are the real labors in Christ's Church today, but the "asses" are always to be seen lazing around.

Thirdly, carnality blurred their spiritual vision and fostered sectarianism.

The most gifted assembly in Christendom failed to see that Christ alone was the great Head of the Church and that the apostles were but channels who conveyed the glorious message of salvation. In their spiritual blindness the Corinthians made favorites of God's servants and split themselves into sects. "Every one of you saith, I am of Paul; and I of Apolos; and I of Cephas."

"While you thus boast," said Paul, "you are carnal—a set of babes."

It is tragically possible for Christians to be "blind," so that they cannot see afar off (II Peter 1:9). Painful indeed is the spectacle of believers who will argue for hours about water baptism, the gifts of the Spirit, and the keeping of a certain day of the week as the Sabbath—and yet are woefully deficient in the deep things of God. Perfect love and the fullness of divine power are missing, and in their stead is a sectarian prejudice which is a caricature of a truly Spirit-filled life.

Praise be to God, there is another class of Christian mentioned by Paul in his Epistles! It is the "spiritual" man.

In I Corinthians 2:15 Paul writes: "But he that is spiritual judgeth all things . . ."; and in Galatians 6:1 he exhorts: ". . . ye which are spiritual, restore such an one in the spirit of meekness . . ."

Such a person is rare. He is in the minority, but he is the one who counts in Christ's kingdom. He can be depended upon to faithfully carry out those tasks assigned to him by the Master, no matter how hard and difficult they seem to be. His constant spirit-cries:

*Reckon on me, following Thee,  
Living forever Thy servant to be;  
Cloudy or fine, Lord, I am Thine;  
Until Thy face I shall see.*

Like the young prophet Isaiah after his experience of sanctification, the spiritual Christian responds gladly to the divine call and exclaims, "Here am I; send me."

Who are the "spiritual" Christians? The answer is plain. They are the Spirit-filled believers—those who are entirely sanctified. For the filling of the Holy Ghost is as sure to expel all carnality from the human heart as the flooding of a room with light is bound to dispel all darkness from that room. The Day of Pentecost meant that 120 disciples of Christ "were all filled with the Holy Ghost." And the emblem of the glorious filling was a cloven tongue of fire. Pentecost is the cure for carnality and is the power that makes the child of God radiantly spiritual. God gave them the Holy Ghost, purifying their hearts by faith (Acts 15:8-9).

God still waits to fill His children with the Holy Ghost. The conditions are laid down in His own Word. They are threefold.

First, there must be an earnest seeking for this purifying, empowering baptism (Luke 11:13; Matthew 5:6).

Secondly, there must come an unreserved consecration of body, soul, and spirit to God (Romans 12:1-2). God gives the Holy Ghost to those who obey Him (Acts 5:32).

Thirdly, there must be a simple, unwavering faith in the promises of God. The Day of Pentecost has fully come. There is no longer the need of waiting ten days in an upper room. The moment we have laid our all upon the divine altar and have cried from our hearts for the sanctifying baptism of the Spirit, that moment we can receive in simple faith the promised blessing. Paul makes it crystal-clear in Galatians 3:14—" . . . that we might receive the promise of the Spirit through faith." We are sanctified by faith that is in Christ Jesus (Acts 26:18).

If an almighty God commands His people to be instantly filled with the Holy Ghost (and that is made clear in Ephesians 5:18), then the moment the three conditions are fulfilled, that same moment God fills the trusting heart with the promised Comforter.

Let the seeking soul look away from any particular outward manifestation as a proof of the Spirit's fullness in the heart. God is sovereign and He distributes the gifts of the Spirit as He willeth. Leave the outward manifestations to the wisdom of the Giver. He knows what is best for His children. The all-important thing is that the Holy Ghost himself comes in to purge away carnality and fill the heart with perfect love and with power to witness unto Christ.

Then indeed will come the joy and peace that are the marks of him who is "spiritual."

#### TODAY'S PROMISE

"Every generation is equidistant from God."

—Van Ranke

## Jesus Worked a Miracle!

By Vernon L. Wilcox\*

SCRIPTURE: Mark 4:35-41

He said . . . unto the sea, Peace, be still.

There are "miracles all about us. A few days ago I saw in downtown Portland "the miracle mile," consisting of a number of fine retail stores. Then there was the persistent advertising of the "twenty miracle miles," a fast-growing development on the Oregon coast. The word miracle is applied to certain foods, or soap, or whatever may be supposed to be a bit out of stale ordinariness. This seems a part of our American optimism—everything is wonderful, terrific, and stupendous. Even fruits come in only three sizes: mammoth, gigantic, and colossal!

In a more serious way of thinking, a miracle is performed when a higher law takes over on a lower plane. For example, when I pluck an apple from a tree before its time, I perform a miracle to the vegetable world. Last evening I looked into a Japanese Bible. The characters made utter nonsense to me, but the missionary picked up the book and read rapidly from it. So far as my intelligence was concerned, it was a miracle!

But this is not the truest meaning of miracle. It helps us, however, to see the true meaning. God comes down into human experience and works in our hearts and lives by His Holy Spirit. Why should we, and how could we, doubt such a thing? Cannot the God who made us and the world

intervene on behalf of His own to deliver them from their enemies? Should He not be called on to help them in their time of need? It is not a hard thing with God to perform a miracle for His children. Let us notice this miracle of Jesus stilling the storm and sea.

First, it was a miracle within the bounds of reason. We would not say that it is fully explained by reason, but it is still believable. It was not an outlandish thing, with no relation to the reality of the disciples' need. It was not a capricious breaking of the laws of nature, but control of them by the One who had made them. He did not abrogate the laws of nature, so that the wind might blow and no waves appear, or vice versa; He did not suddenly shrink the Sea of Galilee until it was the size of Walden Pond, so they could wade ashore. Certainly He could have done these (to us) irrational things, but He didn't. Rather, Jesus exercised the control of the laws of nature that He had had all the time—the laws of the universe He had himself created.

This is something for us to remember. We should not ask the Lord to do for us the outlandish, the irrational, just to prove something to us. "A wicked and adulterous generation seeketh after a sign."

In the second place, this miracle was based on the power of the Master. Certainly the disciples were powerless to bring the boat to land. They had done their best—and it was a

good "best," for they were experienced men with a boat. They had done all they knew to do, but had come to the end of their knowledge and ability.

In order to receive the miracle-working help of Christ we too must come to the end of our own resources and resourcefulness. There must be an acknowledging of our helplessness, and of His divine power, before we can expect His help. So long as we struggle and flounder around, trying to solve our problems alone, He will let us. Not that He will let us sink, but He will let us think we are going to sink, so that we are willing to admit our powerlessness in ourselves. Then He can do something for us.

This does not, of course, mean that we are not to do our best. We cannot ask the Lord to do for us what we can do for ourselves. But it does mean that, when we have done our best, we must still recognize it is not enough.

Again, it was a miracle based on faith in Christ. The disciples were at first afraid the boat would sink in the terrible storm, not realizing that it was unsinkable so long as they had Him on board. They were like us modern Christians when we are anxious about the Lord's work. Sometimes we pray, "Lord, don't You care?" This was exactly what the disciples were asking while they were arousing Him from sleep, "Carest thou not that we perish?" Jesus wondered at their fearfulness and said, apparently puzzled, "How is it that ye have no faith?"

What we must remember is that He cares for His work and for His worker. This does not mean that we are to put forth no effort, but that we shall do so in full confidence that we are "workers together with God." This changes the whole picture, so

that now we see in full perspective the ultimate purpose of God, the high values of the Kingdom, and our place in the divine scheme of things. When we see this, we see that the boat is the Lord's, the storm is the Lord's, the sea, the disciples, even the pillow—all are the Lord's! So we work, but don't fret; we are concerned, but not worried. Outward circumstances do not defeat us because we have inner resources of faith. As someone has said, we are not rowboat Christians doing everything in our strength; nor sailboat Christians, depending on favorable weather; but steamboat Christians, with inner resources of fire that drive us on.

Finally, the miracle was wrought only when the disciples called for help. We don't know how long Jesus would have slept if they hadn't called Him. From our vantage point of history we know that the boat would not have sunk with Him on it. But, at any rate, it is worthy of note that He did not wake up until they cried out in urgency, "Master . . . we perish."

God wants to do things for us today, but we are so absorbed in our own efforts we don't ask Him. We are so busy running a church, operating a machine, attending committee and board meetings, getting out publicity, that we don't wait on God. All these things are good in their place, but they have meaning only when kept in their place. After all, why should we do these other things if we are not going to have God's blessing on our lives and His presence in our hearts? We might as well run a hamburger stand or a bakery as to run a church without the presence and power of the Spirit. For a church without the Lord is no longer a church, in the true sense of the word.

We need the miracle of Christ's presence in the church today. We have lived on the past long enough.

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It is time to rouse ourselves, and by faith in the Lord, and with vision for the future, to tackle a task so much bigger than we are that we must cry for divine grace and help. Then the Lord can help us.

## Approach to the Unregenerate

By J. Kenneth Grider\*

DO SOME OF US seem to wonder why it is that sinners don't flock to Jesus in droves? Do we figure that reason can be stacked upon reason, to support the *wisdom* of obtaining salvation? One becomes better respected by most after he is a Christian. He will probably become a harder-to-beat athlete, a more productive businessman, a more competent professional man. No longer will he lose money at gambling, no longer squander it on drink nor waste it on proud living in general. It might well keep his marriage going and his children in Christ's care.

Do we sometimes stack such reasons as these on top of each other, load the case for becoming a Christian, and then wonder that most who hear are so unwise as to go on in their sins?

Such was the approach of certain Greeks prior to the Christian era. Those philosophers, such as Socrates, reasoned that if a person knows what is right he will do it. But they did not reckon with the fact that natural men are sinful to the core. Ignorance, not sin, they saw to be man's ruiner.

According to the Bible, natural man's trouble is that he is an enslaved sinner. He is of his "father the devil"

(John 8:44); is enslaved to sin (Romans 6:16-17); is utterly incapable of performing as his intellect dictates he should (Romans 7:15); is lost, "having no hope" (Ephesians 2:12), "miserable" (I Corinthians 15:19)—unless he has outside, supernatural help.

The same Bible conveys the good news that natural man, enslaved in sin as he is, does have offered to him this supernatural help. Both the Arminian and the Calvinistic theologians see a heap of teaching about grace in the Bible (Ephesians 2:4-9). They both see that the Bible teaches prevenient grace (I John 4:19)—that is that, before we seek the Lord, He seeks us out; that the initiative is with Him, and only the response with us.

The Remonstrants, early followers of James Arminius, agreed on the following: "That this divine grace or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection everything that can be called good in man; and that, consequently, all good works, without exception, are attributed to God alone, and to the operation of His grace; . . ." (Quoted in Wiley, *Christian Theology*, II, p. 352.)

Both the Arminians and the Calvinists interpret the Bible as teaching that God convicts the unregenerate of

their sinfulness, urges them to repent (Matthew 9:13), helps their unbelief, and grants forgiveness when they respond to His overtures and by faith accept His pardoning grace. Dr. Wiley writes: "The powerlessness and inability of man is everywhere assumed in the Scriptures. The question of total depravity, therefore, or the loss of the moral image of God, does not mark a dividing line between Arminianism and Calvinism. In this they agree, . . ." (*Christian Theology*, II, 353). Of repentance and faith, Dr. Wiley writes: "Both proceed from prevenient grace, . . ." (*Ibid.*, p. 358).

When we see things the Biblical way, we talk about the sinner's helplessness and God's offer of transforming grace. We talk about responding to the Father's grace, offered us because of the death and resurrection of Christ (Romans 4:25), and urged upon us by the tender influences of the Holy Spirit—and not about some humanistic choosing of Christ as though we did it of ourselves. We talk much about the wonder of being utterly transformed at a heart-deep level, and little about the *wisdom* of it.

If the Greeks were right, that natural man's trouble is ignorance, we could enlighten men and see them flock to Jesus in droves. Since their trouble is instead an enslavement to sin and to Satan (Matthew 6:24), we announce the gospel of the grace of God and witness to its delivering power.

On such announcing, and with such firsthand witnessing, there might be a mass response to God's offer of forgiving grace. But when that happens, and even when there is only a scattered response, we marvel not that so many refused, but that any enslaved sinners at all were loosed from sin and Satan and transformed by the

miracle-working power of a gracious God.

Christians who think in terms of a sinner's *choosing* to go with the Lord, as though he did it of himself, and of its being a wise choice that every thinking person ought to make, often go on to urge those who will wend their way to God to serve Him to the best of their ability. You hear this said even by some who mean to follow John Wesley's interpretation of the Bible. But surely it is not only by the wonder of God's grace that we are saved—and sanctified too; it is by His grace also that we are kept His day by day, and not by our own ability.

James Arminius was accused of teaching the Pelagian, humanistic idea that unregenerate man is so "unfallen" and so free that he can simply rise on his own to an act of believing faith and choose Christ. But James Arminius nowhere taught such as that. Of course He said that fallen man still possesses the "power of willing." That is, that fallen man still has a capacity for free acts. But he also taught that, because of the Fall, an unregenerate man is too much enslaved in sin to exercise his freedom unaided and choose Christ on his own. Wesley taught a similar view, and admitted that on the matter of man's utter need of grace he himself was but a "hairsbreadth" from Calvinism. The *Nazarene Manual* states that unregenerate man is fallen to such degree that he ". . . is averse to God, . . . and is inclined to evil, and that continually; . . ." (*Articles of Faith*, V).

We who are Arminian and Wesleyan in our interpretation of Scripture emphasize man's free moral agency. We teach that his response to God's offered forgiveness, or his refusal of it, is a destiny-determining act. But we stress also the fact that,

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depraved as man is, he cannot on his own initiative choose Christ. We teach also that, even after entire sanctification, the human creature needs the keeping grace of God to remain sanc-

tified wholly and to mature in Christian character.

Basic teachings such as these ought to make a difference in our approach to the unregenerate.

## A Spiritual Baptism

By F. C. Meadows\*

THERE ARE MANY who feel there is no water in the baptism mentioned in Romans six, but few have attempted to show why they thus believe. If this opinion is correct, then there should be corroborative evidence elsewhere in the apostle's writings to support it. It has been said that the Bible is often its own best commentary, and the writings of St. Paul illustrate this. There are threads of similarity to be found in his letters which indicate that he is often presenting the same general truth to these several churches in language that is similar, though not necessarily identical. Thus a difficult passage in one Epistle may become less obscure because of something more clearly stated in another one.

Romans 6:3 is one of these texts which is related to other expressions from the apostle's pen. These other references throw light on what is meant here by being baptized into Christ.

A key verse here is I Corinthians 12:13. It is quite apparent that "being baptized into one body" (the body of Christ) is synonymous with being "baptized in Christ" in Galatians 3:27-28. We see this because of the

similarity of the language. In First Corinthians: "Whether we be Jew or Gentile, whether we be bond or free." In Galatians: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Also notice Colossians 3:11: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." These similar expressions are all related to those which speak of "being baptized into the body of Christ," "being baptized into Christ," or the experience indicated by the "circumcision made without hands," and "buried with him [Christ] in baptism" in Colossians 2:11-12.

This baptism into the body of Christ in I Corinthians 12:13 is a baptism administered by the Holy Spirit. The baptism into Christ in Galatians 3:27-28 must therefore be a spiritual transaction also. This seems evident because of the similar expressions found in the two references. If being baptized into Christ in Galatians 3:27-28 is a spiritual baptism, then neither does Romans 6:3 indicate water baptism.

The answer to any problem in Romans 6:4 is to be found in Colossians 2:11-12. These two verses in the Greek

are separated by a comma, which would indicate that the two expressions, circumcision and baptism, are in grammatical apposition. The writer relates the two figures to express something common to both of them. The comma here does not indicate a sufficient break or variance in the subject matter of the two verses to justify the idea of a spiritual circumcision in one and water baptism in the other. The baptism like the circumcision is something made without hands. This being true, then the only other place (Romans 6:4) where Paul likens baptism to a burial, likewise, must be a spiritual baptism.

The baptism here to which the apostle alludes is not the one our Lord received at the hands of John, but the one which He himself said awaited Him, and which was subsequent to His experience with John at the Jordan. The locale is not the Jordan, but rather Gethsemane, Calvary, and the Tomb. Jesus said: "But I have a baptism to be baptized with; and how am I straitened until it be accomplished!" (Luke 12:50) James and John requested preferred positions in His coming Kingdom, and He inquired as to whether they could receive the baptism. He was to receive and drink the cup. He was to drink. We know that here He was referring to the suffering and death towards which He was moving.

There is no make-believe in Paul's reference to Jesus being buried by baptism into death. He is referring to His sufferings that culminated in His death on that middle Cross without the gates of Jerusalem. As Jesus died to (because of) sin, there is also a baptism for us wherein we die to sin, and sin dies in us. Though this does not imply our physical death, as was the case with our Lord, yet the spiritual change involved here is as radical

as that wherein mortal life ceases. This something in us from which we are delivered has hitherto been so intimate a part of our being as to practically constitute our identity. In Galatians 2:20 Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but 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." He also prayed: "That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of [out from among] the dead" (Philippians 3:10-11). This is the better resurrection we read about in the Epistle to the Hebrews.

The apostle was writing to these churches out of his own God-wrought experiences, which indeed did much to shape the phrasing of his theology. He hesitated to go beyond what he himself had been taught of God.

Here in Romans six is the strongest language in the New Testament revealing that radical work of the Holy Ghost in the heart of a believer whereby he enters into a new and greater experience in Christ than he had ever thought possible. It is tragic that these marvelous truths which sound the profoundest depths of the human spirit should be so perverted and obscured as to be largely lost to our day.

Perhaps some of these very pictures from Paul's pen are among the things which Peter said were hard to be understood, and which some wrested to their own ruin. John Wesley, among many others, believed that these kindred passages from Romans and Paul's other letters indicated a crisis experience of grace beyond that of initial salvation.

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## II. Entire Sanctification Is Certified by the Witness of the Holy Spirit

By Earl E. Barrett\*

WE ARE SANCTIFIED by faith, i.e., by means of faith. As also kept by faith, we never get beyond faith in its broad sweep. Yet we do get beyond faith narrowly viewed; for an appropriating faith is a means to an end, not an end in itself. "I believe in order to know" (Anselm). One end is knowledge through the witness of the Spirit, the conclusive evidence that there is a second-crisis complete cleansing experience. This witness to complete sanctification is not simply His testimony in the Word (Hebrews 10:14-15); for "... by it the elders obtained a good report. . . . By faith Abel offered unto God a more excellent sacrifice than Cain . . . God testifying of his gifts. . . . By faith Enoch was translated that he should not see death . . ." (Hebrews 11:2-6). The Spirit speaks. He speaks in and with the human spirit in a dual testimony to a unique, personal, divine-human encounter, another end of faith (see Romans 8:16).

How did God bare them witness? Not by simply sending a message, but by coming himself with the message, "giving them the Holy Ghost." In a sense the Spirit is the Witness. Like the Son, His warming, enlightening, cheering, and cleansing presence needs no validation; it is self-evident and

self-validating. Faith is rewarded (Hebrews 11:6). Many a man who, like Abraham, has gone out by faith, "not knowing whither," has returned knowing where he has been. Glory to God!

"Thou couldst not seek Me hadst thou not already found Me." Pascal's paradox can be resolved thus: "Thou couldst not (ethically or spiritually) seek Me, a transcendent God, hadst thou not already (metaphysically) found Me." The omnipresence of God means that He has no space to cross in getting to us. Thus we can be more certain of God than of other persons. They are present; He is omnipresent. "Closer is He than breathing, and nearer than hands and feet." Descartes was more certain of God than he was of his own existence—both intuitions. Still separated ethically from Him by actual and inbred sin, we seek complete at-one-ment by the regeneration and purification of our natures. Our immediate apprehension of God due to His metaphysical immanence and work in prevenient grace is intensified by degrees as ethically we draw nearer God in partial and complete adjustment (repentance and consecration). As a result, God draws ethically nearer, finally taking up His abode in our entirely purified hearts. Then, manifesting himself as He does not unto the world (John 14:16, 20, 22), God is perceived with

the mediated-immediacy of love (like the cognition-feeling of music and beauty), "the soul as intimately and evidently" perceiving "when it loves, delights, and rejoices in God as when it loves and delights in anything," being "no more in doubt than whether it exists . . . an inward proof which is nothing short of self-evidence."

This event occurs on the level of personality—intellect, sensibility, and will: "The eyes of your understanding being enlightened; that ye may know . . ." (Ephesians 1:18); the affections, desires, and springs of action (e-motions) being purified that you may "... see God" (Matthew 5:8); being inspired "... both to will and to do of his good pleasure" (Philippians 2:13). When this is stated in philosophical and psychological terms, there always remains a "plus" that defies description and explanation—the supernatural. For God in Christ, drawing near to men at the end of themselves and their reasoning, still discloses himself to believing, now burning hearts (Luke 24:32). Christianity suffers when intellect and feeling get out of balance, when the fire of the strange heart-warming and emotionally-satisfying experience of John Wesley burns low. God in Christian experience is no mere idea; neither God nor "the witness" is a mere inference; not even an inference from His testimony in the Bible nor from His fruits of life. God through the Spirit of reality (John 14:17) is an immediately, directly experienced reality in a dynamic unity of idea and feeling. Who would want a merely inferred human friend? Why then be satisfied with a merely inferred divine Friend, a merely hypothetical faith, and a merely mediated witness? The knowledge by acquaintance is

much more satisfactory and heart-warming than the knowledge by description.

That Jesus kept His promise to "manifest" himself to His fully sanctified friends is seen in all the outpourings. In this regard Pentecost is perpetual. The manifestations, although distinct from the Spirit's witness and incidental to it, are not unimportant. Nothing that Jesus talked of and prayed for is unimportant (John 15:11; 17:13). "These men are full of new wine," was the world's true recognition but false explanation of the ecstasy that often accompanies a personal or a group Pentecost. Then, from the beginning of God's dealings with man, fire has been a symbol of God's presence. Pascal must have had a powerful emotional and realistic experience to write:

The year of Grace 1654 . . . From about half-past ten in the evening until about half-past twelve. Fire. God of Abraham . . . not of the philosophers and scholars [probably with their inferred God]. Certitude, feeling, Joy, Peace, Forgetfulness of the world and of everything but God . . . Joy, Joy, Tears of Joy.<sup>2</sup>

From the first Pentecost to the present streams a flood of celestial fire, light, glory, peace, power, grace, and love. Just a few witnesses to this fact are: Madam Guyon, George Fox, John and Charles Wesley, John Fletcher, Bishop Asbury, Phoebe Palmer, Amanda Smith, David Brainard, Charles Finney, D. L. Moody, Dr. Daniel Steele, Dr. Wilbur Fiske, J. H. Taylor, Dr. E. Stanley Jones, Dr. C. W. Butler, Dr. J. C. McPheeters, Dr. Phineas Bresee, Dr. E. O. Chalfant, Dr. J. G. Morrison, and Dr. H. F. Reynolds.

May the time never come when the

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<sup>1</sup>John Wesley, *Sermons on Several Occasions*, I, 88.

<sup>2</sup>Bradshaw, *Philosophical Foundations of Faith*, pp. 129-30.

testimonies of such saints sound strange; when on the occasion of some falling of the Spirit with its vivid manifestations, regular attendants of holiness churches ask, "What meaneth this?" when they no longer are able to say, "This in my heart and manifested here today is that fulfillment of Joel's prophecy"; when "having a form of godliness," they deny "the power thereof" (II Timothy 3: 5); when we lose the sense of the mysterious, mystical, marvelous, and miraculous; when we do not understand what prompted James R. Lowell to say that the whole room seemed to be full of God; what Dr. Reynolds meant by the "firm pressure" on his brow, and the spiritual illumination that permeated his being "even to the finger tips and the toes;" why Moody cried, "Lord, stay Thy hand"; and Finney, "I shall die if these waves continue to pass over me;" and what caused Bud Robinson to lie three hours in the field, "so happy that he could scarcely remain in the body?"

Sorry indeed the day when at our altars no light from another world

plays over the face; when no "visions of rapture now burst on my sight"; when no joyful response breaks the stillness of our services; when imprisoned saints no longer see the stones of their prisons "gleam like rubies"; when our rooms no longer "seem to be on fire;" when the walls of our beautiful churches, replacing the boards of the original barnlike structures of the holiness people, are not gilded "with glory," shining "with the glistening light of heaven!"

Is Pentecost overdue in your life? The question is not, Can I directly experience God? but, Do I? There are a distinctness of vision, a directness of knowledge, and a demonstration of spiritual realities in the baptism of the Holy Ghost that are well-nigh indescribable; you have to experience it in order to understand it. It is your sublime privilege to be filled with God; to live in unbroken fellowship with Jesus Christ, a present, conscious, honored reality in your life; to be illuminated, purified, and empowered by the Holy Spirit today; and to be certain of it.

#### THE GOD ABOVE SCIENCE

Every now and then I am told by some provincial pseudo-intellectual who has never worn the spurs of either science or religion, who would be as much at a loss with a test tube as he is with the Ten Commandments; that this dawning latest, potentially greatest technological advance by mankind is somehow in the nature of an embarrassment to the Christian faith! In the name of God, how is it an embarrassment? Why an embarrassment? What page of the Bible will it indict? What doctrine will it amend? What creed will it deny? Won't it rather reissue some Psalms, and reprint in capital letters such words as "The heavens declare the glory of God; and the firmament sheweth his handywork"?

—FREDERICK B. SPEAKMAN in "Love Is Something You do" (Fleming H. Revell Company)

## Gleanings from the Greek New Testament

Romans 8:8-11

By Ralph Earle\*

#### IN THE FLESH

TOO OFTEN THE phrase "in the flesh" has been interpreted as meaning "in the body." On the basis of Romans 8:8 it has therefore been affirmed that no one yet living in his physical body can please God. Only when death has freed us from the physical flesh shall we be able to do so.

Of course all such interpretation ignores the very clear statement of the ninth verse, where Paul declares: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

To be "in the flesh" (*en sarki*; literally, in flesh) means "to be under the domination of [the] flesh," and to be "in the spirit" (*en pneumati*) means "to be under the domination of [the] spirit."<sup>1</sup> Sanday and Headlam think this means first of all the human spirit, as the highest part of man's nature, and then, secondly, the Holy Spirit.<sup>2</sup> Beet says simply "the Spirit of God."<sup>3</sup>

Paul says if his readers are in the Spirit, "if so be that the Spirit of God dwell in you." The phrase "if so be" translates the Greek word *eiper*. Denney comments that the term here has its proper force: "if, as is the fact."<sup>4</sup> Beet renders it "if, as I

assume."<sup>5</sup> Godet translates it "if really."<sup>6</sup> This is reflected in the Revised Standard Version: "if the Spirit of God really dwells in you."

#### THE SPIRIT OF CHRIST

The last part of the ninth verse asserts: "Now if any man have not the Spirit of Christ, he is none of his." It is interesting to note that "Spirit of Christ" and "Spirit of God" are used interchangeably here. The Holy Spirit can be described in both ways. He proceeds from both the Father and the Son.

"He is none of his" is literally "this one is not of him." The Revised Standard Version renders it: "does not belong to him." It is doubtless best to take *autoi*, "of him," as a genitive of possession. It means "he is no true Christian."<sup>7</sup> The force of this statement is correctly interpreted by Beet, who writes: "It also implies that the Holy Spirit is the only medium of union with Christ."<sup>8</sup> It is the Holy Spirit who regenerates the sinner that believes in Jesus Christ as Saviour.

One can hardly forbear, however, making a homiletical application, taking the term "spirit" in its modern sense. We speak of one person as showing a good spirit and another a bad spirit. As Christians it is our ob-

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<sup>1</sup>Sanday and Headlam, *Romans*, p. 196.

<sup>2</sup>Ibid.

<sup>3</sup>J. Agar Beet, *Romans*, p. 217.

<sup>4</sup>EGT, II, 646.

<sup>5</sup>Op. cit., p. 217.

<sup>6</sup>*Romans*, II, 72.

<sup>7</sup>Sanday and Headlam, *op. cit.*, p. 197.

<sup>8</sup>Op. cit., p. 218.

ligation to manifest the spirit of Christ—the temper and disposition of mind which He displayed, the same reactions to life that marked his relations to men.

#### THE BODY

In the tenth verse Paul affirms: "And if Christ be in you, the body is dead because of sin." Obviously this is a difficult statement to understand.

It should first be noted that *soma* (body) should be taken literally. That it refers to the physical body is almost certain. But what does Paul mean by saying that if you are a Christian your body is dead?

The best explanation is that offered by Godet. He writes: "The term *dead* here signifies: Irrevocably smitten with death. The human body . . . begins to die the instant it begins to live."<sup>10</sup> Denney comments: "The experience we call death is inevitable for it [the body]."<sup>11</sup> Hodge renders the clause thus: "although the body must die on account of sin."<sup>11</sup>

#### "SPIRIT" OR "SPIRIT"?

The last clause of the tenth verse reads: "but the Spirit is life because of righteousness." However, both the American Standard Version and the Revised Standard Version have "spirit." Which is correct?

Almost all modern commentators are agreed that "spirit" here should not be spelled with a capital letter. Denney says: ". . . the spirit (i.e., the human spirit, as is shown by contrast with *soma*)."<sup>12</sup> Godet writes: ". . . the contrast between *spirit* and *body* leads us rather to apply the former term to the spiritual element in the believer."<sup>13</sup> Sanday and Headlam say: "Clearly the *pneuma* here meant is

the human *pneuma* which has the properties of life infused into it by the presence of the divine *pneuma*."<sup>14</sup> Beet comments: "The human spirit, as in chapter 1:9, the highest side of man's nature, in contrast to the *body* in which it dwells."<sup>15</sup> Hodge agrees.<sup>16</sup>

#### LIFE

In the previous clause Paul declares that the body is dead (*nekron*, an adjective). But here he says that the spirit is "life" (*zoe*, a noun). Why the change? Godet suggests: "The life of God does not become merely an attribute of the spirit in man through the Holy Spirit; it becomes his *nature*, so that it can pass from the spirit to his whole person."<sup>17</sup>

#### RIGHTEOUSNESS

The term *dikaiosyne* (righteousness) has various meanings in the New Testament and even in Paul's Epistles. Perhaps Sanday and Headlam are correct when they say of its use here: ". . . it includes all the senses in which righteousness is brought home to man, first imputed, then imparted, then practised."<sup>18</sup>

The teaching of this clause, then, is that when Christ dwells in us our spirits not only become alive but also become centers and sources of life for our whole personalities.

#### QUICKEN

This thought (see previous paragraph) is carried further in the eleventh verse. There we are told that if the Holy Spirit dwells in us—*oikei*, "makes his home" in us—God will by that same Spirit "quicken" our mortal bodies. And that quickening is related to the resurrection of Jesus Christ.

<sup>10</sup>Op. cit., p. 198.  
<sup>11</sup>Op. cit., p. 218.  
<sup>12</sup>Op. cit., p. 407.  
<sup>13</sup>EGT, II, 54.  
<sup>14</sup>Op. cit., p. 198.

The verb "quicken" is *zoopoiesei*. It literally means "make alive" (from *zoe*, "life," and *poieo*, "make"). What is the meaning of the statement here?

Obviously the most natural way is to take it of the believer's final glorification, the redemption of his body (cf. v. 23). Denney writes: "The indwelling spirit is that of Him who raised Jesus from the dead, and as such it is the guarantee that our mortal bodies also (as well as our spirits) shall share in immortality."<sup>19</sup> Beet says: "Even the mortal clay which has been the organ of the Spirit will live forever."<sup>20</sup> However, he goes on to say that Paul's language in I Corinthians 15:43-44, 50 indicates that our present and future bodies will not "consist of the same particles."<sup>21</sup>

Godet underscores the difference in "raised" as applied to Jesus and "quicken" in referring to the believer's body. He writes: "The death of Jesus was a sleep unaccompanied with any dissolution of the body . . . ; it was therefore enough to *awake* [*egeirein*] Him. In our case, the body, being given over to destruction, must be entirely reconstituted; this is well expressed by the word *quicken*."<sup>22</sup>

#### MORTAL

The Greek word for "mortal" in this passage is *thneta*. Thayer says that the adjective *thnetos* means "subject to death, and so still living."<sup>23</sup> This has led some to suggest that Paul is not speaking here of our bodily resurrection after death, but rather of a quickening of our mortal bodies in *this* life by the indwelling Holy Spirit. In spite of the fact that no leading commentator seems to support this view, it should perhaps not be ruled out completely.

<sup>19</sup>EGT, II, 647.  
<sup>20</sup>Op. cit., p. 218.  
<sup>21</sup>Ibid.  
<sup>22</sup>Op. cit., pp. 75 f.  
<sup>23</sup>Lexicon, p. 291.

#### The Minister and the Communist

Washington—FBI Director J. Edgar Hoover says that clergymen can do more to defeat "Communist man" than any group in our population.

The Communist campaign against religion, according to Hoover, extends throughout the world, including the United States.

"Ministers must proclaim the obligations of free men to meet this atheistic enemy," he said in an article in a recent issue of *Christianity Today*. "You must urge a rededication to Christian beliefs."

Hoover warned that, in a Communist society, clergymen would be one of the first targets of the secret police.

His article, titled "Communism: The Bitter Enemy of Religion," listed six "evil effects of atheistic communism upon the human personality":

1. The inevitable rise of the dictator.
2. The relationship of person to person within communism cannot be based on love or respect for individual rights, but on deceit, hypocrisy, and falsehood.
3. The individual, regardless of his party position, is never to be trusted.
4. The individual, under communism, becomes an automatic responder, not an original thinker.
5. The function of an individual in communism is to serve, produce, and work for any goal which might be defined by the state.
6. The individual is compelled to give idolatrous worship to the party.

Addressing Protestant ministers, to whom the interdenominational magazine is directed, Hoover said: "We must be willing to devote the same amount of time and devotion to our beliefs, to reading the Bible, to working for Christian values, as the Communists do for their institutions."

<sup>17</sup>Op. cit., II, 74.  
<sup>18</sup>EGT, II, 646.  
<sup>19</sup>Romans, p. 406.  
<sup>20</sup>EGT, II, 646.  
<sup>21</sup>Op. cit., p. 74.

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*Scripture:* "Rejoice and be exceeding glad!" Matthew 5:12

No. G-1030

*Message:* "To wish you rich blessings, deep contentment, abundant happiness at Christmas and throughout the New Year."

*Scripture:* "On earth peace, good will toward men." Luke 2:14

No. G-1031

*Message:* "May God bless your celebration of the Savior's birth—fill your New Year with His spirit of love."

*Scripture:* "Now the God of hope fill you with all joy and peace in believing . . ." Romans 15:13

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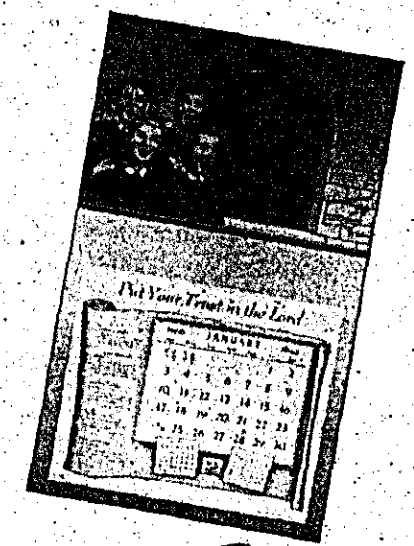
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## “QUEEN of the PARSONAGE”

*May she who in the parsonage dwells be radiant, poised, serene;  
And every moment of each day be every inch a queen!—R. V.*

Contributed by Ruth Vaughn\*

### PORTRAIT OF A QUEEN.

The eyes of Mrs. Kenneth Rogers, queen of the parsonage at Eastland, Texas, shine as she exclaims, “This is our first church, our first charge.” She gestures about the building, indicating the rough seats with telltale scars of time and wear, the upright piano with the notes that stick, the tiny Sunday school register in front. Her eyes caress the scene lovingly. To her it is the most beautiful place in the world. This is their first parish. To this small, loyal group of people she has become their queen!

She is only twenty. Her husband makes the impressive salary of twenty-five dollars per week. There are not many luxuries, not a lot of excitement for youth. But one can see with a glance into her clear, young eyes that happiness abides within her, wonderful, deep, and strong. She and her husband did not choose the ministry as a profession because of financial reasons, nor for worldly prestige, nor for an easy life filled with pleasure. They chose it because of a direct call from God—and because they love it!

Her world is very different from the average young American of twenty years. It has to be! Her hours are not her own. They are endless, ceaseless, and given to others. It is her job to play the piano, teach a Sunday

school class, take care of her six-month-old baby, direct the Junior Society, assist in all youth programs, plan the socials, lead the N.F.M.S., clean the church, counsel those in need, smooth ruffled feelings, be cool and collected in the face of death, sit up nights with the ill, act in such a manner that she can command the respect of people old enough to be her grandparents, entertain all visiting dignitaries, supervise the V.B.S., conduct a training class, visit all of the members, sick people, and prospects—and in her spare time keep her house clean and orderly, cook three meals a day, keep loads of baby diapers washed, all clothes ironed and fresh, turn frayed white shirt collars, sew for the family wardrobe, and be a loving wife, attentive mother, and a gay, carefree personality.

Wanda Rogers fulfills every duty cheerfully and efficiently. She gave up the luxury of growing up an inch at a time. When she entered the parsonage, she grew all the way in a hurry. In her first parsonage she reigns with poise, graciousness, beauty, and a Christlike love for all. She proves to all that the future of our church is in safe hands. For she is, in truth and fact, “every inch a queen!”

### ROYAL COOKBOOK

This is the month for turkey and the trimmings, which of course includes cranberry sauce. One of our church members gave me this recipe,

which is the most delicious I've ever used for cranberry sauce. I'm sure you'll like it too!

Grind together (preferably in coarse food chopper): one package fresh cranberries and three medium oranges (remove seeds).

Add two cups of sugar (three cups if you desire sweeter sauce), and chopped nuts. Let this set at least twenty-four hours in refrigerator before serving. Truly a dish fit for a queen!

### OVER TEACUPS

My husband is never at home. I realize this is a very common complaint in ministerial circles—but I can't keep from resenting it. It seems to me that he owes me a little of his time and consideration. Don't you think that he could arrange his schedule in such a manner that his family receives as much of his attention as church members?

When your husband made his consecration, he placed God and His calling first in his life. That means even above his family. It is a hard job for the minister's wife to see her husband constantly under pressure, never able to make personal plans, called away for the demands and needs of others. But it is imperative that the minister's wife understand his call.

It is not the minister's desire to be absent from those he loves best. Instead it is only his obedience to the call of God to lead others into a closer relationship with and knowledge of God that compels him onward. It is your duty, as the wife of this man, to understand the divinity of this call, to understand that his life must be poured out to others, to appreciate his unswerving dedication to his task, to help him in every phase of the church work which calls for your assistance, to believe in him and trust

him when criticism assails, gossipy tongues wag, and unexplained, sudden absences thwart your plans.

This understanding on your part will quell the resentment and will enable you to give love, tenderness, understanding, and comfort to this man who gives these important intangibles so selflessly to others throughout his day. To others he is the man of God, a man set apart. But he is still a human being. You must be the person to whom he can let down, be human, revive his wilted spirits, and escape for a little while the crushing burden of carrying the weight of a multitude of people's sorrows and sins. Your task, as his wife, is tremendous; but if you understand, believe, trust, and love, you and he can attain a relationship which is strong enough to survive all the strains of the parsonage and be more beautiful and more splendid for the effort.

### BOOKSHELF WITH LACE

For those teen-agers you know—either your own or those who frequent the parsonage—it is an excellent way to help them by having good youth books lying on the tables where they will attract attention and will be read. One with a catchy title and good instruction is *How to Tell if You're in Love*, by William W. Orr. (Price: 30c.) Another excellent book to have about is *Tips to Teen-agers*, by Carol Gish. (Price, \$1.00.) All are available from the Nazarene Publishing House.

### HEART TALK

How familiar is the verse: “Come unto me, all ye that labour and are heavy laden, and I will give you rest”! But this is one of the greatest promises ever given. For you can bring your problems, complexities, and pres-

\*Pastor's wife, Amarillo, Texas.

sures to the Master and leave them literally and completely at His feet, knowing that they will be cared for and worked out in the best possible manner. When you become worried, tired, or tense, repeat to yourself slowly, letting the words sink in deeply: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

#### THE KING'S HOUSE

Need a dresser stool for that extra

bedroom? Acquire a nail keg and make one fit for a palace. From three yards of material make two ruffles, 1½ yards apiece. These may be tacked onto the keg or sewed to a solid piece for a foundation which can be removed like a slip cover for easy laundering. Then make a pillow to fit the top of the keg. This should be a separate piece and may be attached easily and attractively with a large button in the center. You'll be pleased and proud of your creation.

### Pulpit and Parish Tips

## Various Types of Sermons

By E. E. Wordsworth\*

**G**RANTED, AS WE DO, that the expository sermon should have precedence over other types of sermons, nevertheless it seems advisable and proper to deviate occasionally from what is generally known as expository preaching. Some successful ministers have been masters in the correct use of topical sermons.

It may be well occasionally to have a short series of sermons on prophecy. The times are such that the headlines of newspapers carry Biblical names and places, so that one almost thinks at times he is reading his Bible. People want to know the meaning of current events. But extreme care must be exercised at this point not to ride a hobby, or to set dates, or to foist an arbitrary system upon the Bible, or to make a system of interpretation a test of orthodoxy. In the words of Wesley, "Think and let think."

But the preacher must not hesitate to interrupt an expository, or bio-

graphical, or doctrinal, or prophetic series to use the special days of the year for timely messages. Mother's Day, Father's Day, Easter, Pentecost, Thanksgiving, and Christmas must be duly recognized. The people are calendar conscious and rightly so.

A thoughtless pastor on Mother's Day used his morning preaching service for the installation of officers for the ensuing assembly year. It was true it was the first Sunday after the district assembly and ordinarily the proper time for such a service of installation, but why did he not announce that the officers of the closing year would hold over one week, or something of the sort, and give his congregation a good Mother's Day message? No church would object to that procedure. Visitors, and some from quite a distance, were greatly disappointed.

Special Lenten season sermons by the faithful pastor are always appreciated. And special missionary messages must not be neglected.

\*Evangelist, Redmond, Washington.

## Biblical Exposition

By Robert Emsley\*

**I**N THE INTRODUCTION to his book *Expository Preaching*, F. B. Meyer says, "A famous teacher of homiletics used to tell his students that the one kind of preaching that always wore was expository."

On page 19 of the same book he writes, "The more of scripture there is in our sermons the more we deal with the whole tenor of God . . ." Of course we must remember that one can be a Bible preacher and not be a Bible expositor, and it is even possible for a preacher to use part of his sermons for exposition and still in the main not be a Bible expositor.

Up to and including my first few years in America I was in the latter class. One day Rev. Mark R. Moore (my present district superintendent) took me to one side, saying that in the United States our church needed "specialists" and that, having heard me expound the Scriptures, he thought perhaps I should be a Bible expositor "specialist."

It was no easy matter, but by the fall of 1957 I was taking revival meetings with a definite expository Bible holiness emphasis, and more "calls" came in for this type of meeting. At first, however, the method of expository sermon preparation seemed to elude me, and even some of the books on the subject did not seem to give

\*Evangelist, Kansas City, Missouri.

much help. Eventually after much prayer study and trial and error, God led me to the system I now use.

Here is a list of some of the books that I have found (and still find) indispensable.

JOHN WESLEY, *The Companion Bible*, Lamp Press Ltd.

———, *Notes on the New Testament*, Epworth Press

———, *The Englishman's Greek New Testament*, S. Bagster and Sons

———, *The Englishman's Greek Concordance*, S. Bagster and Sons

J. B. PHILLIPS, *The New Testament in Modern English*, Geoffrey Bless Ltd.

JAMES MOFFATT, *A New Translation of the New Testament*, Hodder and Stoughton.

WILLIAM B. GOBBEY, *Translation of the New Testament*, Office of God's Revivalist

SIR. W. R. NICOLL, *The Expositor's Bible*, Hodder and Stoughton

*The Interpreting Concordance of the New Testament*, Gall and Inglis

F. E. SIEWERT, *The Amplified New Testament*, Zondervan

WEYMOUTH, *The New Testament in Modern Speech*, James Clarke and Co.

ALEXANDER MACLAREN, *Expositions of Scripture*, Hodder and Stoughton.

Commentaries—particularly Clarke, Barnes, and Ellicott



The choice of passage or chapter of scripture to expound must be left to the individual preacher with his knowledge of the needs of his people. Once this is chosen, I then take a large sheet of paper and divide it into five columns. This is my "Worksheet A." In column one I first of all write down in full the King James Version text, placing its "key" words mostly to the right of the column.

Next I find the alternative shades of meaning or the "key" words and make a note of them in column two, reading some of the "commentaries" and "expositions." I then add some of these "gleanings" into column three.

The more painstaking and time-consuming work is still to be done! I am referring to "contrasts or equalities" in column four. The busy preacher must decide for himself the length of time he can spare for this work. Let me assure him however that the "rewards" are great. Sometimes the scriptures chosen will be full of contrasts (as in the two verses of example used on "Worksheet A.") Other scriptures are full of equalities, while still others are a mixture of both contrasts and equalities. Searching for these things brings a wealth of thought which can (along with other comments) be noted in column five.

This method collects a mass of preachable material—so much so that the next step is to "sift" out the most important. To the pastor in particular this material is especially useful, particularly when he is preaching an expository series from one book. He will never be at a loss for a message. Perhaps at first I had "too much to say," but time and experience have rectified this. Each expository preacher must learn to keep his sermons to a proper "time proportion."

Exposition is a vast field. The finding of the good in it "feeds" the

preacher—and when he preaches—he in turn "feeds" his people. I find this method "feeds" my own soul, and I'm told it "feeds" the people to whom I minister. Brethren—the flock must be fed!

Please note the following suggestions:

1. At all times underline the King James Version text on both the "Worksheet A" and the "Outline B."

2. Use pencil for your "Worksheet A." (Erasing or adding is then easier.)

3. Keep the King James Version text (on "Worksheet A") "in line" with your research and observations. (Otherwise orderliness soon disappears.)

4. Sometimes I use five "Worksheets A" before transferring my data to "Outline B." Adding and discarding details, however, is very time-consuming. Watch the clock!

5. Wherever possible let the Bible explain itself. Let the context explain the text.

6. Be a preacher of the Word—the more Bible you use, the better.

7. Acknowledge the source of your quotations—particularly in column three.

8. Very few congregations need to know actual Greek words. To report the meanings of the words is usually sufficient.

Dr. Billy Graham is reported to have said after his New York crusade that when he directly quoted the Bible he felt power surge through him. Exposition of course is more than quoting God's Word, but just quoting scripture has a power of its own. To expound scripture also explains, exposes, interprets, and teaches it besides.

Phelps in his book *Theory of Preaching* says, "By parting with expository preaching the pulpit has parted with its most important aid and stimulus to variety."

I guarantee that every preacher who becomes an expositor will never be short of preaching themes. He will also awaken a deepening interest for the Bible among his people.

Dr. K. O. White, writing the foreword to his brother's book *He Expounded*, states:

1. "People are hungry for a plain clear word from God.

2. "Genuine expository preaching is the answer.

3. "It's not too late to begin."

Knowing the needs of your people, seek your text, preach it into its context, and expound it to the limit of your time and vision. Such preaching will indeed wear well! Go to it and God bless you!

#### OUTLINE B

SCRIPTURE: Romans 12:1-2

INTRODUCTION: The following sermon notes are on two verses only. They are based on "Worksheet A" and serve as an example.

V. 1 "and I beseech" (appeal to) "you therefore, brethren" John Wesley here compares the word "brethren" with the word "we" in v. 5 and refers to them both as "believers." These words are therefore addressed to the already "born again."

"by the mercies" (compassion) "of God." How different to 1:18 and 9:22, where God's wrath is mentioned!

"that ye present" (offer—yield—dedicate)

"your bodies" or, again to quote John Wesley, "the whole of yourself," and Rev. J. H. J. Barker—a British Methodist—in his book *This Is the Will of God*, who says

this means "the whole man—body—mind—spirit—appetites—desires—emotions and interests"—(a full consecration)

"a living sacrifice" (Old Testament sacrifices were dead—it's too late to do this when we are dead!)

"holy, acceptable" (well-pleasing in every way—devoted—consecrated) "unto God, which is your reasonable" (intelligent—rational) "service"

V. 2 "and be not conformed" (fashioned)—J. Wesley says "in judgment, spirit, or behaviour"

"to this world" (age) in speech or action or thought.

"but be ye transformed" (changed—remolded)

"by the renewing of your mind" (ideas—attitudes—inner self)

"that ye may prove" (Weymouth translates this, "learn by experience," and Wesley says, "know by sure trial")

"what is that good, and acceptable" (well-pleasing) "and perfect," (complete) "will of God"

I Thessalonians 4:3 says, "This is the will of God, even your sanctification." How interesting to note in v. 1 (above) that the presenting of our whole self (as a believer) in a fully completed act of dedication is "reasonable" from the human standpoint and is also "acceptable" by God! This outward presentation of our "bodies" brings a "renewing" of our inner selves as we continue the presentation of ourselves and "walk in the light"—here we see room for growth in grace—and a contrasting process to our complete consecration. "Be not conformed" (v. 2 above) is negative but "Be ye transformed" is positive. Both aspects are needed in holy living. So with Wesley, "seek it by faith—expect it now"—"and" (read whole of v. 1 and v. 2).

Expository "Work Sheet A" (Giving two verses only as an example.) The outline is on "B."				
1. KING JAMES TEXT	2. ALTERNATIVE MEANINGS	3. QUOTATIONS	4. CONTRASTS OR EQUALITIES	5. COMMENTS AND OBSERVATIONS
Romans, chapter 12 v. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."	appeal to compassion offer—yield—dedicate well-pleasing in every way—devoted—consecrated intelligent—rational fashioned age changed—remolded ideals—attitudes—inner self well-pleasing complete	John Wesley as in v. 5 "we—believers" John Wesley—"The whole of yourself." John H. J. Barker—"The whole man—body—mind—spirit—appetites—desires—emotions—interests"	Contrast with 1:18; 9:22 A fully completed act—contrast with "renewing" "bodies"—contrast with "mind" in v. 2 Contrast "acceptable" (to God) "reasonable" (to man) negative positive A day-to-day process which is dependent upon continuing to "present" ourselves (v. 1) and walking "in the light" "Mind"—Contrast with "body" in v. 1	Wesley—"Seek it by faith." Outer Old Testament sacrifices were dead; too late to do this when we are dead In speech, action, and thought Wesley—"Expect it now." Inner See I Thessalonians 4:3
v. 2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, and will of God."	not conformed to this world transformed renewing mind good acceptable perfect will of God	John Wesley—"In judgment, spirit, or behaviour." John Wesley—"Know by sure trial" Weymouth—"Learn by experience."		

## EVANGELISM

### Operation Evangelism

By L. A. Ogden\*

EVANGELISM is the principal work of the Church. When our Lord said, "Go ye into all the world . . . make disciples of all nations," He emphasized the various phases of endeavor "with which we are familiar. Evaluation of methods by which to do the work of evangelism is important, yet we must never lose sight of the fact that the end is the winning of souls. We have thought in terms of "revival" being the agency of evangelism without giving consideration to factors which make the revival possible. Since the "revival meeting" does not bring to us a growth we would like to see, we are forced to look at some facts and figures, and each local church should do this occasionally. Success in evangelism is twofold: first, in the bringing of men to Christ and seeing them saved from their sins; and second, in the establishing of these in the grace of God, building character which will glorify and honor God. Our evaluation of "operation evangelism" will lead us to consider:

#### THE NEED STATISTICALLY

How do we stand in relation to last year's average attendance in Sunday school? How is the enrollment figure? Do these reveal losses or are there some gains? We all know that our various areas often have shifts of population; we do have transfers of church members, and families of the church constituency who are faithful in attendance and with their finance.

\*Pastor, Tulsa, Oklahoma.

Losses do come; it is not always easy to fill in the gap within a few days or weeks. But we must also remember that a shift of people does not necessarily mean there are no others in the community to whom we might go with our message. Should there be no loss, what about the area of gain? The *status quo* should not be considered as fulfilling the command of our Lord. "Evangelize"—that is the challenge. Enroll! Build larger attendances in order to win more souls.

But this statistically minded survey also looks at the attendance of the Sunday morning, the Sunday evening, and the midweek prayer services of the church. How does the attendance of these compare with a year ago? Are there new faces in the congregation from week to week? Is there a growing concern on the part of "our folk" as evidenced by the midweek service? Evangelism means that if there are not increases in this area we must "face up" to facts and effect a change until present facilities are crowded. Most of our churches have not yet reached the saturation point, even though there may be need of more room for some phases.

#### A LOOK AT METHODS FOR "OPERATION EVANGELISM"

We must get the attention of the people. Yes, there is a Church of the Nazarene on such and such a corner, but do the folk actually know we are there? Do the folk of the community know who we are? Many know us by what we "don't believe" rather than

by what we endeavor to do and to be. Thus some changes must be made in order to be effective in getting their attention.

1. Visitation. We have a tendency to bow to statistics, and our visitation has often been with an emphasis toward greater numbers in Sunday school. We must continue to work for increases, but shift the emphasis to winning the soul. Visit for the church, and endeavor to think in terms of soul need.

There are also those in our groups who feel they are on the fringes of the fellowship; they know so few people. An organized visitation plan will be effected by which one church family will call on another church family; these two families will then, on the same evening, by assignment make two other calls, one on a church family with a need and the other on a prospect family—four calls in one evening and fellowship in any home previously arranged. This could be known as "good will ambassador visitation."

Absentee visitation will be through the classes with organization arranged by the class.

Consistent visitation will produce results!

2. Prayer must always play an important part in evangelism. Those who are unable to visit will be asked to give special time for prayer, and all who will do so will be invited to sign a pledge card stating they will give extra minutes each day for intercessory prayer.

3. Pastoral oversight. The pastor is the key person in any evangelistic endeavor. He must lead in all these phases. He must find time to do the work of an evangelist and at work or in the home, and as occasion demands, he must be a personal witness and soul winner. The pastor should also make a check month by month on

departments, and with his workers to see that this work is being done. If there is assistance needed, he will give it. If changes must be made, he will see they are made as smoothly as possible, yet with necessary speed. Souls must be won without delay. In building the kingdom of God, the Church of the Nazarene will be strengthened.

#### FACING THE FUTURE

1. Every major city should have one strong church of at least five hundred members and a Sunday school of comparable size. Your church may not be that size now, but are you thinking in terms of tomorrow, or are you content to stay just as you are? If you want your church to be the church of your city, then some planning will be demanded.

Do we want just a community church, an area one mile square? Or do we visualize something larger which will touch the city? In Tulsa the mile-square area of First Church has 2,000 homes. We are not prepared to care for that area with our present facilities.

2. The second major concern is that of facility. Consider what the future should be; analyze the present physical equipment; think carefully concerning the needs for expansion and growth in terms of a "greater tomorrow"; then begin praying, planning, and preparing.

3. This consideration is further important from the view of home missions. Expansion in our cities, by the district home mission boards, may force some of our "First Churches," or others, to think in terms of the community. But we must plan to evangelize that community through holiness evangelism. Without holiness "no man shall see the Lord"; this is our evangelistic challenge.

This is "operation evangelism" for the days ahead. There will be changes in policy and method, but none in the message. It is either evangelize or die, and we do not intend to do the latter.

#### INSTRUCTIONS FOR "GOOD WILL AMBASSADOR"

Following are instructions which are printed up and made available to each "good will ambassador."

#### VISITATION

One of the basic drives of human nature is a desire to feel wanted and needed. Many outside the church could be won if we, with compassion and concern for their souls, reveal that we have something they need and that we are anxious to be of assistance to them. These whom we should win are not likely to come to us, so we must go to them.

"Going" is the ministry of soul winning. It is first of all winning the individual to oneself, then introducing him to Christ, then to the church. It is possible that we have hindered when our emphasis has been, "Come to Sunday school," rather than to display a concern for the spiritual well-being. This latter we will put foremost in the "good will ambassador" visitation program.

This is the suggested plan: As church members we will:

1. Come to know each other better by working together in an effort to win more souls to Christ.
2. One of our church families will be asked to visit another church family and after a brief visit suggest the four of them go to visit a designated home, assigned by the pastor or visitation committee.

This may be one of our homes where some member of the family is

out of church and needs the touch of friendliness and concern. Invitations are given, prayer is offered. The four then go to another home assigned, one possibly not known to the workers but where we can represent Christ and be "witnesses" and "soul winners."

3. The couples may return to either of their homes for refreshments or further visit, as they desire.
4. We will promote the church and give assurance that we are here to serve.
5. Assignments:
  - a. To be completed within the week.
  - b. Rotation of couples and homes will be the policy used in assignment. No one couple should be asked to serve more than once a month unless a need arises.
  - c. Couples who go on this assignment may go on group calling assignments if they desire.

#### SUGGESTIONS

1. Make your visit warm, friendly, interesting, and not too long.
2. Invite the folk to church. If they are not interested in Sunday school, don't worry. Let's get them attending some service of the church. In time we can get them to Sunday school.
3. Boost the church, the people, the pastor. Be optimistic and refrain from pointing out any faults. If you should run into someone inclined to criticize, turn the conversation as soon as possible without making an offense.
4. Saturate your soul with prayer; then go believing that God will use your efforts.

## IV. Music in the Invitation

By Andrew F. Cone\*

THE INVITATION is the focal point in the evangelistic service. It is important, then, that we should develop skill in this area of our work. Naturally, in keeping with my subject, my emphasis is that music can be one of the greatest aids to an effective invitation. I am purposely cautious in making that statement because of the danger that we think of music as a cure-all. The important thing in an invitation is to make contact with the needy individual, who has been touched by the Holy Spirit, in such a way that he will, by faith, be born again. When music contributes to this end, it is good. When it hinders and dissipates the sense of urgency and conviction, it is wrong.

Tradition and custom call for a musical setting for the invitation, and usually rightly so. But here again let me restate this important truth: you do not need to be bound by custom and tradition. Neither, however, is it necessary to ride roughshod over them and strive for originality at the expense of casting away the tried and true. Dare to be different, but do it under the leadership of the Holy Spirit.

Here, as in the opening part of the service, a balance between familiarity and variety in the choice of songs is best, with the preponderance of choice going to the familiar. Don't sing the same invitation hymn until it loses all appeal. Instead, have a few good ones, all of which are used often

enough not to require all the attention of the people in following it.

There are two schools of thought as to the invitation singing. One group insists that only congregational singing should be used. There is a great deal to be said for this, especially in groups of our tradition. It is a method which has been used effectively for years and our people are largely conditioned to it. The impact of group singing when it is bathed in the manifest presence of God has a tremendous effect upon the sinner, particularly when the group is comparatively small. In my opinion this method should predominate in the small church.

On the other hand is the group which insists that a special number by either a soloist or a select group is the proper vehicle for the invitation song. This too has much to commend it, and probably fully as much tradition to uphold it. In a large group this is effective and sometimes almost necessary in order that the voice of the evangelist may be clearly audible to the congregation. It becomes increasingly difficult to control the larger groups in singing the invitation song without taking their attention from the invitation itself. The ability to effectively present the invitation song while remaining in the background, so as not to become a distracting element, constitutes the genius of special invitational singing.

I would say, then, if your present system is working, there is no necessity for change. On the other hand,

if for any reason you are dissatisfied, experiment a bit.

Along this same line a few words are in order relative to the work of the pianist in connection with the invitation. A good, adaptable pianist can be of incalculable help here, while a poor or unwise one can do great harm.

Simplicity is the keynote in all cases where the pianist is accompanying some other individual. Excessive volume and overornamentation, which draw attention to the accompanist and away from the main performers, is always in poor taste, and in the altar call can be disastrous. There is a time for the pianist to shine, and there is a time for her to fade quietly into the background. This applies especially to the altar call. Even when the invitation song is congregational, the evangelist is the "soloist" and his words must carry clearly above the background of song and instrument.

One possibility which is usually overlooked is the omitting of singing altogether. Admittedly this would not be the usual thing. Nevertheless it is tremendously effective where the weight of conviction upon the service needs barely a touch to bring souls to the altar. In fact, in such cases conviction has sometimes been dissipated in the transition from the message to the song of invitation.

Once in a great while you may wish to dispense with even the instrumental background, although this is extreme and very unlikely, while at the same time entirely permissible. Such choices will be for the pastor or evangelist to make, and the musicians should never interfere with or ignore his decisions. If there is any possibility that such a choice will be made, there should be a clear understanding with the pianist in order that there may be no embarrassing request that the pianist cease playing. The signal

should be a shake of the head or a signal of the hand rather than a spoken request. Then, if the cue is missed, and the pianist has already begun playing, go smoothly along—remembering that nothing which would distract the attention of the convicted sinner can be allowed.

Ordinarily then, the pianist, who has been sitting where she may slip unobtrusively to the piano bench, quietly takes her place either while the preacher is praying at the close of his message or as soon as it is clear that he has finished his message and is ready to pull in the net. The leader should never have to call for the pianist when ready to sing. If the pianist is able to moderate her playing sufficiently, and is versatile enough to preclude the necessity for the turning of leaves and searching for books, she should immediately begin to provide a background of a familiar invitation hymn, preferably the one which is to be used, if known in advance.

If, however, the pianist lacks this ability to improvise and adjust to the needs of the meeting and the leader, by all means let her wait quietly for the announcement of the hymn and accompany it to the best of her ability.

It is extremely necessary for the leader to remain sensitive to the leading of the Spirit in this part of the service. The original choice of song is not necessarily binding. Sometimes a change of song will change the entire tenor of the meeting.

The question often arises, Shall we have the congregation seated or standing during the altar call? I answer, Both, or standing. If you are fairly certain that the altar call will not be greatly extended, then the congregation may be called to its feet from the start of the call. If, on the other hand, you may reasonably expect a

\*Pastor, Gardiner, Maine.

long altar call, or you feel that having them stand will break the spirit of conviction, have them remain seated for the first few stanzas or the first song. It would be inadvisable to have them remain seated throughout the invitation, however, as some people will never move unless they have already gained their feet. It is less embarrassing to step out if everyone is standing, and it is also much easier to press out to the aisle without stumbling over a row of feet. It is also inadvisable to reverse the order, having the congregation stand first and then be seated. This is of course a general rule and almost everyone can recall at least one instance when the

spirit of the meeting refused to be denied and the people were reseated while conviction continued to deepen, resulting in a great victory. In spite of these exceptions I am sure that we will admit that usually when folk arise they begin to put on their wraps, expecting to be dismissed shortly, and a command to be reseated is anticlimactical.

I trust now that in our study together of this fascinating subject we have discovered that a great deal of good, sanctified common sense, coupled with a reasonable knowledge of the rudiments of music, should result in a satisfactory music program in even the smallest church.

## SERMON WORKSHOP

Contributed by Nelson G. Mink\*

### FINDING DIRECTION

Tom Olson tells of a visitor in a large city, unfamiliar with pedestrian traffic signals, who telephoned to police headquarters asking directions to the state capitol.

The desk sergeant asked the caller to give his location.

The man stepped outside his telephone booth, then returned and said, "I'm at the corner of 'Walk' and 'Don't Walk.'"

### TENFOLD TEST OF AMUSEMENTS

1. The personality test—What kind of person will it make me?
2. The spiritual test—Whatever weakens your reason, impairs the tenderness of your conscience, etc.
3. The health test—Does it in any way militate against my best self?
4. The co-operation test—What does it do for others? Does it help or hinder?

\*Pastor, Connell, Washington.

5. The value test—Does it crowd out something better?
6. The time test—Does it have quality and durability?
7. The appreciation test—Does it develop in me the desire for the best?
8. The motive test—Is there anything ulterior about it?
9. The balanced-living test—Would I be erecting a symmetrical and well-proportioned personality?
10. The budget test—not merely, Can I afford it? but, Should I make the investment?

—Anonymous

### FOUR "R'S" FROM HEBREWS 12

- I. RUNNING (v. 1)
- II. RESISTING (v. 4)
- III. RECEIVING (v. 8)
- IV. REWARDING (v. 10)

NELSON G. MINK

The Preacher's Magazine

### NEW DEFINITIONS

**FIRMNESS:** An admirable quality in ourselves, and pure stubbornness in other people.

**HOBBY:** Something specific you go goofy over to keep yourself from going bats over things in general.

**AMERICAN:** People who wish we could go back to letting Atlas support the world.

**NEUROTIC:** A person who builds castles in the air to be moved into by a psychotic.

**MIDDLE AGE:** The condition of being thick and tired of it all.

**SKEPTIC:** One who won't take "know" for an answer.

**PESSIMIST:** A person who, when smelling flowers, looks around for the funeral.

**OLD-TIMER:** One who remembers when a baby sitter was a mother.

**PSYCHIATRIST:** One who doesn't have to worry as long as others do.

—Selah

### QUOTATIONS

"Character is made by what you stand for; reputation by what you fall for."  
—ALEXANDER WOOLCOTT.

"People who say they don't get all they deserve probably don't know how lucky they are.

"A mature Christian understands, and always forgives.

"The most destructive acid in the world is found in a sour disposition.

"The only graceful way to accept an insult is to ignore it; if you can't ignore it, top it; if you can't top it, laugh at it. But if you can't laugh at it, it's probably deserved."

—Selected

### DR. RALPH EARLE SAYS:

"If you want to keep your vertical relationship with God plumb you must keep your horizontal relationships with others on the level."

—Quoted by A. C. MCKENZIE  
Bethlehem, Pennsylvania

November, 1959

### THE STARTING POINT

Gypsy Smith, the great evangelist, was once asked how to start a revival.

"Go home, lock yourself in your room, and kneel down in the middle of the floor," he said. "Draw a chalk mark all around yourself and then ask God to start a revival inside that mark. When He has answered your prayer, the revival will be on."

—Hugo, Oklahoma  
"Nazarene Messenger"

### SIX THINGS FASTING WILL DO

1. Help us put God first.
2. Clear the way for more effective praying.
3. Bring about persistence in praying.
4. Increase our faith.
5. Give power and guidance to life.
6. Intensify our prayer power.

—REV. LAURIS SPINKS in  
Columbus, Georgia, First bulletin

### FOUR BROMIDES THAT LULL US TO SLEEP

1. "I work so hard all week that when Sunday comes . . ."
2. "When I was young I was made to go to church three times a Sunday, so now . . ."
3. "Company came just as we were about to go . . ."
4. "I came twice, and not a soul spoke to me . . ."

—Selected

Did you know that when a church starts to discourage or hinder missionary efforts it effectually signs its own death warrant?

Did you know that the same city that is much excited over the murder of one infant in its confines is often deaf to entreaties for help to rescue thousands of such cases in heathen lands?

Did you know that you are personally responsible to God with regard to the evangelization of the world?

Did you know that if you do not go, let go, or help go, you are acting as a disobedient child?

—EVERETT R. STORMS  
in Wiley Mission News

## SERMON STARTERS

### Grasshoppers or Giants

SCRIPTURE: Numbers 13:26-33; 14:6-9

- I. Giants minus faith in God equals grasshoppers.
- II. Grasshoppers plus faith in God equals giants.
- III. Are you a giant or a grasshopper Christian?

CONCLUSION: Faith in God makes the difference. Where there is a will, God will make a way.

—LEONARD NEWBERT  
Pastor, Millinocket, Maine

### Sandals

F. W. Borcham makes these observations: "Grandees wore shoes. Slaves went barefoot. The working class wore sandals."

1. Sandals were simple and serviceable. Avoid both bare feet and golden slippers.

2. Sandals were easy to put on and off. Be ready at a moment's notice to report for duty.

3. Be ready for the revelation of God to us. Moses and Joshua both had to take off their shoes.

4. We wear sandals that we may keep in touch with two worlds.

—NELSON G. MINK

### I Want to See a Revival in Our Church

SCRIPTURE: Acts 2:38-47

TEXT: *For I have much people in this city* (Acts 18:10).

- I. I need it in my own soul; I want a fresh visitation from God; etc.
- II. I want others to be blessed also. I am here to help others.
- III. I want to see the church prepared for a greater tomorrow.
- IV. I want the children and young people to know what we mean by this term.
- V. I would be true to the trust God and the church fathers have left us.

—NELSON G. MINK

### Obeying God

(Lesson for Children)

TEXT: *Children, obey your parents in the Lord: for this is right* (Ephesians 6:1).

INTRODUCTION: A study of how the animals obeyed God.

- I. Animals were obedient to forget differences and march into the ark.
- II. Quails obeyed God's flying orders, and did not get above knee-height in flying in the camp for Israel.
- III. The whale obeyed and understood God's orders. Did not put Jonah out where he picked him up.
- IV. A whole school of fish obeyed Jesus and came to the boat's side.
- V. A mule obeyed God and did the unusual by being given a speaking role.
- VI. A rooster obeyed God and crowed at proper intervals to help the Lord carry out His plan.
- VII. Ravens obeyed God and brought supplies for steak sandwiches to the prophet Elijah.
- VIII. Two young mother cows obeyed God and brought His wonderful ark back home. They did not turn back to their calves, but went the way God wanted them to go.

—NELSON G. MINK

### Man's Greatest Search

SCRIPTURE: Isaiah 55:6-7

Here we find God's command directing us to "seek ye the Lord." Modern man searches for uranium and other treasures. Jesus' contemporaries sought for "the pearl of great price" and "the lost coin." Key to Jesus' teaching is that they sought until they found.

Conditions for finding are to follow rules. God must be near; the wicked must forsake his way; the unrighteous man must cleanse his thought life. Man must return unto the Lord, his Creator.

Conclusion of the matter shows that mercy is gift of God and that He will abundantly pardon. Man's search is to center on God.

—P. F. WANKEL  
Pastor, Dupu, Illinois

The Preacher's Magazine

## PREACHING PROGRAM

### Sermon Outlines on the Epistle to the Hebrews

#### CHAPTER FOUR

INTRODUCTION: The apostle quite naturally makes the transition from his warning allusion in the last verses of the third chapter to Israel's failure to enter the Canaan rest, to the solemn incitation of this fourth Christian rest provided for us through the passion and death of our wonderful Lord.

- I. A rest promised (vv. 1, 3-5, 8-9)
  - A. A scintillating promise—A promise of "entering into his rest" (v. 1)
  - B. A solemn possibility—"any of you should seem to come short of it" (v. 1)
  - C. A striking parallel—between Sabbath rest and rest of faith (vv. 3-5)
  - D. A second pledge—"There remaineth . . . a rest" (v. 9)
  - E. A select people—"the people of God" (v. 9)

- II. A rash procrastination (vv. 2, 6-7)
 

It is highly possible Israel meant eventually to enter Canaan. Apply to many today facing the light on entire sanctification. With Israel of old there was:

- A. Postponement because of doubt (vv. 2, 6)
- B. Postponement because of difficulties (Numbers 13:28, 31-32)
- C. Postponement because of disdain and despal (Numbers 14:31)

- III. A resolute purpose (vv. 9-11)
 

Let us seek this rest:

  - A. With concern—"lest any man fall after the same example of unbelief" (v. 11)
  - B. With concentration
  - C. With consecration
  - D. With constancy
  - E. With confidence.

- IV. A relentless penetration (vv. 12-13)
  - A. A dynamic penetration—"Quick, alive, and active—full of life, and powerful" (v. 12).
  - B. A divisive penetration (v. 12)—cutting away all alibis, sham, pretense, and subterfuge.
  - C. A deep penetration—The Word of God "strikes through to the place where soul and spirit meet, to the innermost intimacies of a man's being."—J. B. Phillips.
  - D. A discerning penetration (vv. 12-13).
- V. A resourceful Priest (vv. 14-16)
  - A. He can be touched (v. 15).
  - B. He has been tempted (v. 15).
  - C. He can be trusted (v. 16).

—MERRILL G. BASSETT  
Pastor, Yuma, Colorado

#### CHAPTER FIVE

INTRODUCTION: In the fourth chapter of this Epistle the apostle conducts us, in our thinking, into the Holy Land. Now in this fifth chapter he proposes to lead us into the "holy place" of the Temple of redemption, where our heavenly High Priest is ministering for us in the presence of our Heavenly Father. Let us "gird up our loins" and follow where the Holy Spirit shall lead us.

- I. The office of the priesthood (vv. 1-5)
  - A. The ordaining (See Leviticus 8; Exodus 28; 29.)
  - B. The offering—"gifts and sacrifices" (v. 1)
    1. Dr. Adam Clarke suggests that the "gifts" were those things consecrated to God in token of our recognition of Him as our Benefactor, while the "sacrifices" were offered in recognition of our being sinners in need of redemption.
    2. One thinks of the various offerings of the Old Testament regime: the meat (or meal) offering, the sin offering, the

burnt offering, the peace offering, and the trespass offering. All of these offerings were highly typical of various phases of Christ's supreme sacrifice.

## II. The order of Christ's priesthood (vv. 6-10)

- A. The pattern of His priesthood—"After the order of Melchisedec" (v. 6).
- B. The prayers of His priesthood—Refer to Christ's prayer in Gethsemane, also to His high priestly prayer as recorded in John 17.
- C. The perfection of His priesthood—"And being made perfect" (v. 9). Adam Clarke suggests that one possible interpretation of these words would be: "And having finished all—having died and risen again."
- D. The perpetuity of His priesthood—"Became the author of eternal salvation unto all them that obey him" (v. 9).

## III. The obtuseness of the puerile (vv. 11-14)

- A. Auditory dullness (v. 11; John 16:12-13; I Corinthians 3:1-3)
- B. Arrested development (vv. 12-13)
- C. Adult discernment (v. 14; I John 2:20, 27)

—MERRILL G. BASSETT  
Pastor, Yuma, Colorado

### CHAPTER SIX

**INTRODUCTION:** This sixth chapter contains many inspiring exhortations to Christian steadfastness, and to be "borne onward" to perfection. In the very heart, however, of the chapter is found one of the most difficult of all Bible passages to be interpreted. Let us pray that the Holy Spirit shall give us understanding hearts and minds that we may properly comprehend this difficult, and yet significant, passage.

- I. An exhortation to perfection (vv. 1-3)

- A. Foundational principles (vv. 1-2).

- B. Fatal presumption and procrastination (v. 3). It seems that there may here be found an allusion to Numbers 14:40-45.

- C. Follow (after) perfection—"Let us go on to perfection" (v. 1). "Be carried forward." The original Greek is very emphatic. Dr. Wiley suggests: "The origin of the term is that of a ship under full sail before the wind" (*Epistle to the Hebrews*).

## II. An earnest warning against perversion (vv. 4-8)

- A. The partaking (vv. 4-5).
- B. The perversion (v. 6).
- C. The parable (vv. 7-8). The apostate is likened to soil that drinks in copiously of the rains that fall from heaven but yields only thorns and briers.

## III. The example of the partakers (vv. 9-12)

- A. The persuasion (v. 9).
- B. The promise (v. 10).
- C. The perseverance (v. 11).
- D. The patient pursuit (v. 12).

## IV. The encouragement of the promise (vv. 13-20)

- A. The pledge (vv. 13-14).
- B. The patient persistence (v. 15).
- C. The permanency of the promise (vv. 16-18).
- D. The protection (v. 19).
- E. The prospective port (vv. 19, 20). Anchored "within the veil." Our anchor, blessed be God, constantly pulls toward that prospective port.

- F. The preparation of our Precursor (v. 20). Dr. Wiley suggests a threefold significance of the "forerunner" in this verse: as a "forthrunner" bearing tidings, as a "quartermaster" who goes before to prepare for an army (*Song of Solomon 6:10*), and as a "harbinger" who goes before to prepare for royalty (*I Peter 2:9*) (*The Epistle to the Hebrews*, p. 230).

—MERRILL G. BASSETT  
Pastor, Yuma, Colorado

### Studies in I Peter

#### The High Plane of Pure Living

SCRIPTURE: I Peter 4:1-6

**INTRODUCTION:** The best armor for the Christian's inner man is that same singleness of purpose that was in Christ—a willingness to incur the hatred of the world for the sake of the will of God.

The new life implies death to the old (v. 1). So while we may have to live in flesh we must not live to "the flesh."

Those who are yet sinners have no sufferings for righteousness' sake. (Cf. John 7:7; 15:19.)

Peter sets forth three great motives toward holy living, and an entire separation from the ungodly heathen world.

#### I. AN EXAMPLE (vv. 1-2)

- A. The mind of Christ. Suffering innocently in God's cause.
- B. Christ's spirit of humility.
- C. Christ's purpose—the will of the Father. As against all the lusts of men.

#### II. A REMINDER (vv. 3-4)

- A. The old life.
  1. "The lusts of men" and "the will of the Gentiles" (v. 3).
  2. Time already wasted in sensuality: sexual immorality, carousals of wine-swilling, dissipation, drunken revelings, and idolatrous debaucheries.

#### B. The old crowd (v. 4).

1. Surprised at your chastity.
  - a. They marvel that you can renounce these gratifications of the flesh for a spiritual something, the good of which they cannot see.
  - b. They cannot understand why you will not run with them into the same old slough of profligacy. (The Greek indicates "a hog wallow.") "Sink of de-

bauchery."—Whedon.

2. Abusive of your reputation.
  - a. "Speaking evil"—blaspheming God, calumniating you.

- b. Railing at your different standards and manner of life.

- c. Reviling the Christ you serve, and accusing you of pride and hypocrisy.

3. Doomed to certain judgment (v. 5).

#### III. A PROSPECT (vv. 5-6)

- A. God is even now ready to judge both the living and the dead (Acts 10:43).

1. His jurisdiction is total. He speaks the last word.

2. Death may remove one from earth but never from God's domain.

- B. Even the dead have heard the gospel in some form before death overtook them.

1. "In their several generations."—Wesley.

2. "It was preached to them when here on earth."—Whedon. (See also Johnstone's conclusive exposition of this point.)

- C. While judgment is according to the deeds in the body, yet death cannot remove one from a spiritual existence where God is still absolute Sovereign (v. 6).

- D. Therefore pure living is imperative, both for the sake of this life and for what follows after death.

**CONCLUSION:** Peter's unstated inference is: Christ's example is plain, the past must remain forever past, and there is sure and certain judgment for the future. Let us therefore make certain that Christ's sufferings for us shall not have been in vain.

—ROSS E. PRICE  
Pasadena, California

## The Shadow of the End

SCRIPTURE: I Peter 4:7-11

INTRODUCTION: Peter informs his readers that the times in which they live demand sober, watchful application to Christian living.

The coming of Christ in the flesh marked the beginning of the world's last period, during which no further revelation of a written word is to be expected. Now only the long-suffering of God delays the advent of eternity.

Here, then, we have ethics for those approaching a crisis.

### I. SOBER VIGILANCE IN PRAYER (v. 7)

- A. "Sober and vigilant for your life of prayer"—so reads the French New Testament.
- B. Satan defeats men first at the point of prayer.
- C. Prayer girds the loins for service and faithfully tends the lamp of expectation.
- D. A sound mind refuses to surrender this master spiritual weapon.

### II. FERVENT MANIFESTATIONS OF LOVE (vv. 8-9)

- A. The mantle of charity (v. 8; Proverbs 10:12).
  1. Hide offenses under the covering of mutual forbearance and forgiveness. Only an enemy would rake up every old grudge he can uncover. One who loves will not allow himself to cherish wrongs done to him. Charity kept at full strength forgives, no matter how many the wrongs may be.
  2. You'll not want any grudges in your heart when the Lord comes. So consign to oblivion the sins of others against you.
  3. Love discovers the most charitable construction to put on doubtful things. Love is not put to anger by insults; it does not uncover needlessly the sins of others, nor

drag them into the light for passionate reproaches or revenge.

### B. The ministry of hospitality (v. 9)

1. This is a practical proof of love. Inns in those days were few, and such as there were were little better than brothels. (There are only two references to inns in the New Testament—Luke 2:7; 10:34.) Besides this, the itinerating Christian leaders were poor.
2. Hospitality is marred by grumbling (murmuring). How to give without encouraging people to grab was a problem then, even as it is now. Better to entertain unworthy people than to miss entertaining angels unaware. Itinerating workers must not abuse this hospitality either.

### III. GOOD ADMINISTRATORS OF THE DIVERSE GIFTS OF GRACE (vv. 10-11)

- A. We are stewards of God's manifold blessings (v. 10).
- B. The two major divisions of the primitive ministry were: speaking and serving temporal needs—preaching and providing; speaking and doing.

### IV. MAKING THE GLORY OF GOD YOUR CHIEF CONCERN (v. 11c)

- A. This is the Christian's true center of gravity. Christ, who is our Pattern, is coming again as our Judge.
- B. This is achieved by honoring Jesus: as Messiah, Lord, and Object of eternal praise. So it is, and so let it be! (Amen.)

CONCLUSION: God's glory through Christ is both the goal and the dynamic for Christians in every crisis.

—ROSS E. PRICE  
Pasadena, California

## SPECIAL

### Our Thanksgiving Challenge

SCRIPTURE: Psalms 107:1-9

TEXT: "Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9-10).

INTRODUCTION: Christians find joy in honoring God with their substance. They respect God's rights, which is always the first rule for success. God promises us that "the liberal soul shall be made fat." Thanksgiving involves giving of our substance to God. Thus the missionary cause becomes our greatest investment.

- I. Our "substance" is our stewardship challenge.
  - A. What we possess is a measure of our capacity for God.
  - B. God's stewards are debtors to all who need the gospel.
  - C. Giving "substance" to God, we receive a promise of increase.
  - D. Only "substance" invested for God reaps in heaven.
- II. The goodness of God calls for thanksgiving.
  - A. Unmerited favors of God should prompt thanksgiving.
  - B. Thanksgiving is due Him for His love and protection.
  - C. God's goodness is the source of all material blessing.
  - D. Thanksgiving is due Him for His glorious salvation.
- III. Missionary investment in light of world conditions.
  - A. Wounded nations of earth present wide-open doors.
  - B. Christianity or communism will enter these open doors.
  - C. This generation may be the Church's last chance.
  - D. What the Church does in our day is our challenge.
  - E. Our opportunity becomes our Christian debt to a wounded,

sinful world.

- F. Investment in Christian missions is the greatest for all time. It yields an eternal harvest.
- G. This investment calls for our love for God, our time, our talent, our devotion to the church, our substance, and our eternal "all" for God and church.

—H. B. GARVIN

Pastor, Augusta, Kentucky

### Examination Day for Effective Workers

INTRODUCTION: Since throughout our beloved Zion each district begins its fiscal year at the close of the district assembly, around our calendar year, self-examination is in order for every worker within God's kingdom.

The twenty-third, thirty-seventh, or the ninety-first psalm is known and loved by the mass. But who of us have ever truly analyzed the twelve short verses of that twenty-sixth psalm? Note its outline of truth. In reference to the past there are seven "I have's"; considering the future there are seven "I will's"; and for a continuation in effective service there are seven requests. This can well be considered the perfect psalm.

- I. Seven "I have's"
  - A. "I have walked in mine integrity."
  - B. "I have trusted also in the Lord."
  - C. "I have not sat with vain persons."
  - D. "I have walked in thy truth."
  - E. "I have hated the congregation of evildoers."
  - F. "I have loved the habitation of thy house."
  - G. "I have loved . . . the place where thine honour dwelleth."
- II. Seven "I will's"
  - A. I will "not slide."
  - B. I will never go "with dissemblers."
  - C. I "will not sit with the wicked."



- D. "I will wash mine hands in innocency."  
 E. I will "compass thine altar."  
 F. "I will walk in mine integrity."  
 G. I will "bless the Lord" in the congregation.

- III. Seven requests for Christian workers
- "Judge me" (v. 1). God always judges aright.
  - "Examine me" (v. 2), according to my genuineness.
  - "Prove me" (v. 2), as to my dependability.
  - Try me, my heart, and reins (v. 2), as to real quality.
  - Use me (v. 7). Keep me alive, in action.
  - Keep me (v. 9), ever in Thy grace, separate unto Thee.
  - "Redeem me" (v. 11), for all of time, and eternity.

CONCLUSION: The divine light from this truth could be made more illumined if illustrated by the use of lighted candles in the seven-branched candlestick. Seven represents a perfect number, and God wants us to possess a heart filled with perfect love for Him and His kingdom.

—MAMIE BAILEY HENDRICKS  
 Pasadena, California

## MIDWEEK

### How Solomon Rose and Fell

- Solomon's favorable beginning (I Kings 3:5-15).
- His desire to build God a house (I Kings 5:1-5).
- His marvelous prayer (I Kings 8; II Chronicles 7).
- The warning-turning point (I Kings 9:1-9).
- His downfall (I Kings 11:1-8).
- His disillusionment (Ecclesiastes 1:1-2; 2:17; 4:2-3; 7:28).
- His advice (Ecclesiastes 12:1, 13, 14).

—VERNON L. WILCOX  
 Portland, Oregon

### Elijah's Prayer

SCRIPTURE: I Kings 18

- NOTE THE PRAYERS OF BAAL'S PROPHETS.
  - They were long.
  - They were loud and frantic.
  - They were desperate.
- NOTE ELIJAH'S PRAYER.
  - He repaired the altar of the Lord—showed proper regard for orderly worship.
  - He had sublime confidence in his God. (He jeered at the prophets of Baal, and drenched his own altar with water.)
  - He prayed a short prayer, but effective and to the point.
  - It was earnest, fervent prayer. (See James 1:17-18.)

—VERNON WILCOX  
 Pastor, Portland, Oregon

### The Prayer of Jabez (I Chronicles 4:1)

- He had spiritual insight. He called on the God of Israel. He recognized the true character of evil.
- He had spiritual hunger. He craved a blessing, felt real urgency. He prayed for a real blessing. He could distinguish between the genuine and the counterfeit; for enlarged opportunity. He had a vision; for the hand of God to be upon him for guidance, protection, restraint, and for affection; for deliverance from evil.

—VERNON L. WILCOX  
 Portland, Oregon

### Discouraged Elijah (I Kings 19)

- Very normal bases of discouragement. Fear for his life (physical). Depression through feeling of aloneness (mental). Natural reaction following great public service and victory. He felt used up (spiritual depletion).
- God's treatment for Elijah's discouragement. Gave him sleep and food. Reassured him that he was not alone. Revealed himself to him anew—in still, small voice. Gave him a task—work to do.

—VERNON L. WILCOX  
 Portland, Oregon

## BOOK BRIEFS

### Book of the Month Selection, September, 1959

#### JUNGLE PILOT, The Life and Witness of Nate Saint

Russell T. Hitt (Harper & Brothers, \$3.75)

The members of the Nazarene Ministers' Book Club will remember that two years ago we sent you as a Book Club choice *Through Gates of Splendor*, by Elisabeth Elliot. You received it before it was available on the bookstands anywhere in the country. Your response to that particular selection was overwhelming.

As your Book Editor, it is a privilege to bring you now a related book—*Jungle Pilot*. You will also receive this before it is released on the average market. It is the thrilling story of Nate Saint, the pilot who flew the plane used in "Operation Auca," which culminated in the massacre of all five young missionaries. *Jungle Pilot* is a thrilling story of a young man of high qualifications, strong ambition, and tremendous devotion to God. His battle through adversity, disappointment, and finally the chapter of jungle aviation is something to be read by every red-blooded layman or preacher—young or old.

Ride with Nate Saint as he lands his little light plane on landing strips in the depths of rain jungles in Ecuador. Ride with him as he picks up wounded natives and carries them to hospitals. Here is the man who flew the lifeline between the various jungle missionary stations. Finally, with four other heroic young men, he went to his death on the banks of the Curaray River, in the epic attempt to carry the gospel to the man-hating Auca.

*Jungle Pilot* and *Gates of Splendor* merit a place as two of the most thrilling and influential missionary books to have come from the press in many months.

#### PREACHING VALUES IN THE EPISTLES OF PAUL

Halford E. Luccock (Harper, \$3.50)

This is volume one: Romans and First Corinthians, in a series being developed by this famous preacher and writer.

In this volume he has 142 sermonic vignettes. The titling of these will give you many, many wonderful sermon themes, and within the scope of a little more than one page he takes you far enough into his sermonic process that you get an idea of the blueprint of the sermon, some of the warmth, and in nearly every case there are poetic and illustrative material and good quotes, to give you quite a lot of "makings." Such fertile ideas as "Living in the Red," "Two Way Traffic," "A Close Look in the Mirror," "God's Alarm Clock," "The Cinderella Virtue," "The Indistinct Bugle," "Our Night Club Culture." This is a splendid combination of materials to whet the imagination and store the hopper in any minister's study.

## PREACHING THROUGH THE BIBLE

(Formerly PARKER'S PEOPLE'S BIBLE)

Joseph Parker (Baker Book House, \$3.50 per volume)

Parker's People's Bible is being printed again! This is good news to many who have seen the set in someone's library, have glanced through it, and have wished for sets of their own.

The reprint is coming out under a fresh title, *Preaching Through the Bible*. There will be twenty-eight volumes. The first one to be released will be No. 18, *Matthew*, ready in summer, 1959.

This set has for generations been a classic of sermonic style. Parker would not be classified as a bulwark of theological accuracy. But as a lover of the Word, as an expositor of thrilling insight, and as a literary stylist in preaching, Joseph Parker has few peers.

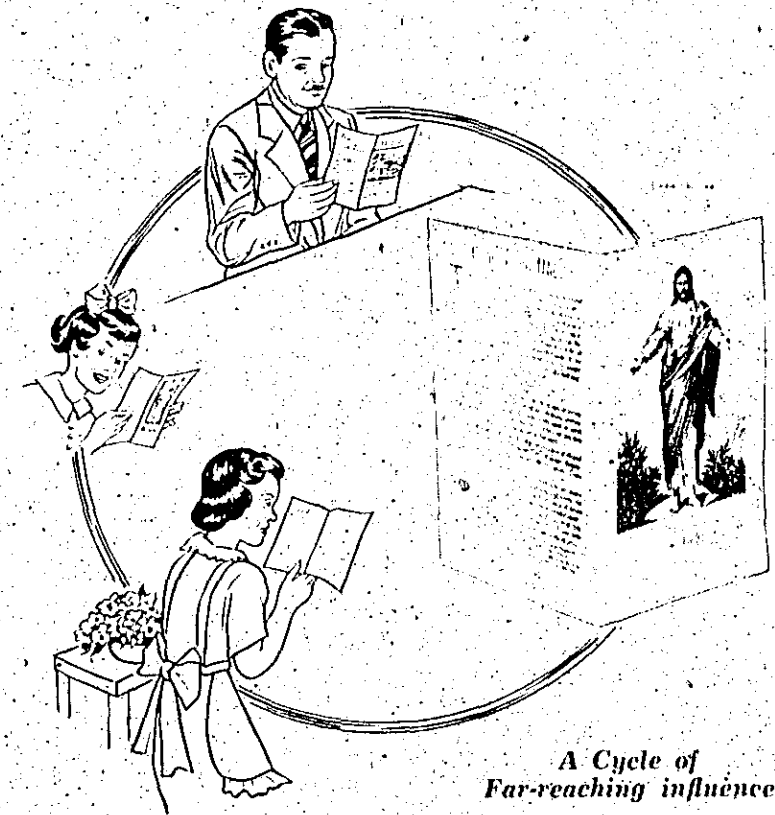
Dr. V. H. Lewis esteems this material so highly that he often carries one volume with him for devotional and stimulating reading. Most preachers drift into a stale, trite mode of pulpit expression. We repeat phrases so threadbare they are musty with age. Read Parker for freshness and vigor of wording, his prayers, and his description. His elaboration of Biblical beauty is at times fairly breath-taking. Preaching without a strong imagination is like an all-white wall—monotonous, dull. But preaching "à la Parker" will put fringes, frescoes, and some architectural beauty into sermonic structures.

## ROAD TO REVIVAL

Chas. W. Carter (Higley, \$2.50)

This is a series of lectures given by Dr. Carter in various places. Nazarene Theological Seminary was one group to have the privilege of hearing this series of lectures. This book does not deal with methods, but rather with the message, or revival. The author deepened his conviction relative to the message of revival while doing work for the expositions on the *Evangelical Commentary*, volume on Acts. The material in this volume, *Road to Revival* is thoroughgoing, Biblical, reveals carefulness of thought and progression of ideas. It is richly studded with illustrations, gathered from sources that reveal the wide reading background of the author. It is true to the Wesleyan tradition, carefully conservative, strongly evangelical. This is one of the strongest books on revival to have come before us to review in a long time.

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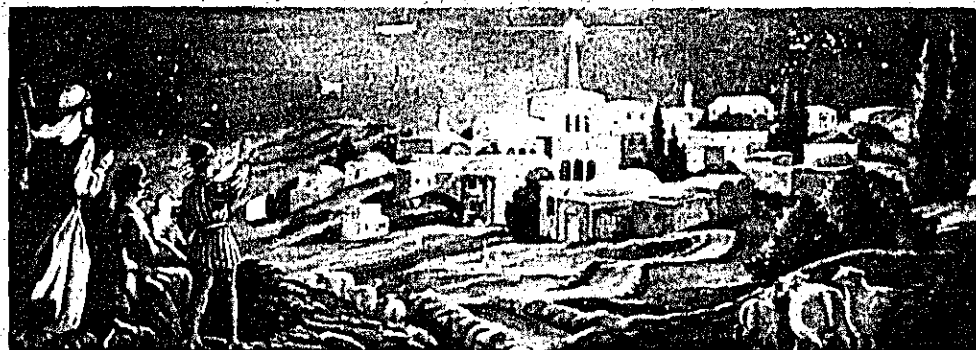
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# Preacher's Magazine



**DECEMBER  
1959**

# The Preacher's Magazine

Volume 34

December, 1959

Number 12

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Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price: \$1.50 a year. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

## GUEST EDITORIAL

### What Darkness Cannot Dim\*\*

By Joseph R. Sizoo\*

THIS TITLE strikes a thoroughly harmonious note with the sixteenth annual World-wide Bible Reading theme, which portrays the Bible as *The Everlasting Light*. This Bible Reading program, sponsored by the American Bible Society, was sparked by the request of a marine on Guadalcanal who asked his family to join with him in reading certain verses from the Bible each day. It has now become world-wide, and the theme this year, "The Everlasting Light," reminds us that the divine light of the knowledge of the glory of God, through Jesus Christ, shining in the minds and hearts of all men can yet make this a different world.

There are two things the Bible never takes into consideration. The Bible never takes geography into consideration. It leaps across the barriers of the nations and disregards the frontiers of peoples. It is at home in every land and language. Then too, it never takes time into consideration. Written thousands of years ago, it is as relevant today as when the words were first recorded. It is meant for all lands, all languages, and all times. The Bible belongs to the ages.

The Bible lights up the road to significance. Almost every page is aflame with the story of what man can do when he is willing to let God take possession of him. It is always

saying, "Look what you can do with life when it is God-guided." Moses may think himself inadequate for the responsibilities which confront him, but when he places his hands in the hands of God he becomes one of the five great men of history and the founder of a great nation. A supplanter becomes a prince of God; a plowman in Tekoa becomes a prophet of social justice; a man of unclean lips becomes a herald of righteous Redeemer; a tax collector, never a popular man, becomes the writer of the first Gospel; a fallen girl by the well becomes a city missionary. A slave girl becomes the instrument through which a generation is cleansed of leprosy; a boy's noonday lunch becomes a feast for thousands; an intolerant bigot becomes a preacher of the universal gospel of love. The Stone which the builders reject becomes the Headstone of the corner. Beneath the thin surface of the humblest are inestimable values. Deep in the human heart are talents which grace can transform and glorify. In spite of what you say, man is made a little lower than the angels, capable of thinking God's thoughts after Him. "What will a man give in exchange for his soul?" If you ever doubt the worth of life, go to Calvary and read the story of Christ dying for you. To an age overwhelmed with frustration and insignificance the Bible calls out, "Put yourself in the hands of God and leave yourself there." There are

\*Professor of Religion, George Washington University.

\*\*Courtesy, American Bible Society.

no iron curtains to keep the power of God from lifting the humblest and weakest to places of influence and power.

When Evangeline Booth returned from a world tour for the Salvation Army, she told me of a little village in India where lived the families and members of the robber caste. The village was full of robbers, thieves, and thugs. Every attempt by the government to stamp out the wrong failed. Then the government resolved to destroy the village entirely and scatter the people. The Salvation Army asked if it could have a chance to do something to save the village before the decree was carried out; so a little band of "Salvationists" preached on the street corners and in the rice fields. The redeeming grace of Christ began to work in the village. The chief of the robber caste was converted, and the entire village population was baptized. Strangely enough, stealing stopped; not a complaint was made against the people. The village had been made over. The government police thought this was too good to last and, sure enough, robbers broke out in the next village. The police sent a secret agent to shadow the leader. They saw him late one evening, slinking down a narrow trail with a bundle under his arm, wrapped up in a newspaper. They were sure he was at it again. They followed him to his home, and then they watched through the window as he entered his house, closed the door, gathered his family about him, and unwrapped the bundle. They expected to see loot tumble out of the package. To their surprise they saw that the bundle was a Bible

which he had borrowed from a neighbor in another village. The children gathered about him near the light, and through the open window they heard a clear voice reading: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This is the Book which pierces the darkness of sin and offers redemption.

Some years ago, early in my ministry, I came to know and to befriend a man who was later convicted of murder. I stayed with him through his long trial and his imprisonment in Sing Sing. I visited him often in the death house. One day I asked the guard who was always with me when I talked with him if I could give him a copy of the New Testament. The guard looked the Book over very carefully and handed this New Testament to this condemned man through the steel screen which separated us. I remember well the last visit I had with him a week later. It was his last night on earth; the following morning he paid the penalty. As I walked through the corridor with the guard, he heard me come, and walked to the door of his steel cage and said to me, "That man Luke wrote a great story." His face was lit up with a light and a peace that I have never seen before. It would be Luke—the Gospel of redemption for all those who have lost their way, for sheep that are lost, for lilies that fade, and of prodigals who step across the pathway of indiscretion. "Be merry: for this my son was dead, and is alive again; he was lost, and is found." This is the Book which sheds a light which no darkness can dim.

## FROM the EDITOR

### Just How Much Do We Give?

ONE OF THE FINEST Christmas passages in the Bible, yet one which is not too frequently referred to at this season of the year, is Philippians 2:5-11. Here are the verses which the theologians refer to as the "kenosis," which describes the "emptying" of the eternal Son of God as He took on the redemptive task. He left the glories and the riches of heaven to enter the world by the way of a stable and to leave it again by way of the Cross. As an introduction to the passage Paul exhorts, "Let this mind be in you . . ." Here is the transfer of this exalted concept from God to man.

One of the most vivid of all of the revelations of the love of God is in His willingness to give. One of the deepest insights into the mind of Christ comes when we see His living demonstration of giving. It is the wonder of divine love that it gives and gives and gives again without thought that it should be returned or repaid.

Most of us get a slight glimpse of this sort of spirit on the human level during the Christmas season. The Scrouges are all out of tune; the spirit of generosity and of giving is the spirit of the season. We see this displayed in the personal feelings within the family. Sometimes it reflects itself as we reach out to include friends and acquaintances. On rare occasions it might even reach out to the "needy" or the underprivileged. Most of us, at one time or another, have felt the warmth that comes from giving—giving which stands bleak and bare with only slight chance that

it will ever be repaid. It is at these times that we get a peek into the divine mind.

It is this sort of concept, placed in its spiritual setting and extended to include every season of the year, which lies at the heart of the purpose of the Christian ministry. The self-emptying of the Saviour, His utter poverty of this world's goods as represented by His humble birth, the simplicity of His entrance upon the world scene as has been described again and again—all of this stands in bold relief as the pattern by which the follower of Jesus Christ should live. In particular it applies to those of us who have been called in Christ's stead to proclaim to others the message of redemption.

But the question keeps raising its bold head, "Just how much do we give?" That is, just how completely are we as ministers captivated by the spirit of self-outpouring, giving without thought of return to us? To certain Christian leaders of the past this question was settled once and for all by affiliation with monastic orders or by taking "vows of poverty." Such examples as St. Francis of Assisi or even John Wesley and their renunciation of the things of this life in their dedication to the cause of God arise ever and again to condemn even the poorest and most frugal and conscientious minister.

And probably the most persistent phase of the problem is not that we do not want to find this high level of devotion and detachment from the "curse of mammon," but it is rather

in the practical application of the principle. Perhaps, indeed, it would be far easier for us to make one decision to join an "order" or take a "vow of poverty" and from that point on have no income, no property, no "things" which we could properly call our own, no monetary responsibilities to plague us, with some impersonal organization handling for us all affairs which would be of any nature secular. In essence the prayer of consecration and the acceptance of the call of God to the ministry are the same sort of vows that others have taken in their particular setting. But the trouble, so far as we are concerned, is that no sooner have we made our pledges of "renunciation" than we find ourselves right back in the secular frame of operation. We receive salaries, we own furniture, we register our automobiles in our very own names, and we continue to live in the "ownership" world. Spiritually we call ourselves stewards but in a very realistic sense we are owners—some of us more or less than others, but still we are owners.

The very real issue which every Christian faces throughout his life is to keep the spiritual facts of dedication and stewardship stronger in his consciousness than the realistic facts of economic responsibility, and to keep the latter thoroughly and consistently subservient to the former. This issue, amplified one hundred fold, is one of the greatest problems faced by the minister of Jesus Christ. It reflects in his ability to maintain the mind of Jesus Christ and keep in sharp focus his purpose to live by giving and to keep this purpose dissociated from the material subsistence by which he feeds, clothes, and shelters himself and his family.

The trouble is that, regardless of how soundly we establish our dedication and regardless of how sincerely

we might long for the perfect situation in which to work out that dedication, we are still faced with the mundane problems of the cost of shoes for Junior and the need for a new dress for Susie, the amount of groceries which can be bought with the week's food allowance, of insurance premiums, of music lessons, of the future education of the children, and above all, right at this season of the year, with the necessity of giving our loved ones the kind of Christmas to which they are entitled.

The minister must meet the demands of the secular world around him, of the general rise in the cost of living, just as any sinner must do. He receives a salary, must budget his expenses, must see to it that his bills are paid. He must handle money and use it as a medium of exchange in everyday transactions. And when his income fails to meet his obligations and the immediate needs of his family, he faces the temptation to anxiety over these temporal matters. Hence the minister's dedication faces a test, not just once, but daily—or weekly—or whenever emergencies arise and unusual demands are put on the family income.

And in the face of all of this as one looks out into the ecclesiastical world it becomes quite apparent that the harder one works for the kingdom of God (success in which is measured by increases in Sunday school, church membership, church finance, etc.), the more one gets in return for it (measured in terms of increases in salary, calls to better paying churches, opportunities to serve groups beyond one's local situation for substantial honoraria, and the like). This vicious circle can quickly spin one so dizzy that he can see little but the relationship between his work for the cause of God and the material return which he receives for that work. The

next whirl takes one to the place where he works alone for the reward and does little or nothing if there is no visible return.

It becomes obvious that the minister who has reached this place has lost his sense of giving and has lost the prime motivating force which launched him on his way as a servant of the homeless Son of Man.

Brethren, let's face it. Right here is one of the very grave perils which all of us face today. It is more of a problem in a time of increasing inflation than in a time of depression, since the problems of stretching the few dollars we do get are constantly before us. While it is true that we shall have to meet these increased demands some way—work on the side, help our wives find employment, or by whatever method we can find—it is still true that we must ever and again review our basic reason for being in the ministry. This reason must always be that we shall be servants, that we shall be givers—givers in the sense that God is a Giver, without thought of the return.

It is probably true that we as Protestant ministers must find a moral and spiritual equivalent to the monastery. We are convinced that our concept of the spiritual ministry to which Christ commissioned us is the right one. We believe that the man of God living in a home with his

own family, following the normal pattern of life, is better able to minister to the real problems of others who live in similar situations. We are sure that for a minister to carry responsibilities in financial matters and still maintain a strong Christian concept of stewardship makes for the strongest Christian. And yet we must ever find the inner, spiritual fortification which keeps us from the evil of the world in which we live, or rather which keeps the philosophy of the world around us from becoming a part of our personal scheme of operation.

We are ready to prove that we can, by the help of God, find this spiritual equivalent to mechanical and legalistic dedication. This has been the optimism to faith of the Protestant church from its beginning. It remains, however, for each of us as individuals to prove this anew to himself, to his church, and to the people to whom he ministers. There certainly is sufficient proof around us as we see the dedicated lives of others in action that this spiritual grace can be found and can be sustained throughout one's ministry. Let each of us be one who does find it, so that he can be a living object lesson to the laymen whom we serve that the Christian concept of dedicated living and of living by giving is workable in our day and generation.

#### LADDERS TO HEAVEN

The Bible is written about you and me. Every scene is a pointed finger. It isn't just a lad named Jacob who cheats his brother and runs away. We do that in a thousand ways, and so much of our life is a flight. And yet, for us too, if we're ever alerted to it, above our uneasy beds there always opens the ladder, that mysterious channel of give and take between us and a watching God.

—FREDERICK B. SPEAKMAN in "Love Is Something You Do" (Fleming H. Revell Company)

# The Preaching of Frederick W. Robertson

By James McGraw\*

YOU PREACH positively instead of negatively, you state truths which they cannot deny; . . . you set up your truth and they are dismayed to find, if that be true, their view is knocked down, but you did not knock it down."

This was the tribute F. W. Robertson's physician paid him when in the course of the conversation the subject of his attitude toward those who disagreed with his preaching came into discussion. The good doctor described his pastor better than he realized. Gentle but firm, kind but unswerving, independent and nonconforming, yet keenly aware of others and their feelings, Frederick W. Robertson was a brilliant Bible expositor and outstanding example of pastoral preacher.

Born in London on February 3, 1816, he lived only thirty-seven years before his death at Brighton in August, 1853. The intensity of his spirit, the burning passion of his heart, the driving pace he demanded of himself, and the overwhelming burden he carried for his work all took their toll in a life that blazed brilliantly and burned out in so few years, yet left an example of courage and eloquence for every minister to follow.

A high-spirited boy, young Frederick wanted more than anything else to be a soldier. James R. Blackwood, in *The Soul of Frederick W. Robertson*, writes of his dream of military life, with its heroic glory and world travel: "He loved the rattle of offi-

cers' swords and the clink of spurs, but more than these, the table talk of soldiers, barracks incidents, campaigns fought again on winter evenings before the fire, and rumors that traveled fast when soldiers met. His ears were tuned to martial strains."

It was in his twentieth year that he yielded to his father's wish, abandoned the idea of a military career, and entered Oxford University to prepare himself for the ministry. None of his biographers have much to say about his call to preach. It would seem that he accepted the idea of devoting his life to preaching primarily because of the need as he saw it, in the logical and analytical way he approached all of life's decisions. It seemed the right thing to do, and he did it. It was as simple as that.

He was graduated at the top of his class at Oxford, and ordained a minister in the Anglican church in 1840. After seven years of pastoral service in Oxford and Cheltenham, he began his ministry in Trinity Chapel in Brighton, where he won acclaim for "his earnestness, his eloquence, and his lucid explanation of the reasonableness of spiritual truth."

Lewis O. Brastow, in *Representative Modern Preachers*, observes that it will always be an honor to the Anglican church "that it was the spiritual home of Frederick Robertson." He immediately points out, however, that the Anglicans cannot claim him in the broader sense, for Robertson "is the product of a broader world than that in which his

church moves." He was loyal yet independent, if one can imagine such a paradoxical situation. He was never bound by conventionalism nor a slave to institutionalism, yet none could accuse him of being heretical nor disloyal. Perhaps his early life had its effect on his ministry. Stopford A. Brooke writes, in *The Life and Letters of F. W. Robertson*, that the Brightonians of his day had a distinctive flair for argument, and "were always sniffing the air to catch the scent of the heretic." Such an atmosphere would stimulate independent thinking in a brilliant young mind.

Robertson's method of dealing with argumentative fellow ministers is described by Brooke, who quotes him as having remarked, "It is an endless task to be refuting error. Plant truth, and the errors will pine away." Thus his preaching had a distinctive tone of authority. He prepared carefully and thoroughly, until he knew he was correct in his understanding of his scriptures. Then he spoke decisively. Blackwood says concerning this quality in his preaching: "Each sermon he began not as a traveler asking for the safe route, or inquiring after the opinions held by respectable men, but as a pioneer who thrusts out to find his own way alone." This observation is faulty only in that it implies he went his way "alone," which he did not—for if any preacher ever relied upon the leadership and guidance of the Holy Spirit in his preparation to preach, F. W. Robertson did. Alone humanly speaking, but not alone was he when the Lord's anointing was upon him, as it usually was.

Richard May, as a result of a study of Robertson's preaching ministry, sees two very distinct characteristics in his style. He points out in a paper written while a student in Nazarene

Theological Seminary that F. W. Robertson combines the qualities of Biblical expository method with contemporary, practical, present-day life problems. He seemed to have the rare ability to expound the Scriptures in terms that made them mean something real as they relate to the present, with its present needs. Robertson expressed this goal in a letter to a friend, quoted in Brooke's work, in which he explained that "the great office of the expounder is to adapt old principles to new circumstances and to read the present through the past."

In preaching with the needs of his hearers in view, Robertson chose to preach suggestively rather than dogmatically. His critics came to hear whether or not he repeated the proper words concerning doctrine, but his method was to make religion practical, and he "put doctrine to work" in the lives of those who heard him preach. This of course means that his preaching would best be described as "positive." It was a positive ministry in the sense that he never preached his doubts, but always his convictions. His words were logically factual, conclusive, and decisive.

He prepared his sermons believing that any passage of scripture must be studied with ourselves in possession of the circumstances under which the words were spoken, and with an understanding of how the passage corresponds to our circumstances. He prepared intensively. He was a specific rather than a general reader. His reading was deep rather than wide. In his early ministry he read hundreds of books, which he says "evaporated from" his mind; in his later ministry he read fewer books, read them more slowly and carefully, and made the habit of writing down the abstract of the book's thesis, which

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he retained in his memory for years.

It was his practice to seek complete seclusion in the preparation of his sermons. His plan, step by step, began with the making of full notes as he proceeded with his research. Then he made an outline as a guide to the development of whatever single purpose he had in mind. His next step was to write his thoughts freely, often making as many as three full manuscripts before he was satisfied he had expressed himself adequately and clearly. His last step was to make a skeleton outline, which he sometimes carried with him into the pulpit. Usually, however, he did not take any notes or manuscript with him into the pulpit when he preached.

His delivery was made effective by the intense feeling behind his words, by his impressive voice, and by a unique phenomenon of "audience rapport" which he seemed to have with his hearers which made them feel that he was talking with each of them individually. Blackwood quotes one of his listeners as saying, "I cannot describe to you in words the strange sensation during his sermon, of union with him and communion with one another which filled us as he spoke."

He seemed to plead with men when he preached. His deepset blue eyes had an earnest look. One who heard him said of his eyes, "They left their light with you when he had gone." He used few gestures, occasionally lifting a hand or shifting his feet. His posture in the pulpit was flawless. He stood erect, giving the impression of dignity without cold formality. Blackwood writes of his deliv-

ery that the "most impressive thing about him was his voice, low and musical, full of restrained feeling, in its varied tones and cadences like the voice of the sea."

After a study of five of Robertson's books and three of his biographies, May decides that the secret of his success must be attributed at least to some extent to the intensity with which he preached. There was an undescrivable attraction which was beyond his outline, his spoken word, his prepared sermon, his skill of communication. This intensity, it must be concluded, is the result of the anointing and unction of the Holy Spirit.

The intense pace he kept for himself brought about a break in his health in 1852, making him what his friends called "an old man at thirty-six." Each sermon he preached—the majority of them were constructed with two main divisions, it is interesting to note—took something from his strength. He drove himself relentlessly on, in the many hours of study, the emotionally intense preaching, the conscientious and taxing pastoral care of his flock, and his life burned out on August 16, 1853. The family wanted a private funeral, but the citizens of Brighton claimed Frederick W. Robertson belonged to them also. High and Low Church Anglicans, Roman Catholics, Non-conformists, Jews, Quakers, and Unitarians; rich and poor alike, liberals and conservatives alike; all paid homage to the passing of the beloved pastor of Brighton, whose monument stands as a symbol of faithful pastor, Bible expositor, and brilliant preacher of the Word of Truth.

#### LIVE WIRE

If you show people you're a live wire, people won't step on you.

—Sunshine

## SERMON of the MONTH

### The Bible—the Word of God

Sermon preached at College Church of the Nazarene, Nampa, Idaho  
Sunday evening—May 18, 1958

By D. Shelby Corlett\*

FOR MY own profit and I trust also for yours, I will follow what seems to be the leading of the Spirit for this service and speak to you on the Bible. Usually our studies are fragmentary. In our private devotions, in college, in high school and Sunday school, we explore only certain portions of the Bible; and often we study about the Bible, but not always do we keep a general view of the whole Book in mind. This Book is called the Holy Bible, the sacred Book of the Christian. It is also called the Word of God. Really it is a library of sixty-six books divided into two divisions. The Old Testament of thirty-nine books is largely a record of God's dealings with and His message to the people of Israel, His own chosen people. The New Testament of twenty-seven books is largely the record of Jesus Christ, the Son of God, of His teachings, His life, His death, His resurrection, and the interpretation and teachings which center around these events.

#### AN ANCIENT BOOK

It is a foreign Book to us. It was written in two or three languages which are foreign to us, the Hebrew, Aramaic, and Greek. It was present-

ed to people of customs, culture, and ideas differing to ours. It has a distinct Oriental expression which was well known to those to whom it was given originally. Our English Bible is a translation of this foreign Book, transplanted into our Western or Oxidental setting or culture, and yet we have not lost anything that is essential in the translating or in the transplanting. It is still the Word through which God speaks to us.

It is a Book of antiquity. The last of the sixty-six books of this Bible were written about nineteen hundred years ago. The first of these was written perhaps fifteen hundred years earlier. This first book breathes with the atmosphere of beginnings, the beginnings of history. It states that in the beginning God created the heavens and the earth, but it does not tell us by what means God created, what methods He used, nor the length of time He used in these creative acts. It tells us of the beginnings of man, that man is the creation of God consisting of a physical body and a living soul inbreathed by the Creator. He is thus made in the image of God. It tells of God's early fellowship with man, of man's fall into sin, and of God's work in providing redemption for man.

The period of writing these books covered about fifteen hundred years.

\*Pasadena, California.



Around forty different men contributed to the message. These men came from all walks of life. Some were kings; others were peasants. And there were freemen and prisoners, exiles and princes and seers among the writers of this Book. They wrote on different subjects. Some wrote history; others, of sanitary science and hygiene; some, about theology, poetry, prophecy, philosophy, and law. Within the Book also are stories of travel and adventure. Interesting love stories are found here as well as a number of choice proverbs to guide the youth and their feet in the paths of righteousness. But whatever was the position or the abilities of the age of the men who wrote portions of this Book, their message has come to us as a message from God. They believed they were giving God's word. Five hundred times in the Pentateuch statements like these appeared, "The Lord said," or "The Lord spake." Three hundred times in the historical books similar statements are made, and twelve hundred times in the prophetic books words such as "Hear ye the word of the Lord" or "Thus saith the Lord" are spoken.

It is an intensely human Book. It was written by men; it deals with man, his origin, his history, his sin, rebellions, sorrows, selfishness, wars—the total human experience of man as found in those days. Also it deals with man's aspirations, his high moments of inspiration, his seeking after God, his salvation from sin, his conduct, and his eternal homeland with Christ. Especially does it speak of man's relation to God. There is more in the Bible that finds man, that searches out the depths of his nature, than in any other book. It is like a good portrait. The eyes in a good portrait always follow the spectator wherever he stands to view it; they

look him, straight in the face. God does that in this Book. It is the Book that finds man.

#### A UNIQUE BOOK

It is a unique Book. It professes the divine inspiration. When Paul wrote the young preacher Timothy concerning the Scriptures, he said: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:15-17). The writer to the Hebrews says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things" (Hebrews 1:1-2). And it was the Apostle Peter in writing about prophecy who said: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

God made himself known to the holy men of old. He moved them by His Holy Spirit; He spoke to them; He revealed himself to them. These were men whose hearts were receptive to God and His message. They had ears to hear. This revelation made them wise beyond what naturally they would have been. Dr. Wiley says that revelation made men wiser and inspiration enabled them to communicate revelation without mistake. But it was God meeting with men receptive to Him, holy men of old. He met with them at sundry times, and in divers or various ways He

spoke to them. They were inspired by the Holy Spirit. It is well to note that the Scriptures stress that it was holy men, not the words, which were inspired.

What do we mean by the thought of the inspiration of the Scriptures? Dr. Wiley describes this inspiration as "the operation of the Holy Spirit upon the writers of the books of the Bible in such a manner that their productions became the expression of God's will." He lists three factors in inspiration.

First, there is that of superintendence whereby the Holy Spirit gives such guidance that the writings of chosen men are kept free from error. This type of inspiration may be seen in the historical books of the Old Testament, where it is said that they used at least fourteen different sources from which information was gathered. It also may be seen in the compilation of the Book of Psalms, for this hymnbook of the Temple was much like our hymnbooks today. It was a compilation of the hymns from many authors covering a period of many years. The Book of Proverbs is another example. This is a composition of the sayings of the wise men. In the New Testament the superintendence is seen particularly in the Book of Luke, for Luke says that he wrote in order what was delivered to him by those who from the beginning were eyewitnesses and ministers of the Word.

The second factor in inspiration is that of elevation in which enlargement of understanding and refinement of thought are given the human minds to whom the revelation is made. Such is found in much of the prophecy, in most of the psalms, and in places within the historic books.

The third factor is that of suggestion, under which a direct communication of thoughts and even words is

received from the divine Spirit, as indicated in such passages where the actual communication of God is given. Of this, the Ten Commandments is a notable example.

There are also within the Bible notable degrees of revelation, corresponding at times to the ability of the people to receive and understand God's truth. The contrast between the earlier Old Testament writings of the period of the patriarchs and times of the judges with the writings of the prophets of a later date, such as the time of Isaiah and those contemporary with him, will reveal that these later writers had a clearer understanding and a higher standard of God's revelation. This may be seen also in the Book of Psalms. Certainly no one would claim the inspiration for the imprecatory psalms, those which pray for judgment on their enemies, as they would for the psalms of high spiritual and inspirational value. In the New Testament this progressiveness is seen particularly in the words of Jesus. He says, "It has been said by them of old," and contrasts that by "I say unto you." The old Word said, "Thou shalt not murder." Jesus said, "Thou shalt not hate." The old Word said, "Thou shalt not commit adultery." Jesus said that we should have love and respect for others that there will not even be an adulterous desire. The old Word said, "Thou shalt love thy neighbour, and hate thine enemy." Jesus said, "Love your enemies, bless them that curse you."

Some books bring greater inspiration than others. We do not get much inspiration from the reading of the records of the genealogy tables of the Old Testament, where it tells of men who lived so many years, begat children, and died; nor do we get much uplift from the statements which the Negro preacher misquoted when he

said, "Abraham forgot Isaac, and Isaac forgot Jacob, and Jacob forgot the twelve patriarchs." Yet in all these factors God is speaking to us. The historic books give valuable inspiration; not always do we feel deeply moved when we read them, but they are God's message.

God accommodated himself to the limitations of man and revealed His truth within the framework of man's knowledge at a given time, that is, man's understanding of nature or his scientific understanding. Had God revealed truth to men on the basis of our understanding of the world today or of our scientific knowledge, they would not have understood it. Rather, He revealed himself in terms that they understood and which by the aid of the Holy Spirit we can interpret to our day, for God's message is a timeless message.

At times within the Bible, false teachings are given—as we find in the message of the comforters of Job, whose words God later condemned when He said to Eliphaz, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." Their words of controversy with Job show the false theology of their day. This theology related suffering with sin. People were assured that all who were prosperous were righteous and hence were blessed of God. On the other hand, all who suffered were sinners; and the more one suffered, the greater sinner he was. Such teachings were false. Yet they were used to point up the truth of God. God was seeing in Job the truth that man would serve Him, not for possessions or material blessings, nor for health or physical well-being, but that he would serve Him from pure, disinterested love.

The melancholy chant of the Book

of Ecclesiastes, "vanity of vanities; all is vanity," is life as it is found under the sun, but it points up the life above the sun. The writer tried wisdom and pleasure, works and possessions, business and other secular pursuits. All of these, he says, were under the sun, but in them all he found that all was vanity. But he points up the value of religion by saying that man should remember his Creator in the days of his youth, and that to fear God and keep His commandments is the whole duty of man.

Even in the Song of Solomon with its seemingly indelicate statements, especially to our Western mind, is found the priceless value of true love. Many waters cannot quench love nor can floods drown it nor can it be bought with great riches. Love like that can be lifted to any level. True love, even when found between people, is like that. Lift it to one's love for his family, for his nation, and it is still true. It is true of the devotion of the Christian to Christ, of the Church to Christ, or of Christ to the Church.

Who has not been inspired by the readings of the Psalms? Such statements as these challenge us greatly: "O give thanks unto the Lord; for he is good: for his mercy endureth forever." "O magnify the Lord with me, and let us exalt his name together." "O taste and see that the Lord is good: blessed is the man that trusteth in him." "He that abideth in the secret place of the most High shall abide under the shadow of the Almighty." "Bless the Lord, O my soul: and all that is within me, bless his holy name." Or, "The Lord is my shepherd; I shall not want."

#### THE UNITY OF THE BIBLE

Despite its variety in teachings, and that it was written by different writ-

ers, there is a wonderful unity in the Bible. This unity is expressed well in our Nazarene doctrinal statement in our Nazarene *Manual*. It says: "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith." This statement stresses the unity of the Bible in its revelation of redemption or salvation; that is, "inerrantly revealing the will of God concerning us in all things necessary to our salvation." Even if there are found some seeming contradictory statements within our Bible, such as in one place it said that the companions of Paul on the road to Damascus heard the voice which spoke to Paul and in another place it states that they didn't hear it (Acts 9:7; 22:9), or the seeming difference in the report of the census taken in Israel (I Kings 24:1-9; I Chronicles 21:1-6), that does not break the unity of the Bible, nor does it in any way limit its message of salvation. We are saved by believing on the Lord Jesus Christ and that alone.

There is a crimson thread of redemption that runs through the whole Bible from the Book of Genesis on through to Revelation. It is intimated in God's promise to Adam after his fall into sin that the Seed of the woman should bruise the serpent's head. Every patriarchal altar with its bleeding victim pointed forward to a time when some offering and sacrifice would be made to complete what those altars were typifying. And every sin offering of the more elaborate ritualistic system of the Tabernacle and Temple pointed forward to the time when Jesus Christ, the great

Lamb of God, would suffer for the redemption of the world. This redemption was fully revealed and provided in Christ. He is "the Lamb of God, which taketh away the sin of the world." Calvary becomes the center of God's moral universe. There sin was judged; there Christ, our Passover, was sacrificed for us. There He became the Author of eternal salvation unto all them that obey Him.

The last book of the Bible, the Book of Revelation, tells of the ultimate triumph of Jesus Christ. In this book we are told of a great multitude which no man can number of all nations and kindreds and people and tongues, who stood before the throne and before the Lamb clothed with white robes and palms in their hands. They were crying with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and to the Lamb." The ultimate triumph of this great Saviour is seen in the fact that "the kingdoms of this world are become the kingdoms of our Lord; and of his Christ; and he shall reign for ever and ever."

Yes, this crimson thread runs through the Bible from beginning to end, and in the Word of God we have inerrantly revealed God's will concerning us in all things necessary to our salvation.

#### GOD'S FINAL WORD

The Bible is God's final word to man on all matters relating to Christian faith and practice. We need no further revelation. Such revelation has been professed by some and there are groups that follow these so-called revelations. But we find no need for the revelations of Joseph Smith and his *Book of Mormon*; nor of Mary Baker Patterson Glover Eddy and her "inspired" interpretations in *Science*

and Health with Key to the Scriptures; nor those so-called inspired interpretations of Mrs. White of the Seventh-day Adventist group. To us the Bible is sufficient for all doctrine and faith.

The Bible is our moral Guide. It points the way of righteousness, of light and redemption—the way to heaven. If we destroy it, everything remains the same—only we have lost our Guide. There is nothing to help us and guide us through the pitfalls of life.

#### THE TEST OF THE BIBLE

The test of the Bible is to prove its teaching in life. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God." So really the test of the Bible is to do what the Bible says. It is the same as the test of a prescription. The other day I received a prescription from a doctor and, contrary to most prescriptions, I was able to read this prescription, for he'd written in a very fine hand. I might have been tempted to say, "This is the only prescription I have received that I'm able to read; therefore I'm going to keep it, for I know just exactly what he said." But would it have done me any good had I kept it? No! The test of the prescription was to have it filled and to take the medicine. If the medicine kills, it's no good; if it cures, it's a wonderful prescription. So the Bible is our Prescription to holy living. Fulfill it and its provisions and it will prove itself true. It is the same as following a recipe. The proof of the recipe is not the beautiful pictures that appear in the book or the magazine. So seldom do the actual products appear as beautiful as the pictures! But the test is to follow the instructions, put the ingredients together exactly as stated, cook them the proper amount of time with

the proper amount of heat—then the test of the pudding is in the eating.

This Bible has stood the test of time. Everywhere it has been taken it has brought the same wonderful results. It is today the world's Best Seller. It has been translated in whole or in part into over eleven hundred different languages and dialects. Wherever it has gone it has brought uplift and blessing, life, liberty, and deliverance to people. It is the medium of making known God's salvation to all men. In one of our missionary reading books last year, an interesting incident was told of a community on the island of Okinawa. When the United States Army men were retaking that island, they came upon a particular village which was so different from all the other villages they had found. This village was a clean village. The homes were clean; the people had ideas of sanitation; there was a tone of moral living about the people that was not found in other places. It was so unusual that men asked the reason for such improvements and the people brought to them an old, frayed Bible. Many years before, some missionaries had passed that way and had left a Bible in that village. Only one Bible, but the people had read it, they had accepted its truth, they had followed its teachings—and it had brought them cleanliness and blessing and liberty. This has been the truth wherever the Bible has been taken.

What is the test of the Bible? It is the test to which an old saint put it many years ago. Some of her grandchildren were looking through her old Bible and along the margin of her Bible they saw these letters, T and P. They said "Grandma, what do you mean by these letters, T and P?" The old saint of God said, "Oh, bless your hearts, honey! That means tested and proved. I've tested and proved those promises of God." What

is the test of the Bible? It is not the test of the unenlightened minds of nonspiritual men. It is not the test of reason alone. It is not the test of scientific discoveries alone. What is the test of the Bible? The test of the Bible is to accept its teachings, obey its precepts, and follow its Lord.

The Bible is God's Word to us.

Down through the centuries it has been the support and comfort to the people of God. They have lived by its precepts, have proved its promises, have trusted its Saviour and found salvation, and have died in the triumphs of its offered faith. Take it as your Guide, as the Man of Your Counsel; as God's Message to you.

## Freedom in Arminian-Wesleyan Theology

By J. Kenneth Grider\*

FOR HEGEL and his sort, freedom refers to a capacity in man to order his life according to reason. To Kierkegaard, it is many strange things. Mostly it is possibility. In Kierkegaard's *Concept of Dread*, freedom is the possibility of the God relation or the sin-fall. In his *Stages on Life's Way*, it is the possibility of transition from the aesthetic to the ethical to the two religious levels of living. In his *Fear of Trembling*, built around the Abraham-Isaac story, freedom is the opposite of what it is for Hegel and Schelling; it is the possibility of transcending one's reason and obeying God, regardless.

For Luther, who wrote of it considerably, as against the humanistic Erasmus, freedom is the power in the unsaved to expand in sinfulness, the power in the saved to be enslaved to Jesus Christ. In the sense of freedom as the power of alternative choice, Luther did admit, as did Augustine earlier, that man is free on amoral matters, such as the way in which he might lay out his vegetable garden.

Calvin, of course, was of a rather similar opinion on man's freedom. It

is true that Luther, like Augustine, believed that Adam was free to do his first sin with alternative choice, while Calvin was convinced that even Adam's first sin was decreed by God in a causal sense. So Calvin's is a more extreme emphasis upon God's absolute sovereignty. But for them both, Luther and Calvin, each person's eternal destiny is irrevocably decided long before he is ever born.

We Arminian-Wesleyans react heartily against that kind of theological necessitarianism. Of course we know that many factors not of a given man's choosing, incline him in one direction or another: the land he is born in, the kind of parents he has, the genes that get to be his. He cannot ever be the center on the basketball team nor the tackle in football if he got markedly the wrong genes. It is rather impossible to change one's ancestors in order to keep from going bald. The mathematical odds are against one's becoming a Christian if he is born a Buddhist. In a certain myth about Er of Pamphylia at the end of the Republic, Plato tells of a soldier, Er, who had been killed and who returns to this life to say that while departed he had seen a process

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at work before one is born—a spindle of necessity—which conditions human destiny. That philosopher was wrong about many things. But he was surely right in saying that none of us begins at zero, that underneath our freedom there lies an absolutism.

But with all that admitted, we Arminian-Wesleyans have been wont to agree with Browning that "man is the grand perhaps." He is a consequent, we have granted; but he is also an emergent. With him, two plus two can easily equal five or six or more, and not just four. Even if Matthew Arnold is right, that "every man strikes his roots in a far fore time," we are sure that the wonder about a man is what he may become. What capacity he has to become a saint like Fletcher, or a sinner like Voltaire or Rousseau! The brute may do neither—only man, the amphibian, who dwells in this world but who may at the same time dwell in the heaven of heavens. Who ever saw a cow stop chewing her cud in order to meditate a moment upon a loving, holy God?

Admitting, then, that we men are limited at times by conditions we do not and would not set, we in this theological orientation want nothing of that determination which is Augustinianism and Lutheranism and Calvinism. What has sometimes happened, though, is that, in order to have no truck with unconditional predestination, we have sometimes voiced a view that savors of Pelagianism or Semi-Pelagianism. Because man's own choice is what finally determines whether he is made righteous or not, we have tended to talk about his making that choice. And of course we should speak of that destiny-determining response, which is his to make. But we need to be clear that he never makes it of himself, that he never even wants to

make it until first God has awakened in him the yearning for new birth.

Pelagius and his kind, with their opposition to original sin, taught that men need only proper instruction in order that the goodness latent in the soul be brought to full expression. Semi-Pelagianism taught that no prevenient grace is needed in order to initiate, but only to further, the soul's progress in grace. Both views incline toward humanism; both open the way for at least a degree of human merit in salvation.

Arminianism has often been accused of being Pelagian, but it has ever guarded against that error. A few years after James Arminius' death, his followers remonstrated against their Calvinistic opponents with five important "points," the fourth of which reads:

"That this divine grace or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection everything that can be called good in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of His grace; that, nevertheless, this grace does not force the man to act against his inclination, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner."

For Arminius, the capacity to will was not lost in the Fall. But the capacity to will any good thing, of one's self, was lost. Of fallen natural man, Arminius asserts: "In this state, the free will of man towards the true good is not only wounded, maimed, infirm, bent, and weakened; but it is also imprisoned, destroyed, and lost. And its powers are not only debilitated and useless unless they be assisted by grace, but it has no powers whatever except such as are excited by divine grace. For Christ has said,

'Without me ye can do nothing'" (*The Writings of Arminius*, ed. Nichols, I, 526). He also writes: "The mind, in this state, is dark, destitute of the saving knowledge of God, and, according to the Apostle, incapable of those things which belong to the Spirit of God. For 'the animal man has no perception of the things of the Spirit of God' (I Corinthians 2:14)" (*Ibid.*). Hear him also say: "Exactly correspondent to this darkness of the mind, and perverseness of the heart, is the utter weakness of all the powers to perform that which is truly good, and to omit the perpetration of that which is evil" (*Ibid.*, p. 527). In support, he gives Christ's "A corrupt tree [cannot] bring forth good fruit" (Matthew 7:18), and "How can ye, being evil, speak good things?" (Matthew 12:34) Among other supports, he also mentions John 6:44: "No man can come to me, except the Father . . . draw him." After quoting John 8:36, that only those are free "whom the Son hath made free," he says: "It follows, that our will is not free from the first fall; that is, it is not free to good, unless it be made free by the Son through his Spirit" (*Ibid.*, p. 528).

Arminius was no Calvinist. He believed that, with the aid of prevenient grace, fallen natural man can perform a good act, such as that of believing on Christ for pardon. Indeed, man must believe for himself, else he will be eternally lost. But the believing is always through God's assistance, and is even initiated at the outset by the Father's drawing. This is one reason why Arminius ever denied the accusation that he was teaching a Pelagian meritoriousness.

Whatever Professor Cell's most scholarly conclusions might have been, John Wesley was surely no Calvinist—although, like Calvin, Wesley was a Protestant; i.e., an opposer

of the merit view in popery.

Like Arminius, after whom Wesley named his official magazine, the Oxford "methodist" taught that man casts the deciding vote, whether he will be saved or damned. But for Wesley, as for the earlier "freedomist," man does not, cannot, of himself, cast an assenting vote. Speaking of John Fletcher and himself Wesley says that they ". . . absolutely deny natural free will." (See Burtner and Chiles's *Compend of Wesley's Theology*, pp. 132-33.) Wesley continues, "We both steadily assert that the will of fallen man is by nature free only to evil" (*Ibid.*).

Believing that to deny original sin is to be a heathen, Wesley had a view of the racial fall which is a bit extreme for many of us. We can agree that all men are "'conceived in sin,' that hence there is in every man a 'carnal mind,' which is enmity against God; which is not, cannot be, 'subject to' his 'law'; and which so infects the whole soul, that 'there dwelleth in' Him, 'in his flesh,' in his natural state, 'no good thing'; but 'every imagination of the thoughts of his heart is evil,' only evil, and that 'continually'" (*Standard Sermons*, II, 223). That is an awful picture, but most of us would agree that the top-most of God's creation is fallen in that way. That is Bible, surely. One is not as quick to say with Wesley, however, that the image of God is lost entirely. Mr. Wesley figures that every descendant of Adam is ". . . dead to God, wholly dead in sin; entirely void of life of God; void of the image of God" (*Works*, ed. Emory, 401). Somewhere he says that we have "the image of the devil."

If man is not "void" of the image of God, the image is at least utterly defaced. This is why we Arminian-Wesleyans agree with Wesley that "salvation begins with what is termed

(and very properly) preventing grace; including the first wish to please God, the first dawn of light concerning his will, the first slight transient conviction of having sinned against him" (*Works*, ed. Nichols, VI, 509). And we agree with him that prevenient grace is "not natural, but a supernatural gift of God, above all his natural endowments" (Burtner and Chiles, *op. cit.*, p. 151).

Due to man's fallenness, and God's prevenient grace, Wesley could say: "Of yourselves cometh neither your faith nor your salvation: 'It is the gift of God'; the free, undeserved gift; the faith through which ye are saved, as well as the salvation which he of his own good pleasure, his mere favour, annexes thereto. That ye believe, is one instance of his grace; that believing, ye are saved, another. 'Not of works, lest any man should boast'" (said on Ephesians 2:4). We might quibble with him over whether one ought to call believing faith itself a gift. But if he only means that without God's help we cannot believe, we would surely agree heartily. That the gift of faith, for Wesley, does not mean a gift to men whether they will have it so or not is shown by many passages in his writings, such as in that one where he explains: "I am persuaded every child of God has had at some time 'life and death set before him,' . . . and has in himself the casting voice" (*Works*, ed. Nichols, VI, 281).

Articles VII and V in the Church of the Nazarene's official creed are in substantial agreement with Arminius and Wesley on the natural man's inability to do good of himself. Article VII refers to man's " . . . ability to choose between right and wrong." Lift that from the creed and you have the so-called classic understanding of freedom, such as that found in A. C. Knudson, that it is the power of

"contrary choice" (*The Principles of Christian Ethics*, p. 82).

But read Knudson a little further. Note in the next chapter that he does not believe in the inherent sinfulness of man (*Ibid.*, pp. 86 ff.). Note that the Fall in Genesis 3 is interpreted as "legendary" (*Ibid.*, p. 94). Read E. S. Brightman and a host of others who talk about "freedom" and "moral responsibility" in the same terms and you find man depicted as inherently good.

Lift the above-quoted phrase from our creed and it sounds quite like the view of the modernistic A. C. Knudson. But in context, what is expressed is much different from the view of that liberal. Prior to those quoted words the creed states that such ability obtained at "man's creation." And right after the quoted phrase about man's "ability to choose between right and wrong," the creed states why it is that what obtained at man's creation does not obtain now. It says that "through the fall of Adam he [man] became depraved so that he cannot now turn and prepare himself by his own natural strength and works to faith and calling upon God."

Then the creed goes on to state that, while we cannot now choose "right" nor "God" in our "natural strength," we do all have, through Christ, God's grace to enable us to "turn from sin" and "believe on Jesus Christ for pardon and cleansing."

There is another article in our creed, No. V, which states that, due to original sin, the natural man is inclined to evil continually. It talks of "that corruption of the nature of all the offspring of Adam by reason of which every one is far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually." This

is why man is unable, of himself, to choose Christ and righteousness.

So the Nazarene creed, John Wesley, James Arminius, and many authorities not mentioned, understand that fallen man is free. As different from the Hegelians, we do not think it is simply the power to live according to reason (Romans 1:16-17). We like a lot of what Kierkegaard says, but we do not beg the question by calling it possibility and thereby vaguely encompassing most views; we really do believe that men cast destiny-deciding votes. And yet we are not Pelagians nor Semi-Pelagians, for we see that a fallen man cannot

even yearn for pardon without prevenient grace. "We love him, because he first loved us" (I John 4:19). We like a hearty emphasis on indwelling sin (Romans 7:17, 20), as Calvinists do, and upon the grace of God. Yet the "inhabiting sin" (Arminius) only inclines us away from God, and grace only inclines us toward God. Neither indwelling sin nor prevenient grace is sovereign. We are the sovereign ones, we men—we fallen men. To us, to us free moral agents, it belongs to say which way our souls will go. Hallelujah! men may choose this day; any day, to accept the proffered grace and go with God—and go and go and go!

#### WHAT DO MINISTERS TALK ABOUT?

Results of a novel study of the topics of conversation of fifty Protestant ministers in a New England city were reported by a prominent minister and educator. Covering one weekday and one Sunday in the life of each minister, the content of his conversation was systematically collected by researches, transferred to IBM cards, and processed.

In his report of the study, Dr. David B. Chamberlain of Boston University Graduate School explained that, from the basic vocational information obtained, five major problems confronting today's ministers could be formulated.

First of these, he said, is the problem of specialization arising from a desire for vocational fulfillment, largely frustrated by the "overwhelming need" for his nonprofessional services. Second is the church's failure to provide facilities and man power to meet rising demands on the ministry. Third is the minister's own selectivity or bias which interferes with establishing a truly cosmopolitan and inclusive Christian community. The fourth problem is the heavy predominance of brief contacts and impersonal means of communication, while fifth is the minister's frustration in his mission through preoccupation with parish detail.

"Judging from their conversations," Dr. Chamberlain remarked, "ministers shun administrative functions while parishioners and others call on them more often for those than for pastoral services." The study indicated that a few risk "the hazards of the Messiah complex," and that a large proportion of the fifty ministers are dissatisfied with their present vocational role. Dr. Chamberlain presented his report at the recent semiannual meeting of the National Council of Churches' Department of Pastoral Services.

—*The Religious Newsweekly*

## As Others See Us

By W. S. Muir\*

TO THE SCOTS there never was or never will be any greater than the immortal Robert Burns. Burns was a common, ordinary man who rose to the heights and is recognized today as one of the greatest of poets.

One will have to admit that the life which Burns led was far from the standards for membership in the church. However, he was a man who left to his country of Scotland and to the world numerous heart-searching thoughts.

One day while in church his mind was wandering (perhaps the preacher's sermon was uninteresting), to the presence of a dignified lady seated in front of him. She was the picture of refinement, poise, dignity, and elegance. However, Burns's attention was attracted to the presence of a louse crawling on her lovely clothes. There amidst the silk and lace was a wretched, miserable louse! His active mind prompted him to write a poem about the incident, which he entitled "To a Louse."

His poem relates the unwanted presence of this louse on such a fine lady, urging it to go find a home on some more vile, more wretched creature. He closes his poem with these immortal words, as we would read them:

*Oh, would some power the gift give us  
To see ourselves as others see us!*

\*Pastor, West Lebanon, Indiana.

*It would from many a blunder free us,  
And foolish notion.*

Many times my mind has turned to these words, not only in regard to my own life, but in relationship to the church. How do other people see us? What do they think of us?

Does our church building look shabby, run-down, as though neglected? In this new car, new home, new supermarket age are we expecting people to worship in a church of opposite qualities? Or perhaps our church building is just the opposite, ranging to the spectacular, where the man from "across the tracks" wouldn't feel welcome to enter. It does make a difference how "others see us" if we expect them to be interested in our message.

Does our worship service run in an unorganized manner, with no form or semblance of organization or preparation? Or perhaps it is just the opposite, so formal and so outlined that it is an impossibility for God to break through to bless our hearts.

Does our church in the eyes of others serve as a "social function" or is it a church with a passion for the lost in this dying age?

Yes, to "Rabbie," as he is known to the Scots, we are indebted for these lines. May we ever keep them in mind in regard to the salvation of souls! How do others see us?

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 8:12-17

### DEBTORS

IN THE TWELFTH VERSE Paul says that we are debtors, but not to the flesh. In other words we owe the flesh nothing. The word for debtor, *opheiletēs*, means "one who owes another." A secondary definition is "one held by some obligation, bound to some duty."<sup>1</sup> Perhaps that is the sense here. Sanday and Headlam paraphrase the verse thus: "Such a destiny has its obligations. To the flesh you owe nothing."<sup>2</sup> Godet has: "We are under obligation."<sup>3</sup>

### ABOUT TO DIE

The first part of verse thirteen reads: "For if ye live after the flesh, ye shall die." The literal Greek is: "ye are about to die." Godet paraphrases the meaning thus: "There is nothing for you but to die; such is the only future which awaits you."

### MORTIFY

The last part of the verse says: "but if ye through the Spirit do mortify the deeds of the body, ye shall live."

That the real meaning of "mortify" is not commonly understood is shown by the popular expression, "I was mortified to death." Translated into correct English that simply means, "I was greatly embarrassed."

\*Professor, Nazarene Theological Seminary.

<sup>1</sup>Trayer, *Lexicon*, p. 469.

<sup>2</sup>Romans, p. 201.

<sup>3</sup>Romans, II, 78.

<sup>4</sup>Ibid., p. 79.

In contrast is an account written by a missionary. One day after a tiresome journey in the jungle he was resting on a camp cot, relaxing by reading his Greek New Testament! He happened to lower the book for a moment and found himself confronted by a very deadly snake, whose head was less than two feet from his face. (Please don't draw the conclusion that it is dangerous to concentrate on your Greek Testament.) He said he performed the gymnastic miracle of leaping from that cot without raising himself, found an iron poker by the fire, and "mortified" the snake.

That missionary knew his Greek for the verb *thanátoō* does not mean "embarrass" but "put to death, destroy, render extinct."<sup>5</sup> That is what we are to do with "the deeds of the body" (*sōma*).

Paul is not here pleading for a rigorous asceticism. He is not advocating the suppression of all physical desires and the denial of any enjoyment of physical pleasure. What he is saying is that all the bodily activities carried on independently of the Spirit and in defiance of His dominion should be put to death. The previous clause clearly indicates this.

### SONS OF GOD

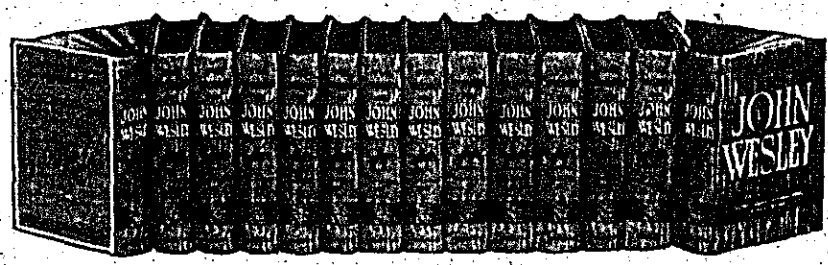
Literally the fourteenth verse reads: "or as many as are led by God's Spirit, these are God's sons." In the Greek there is no definite arti-

<sup>5</sup>Trayer, *op. cit.*, p. 283.

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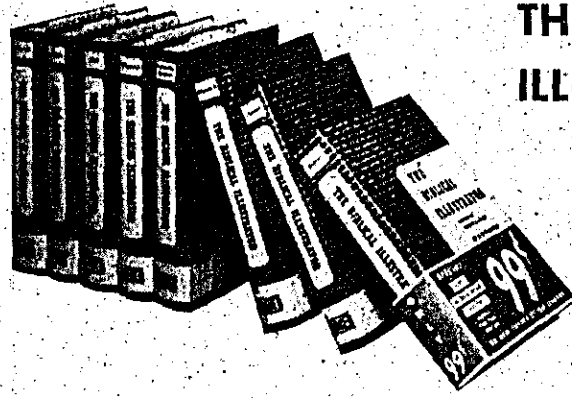
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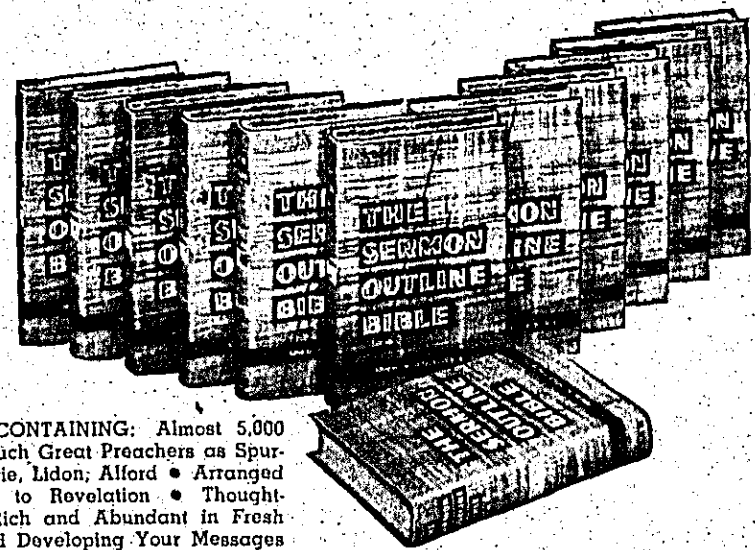


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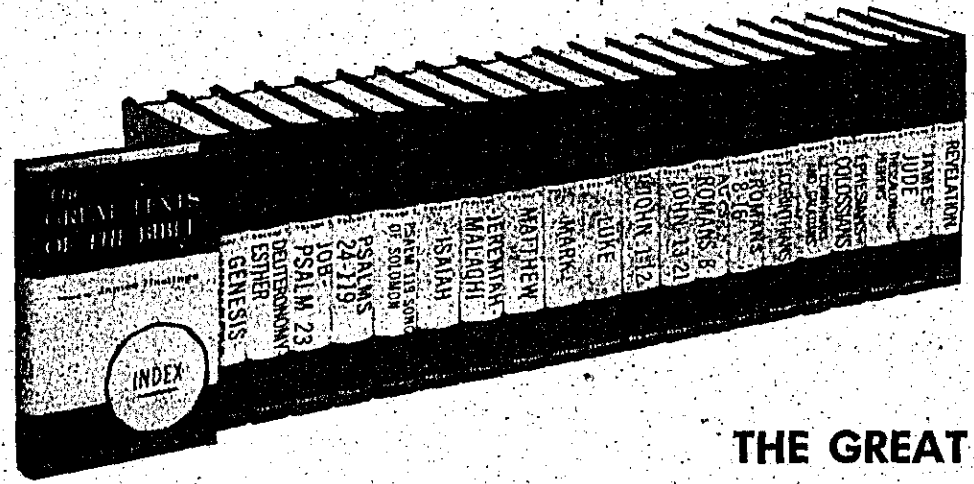
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## "QUEEN of the PARSONAGE"

May she, who in the parsonage dwells, be radiant, poised, serene;  
And every moment of each day be every inch a queen!—R. V.

Supplied by Ruth Vaughn\*

### PORTRAIT OF A QUEEN

Mrs. E. S. Phillips, pastor's wife, First Church, Bethany, Oklahoma, is small, attractive, poised, and charming. To three girls she is "the best mother in the world"; to Dr. E. S. Phillips, she is "my lifetime sweetheart"; to the townspeople of Bethany and the hundreds of students enrolled in Bethany Nazarene College, she is "our pastor's wife." To these three important tasks she has given of herself unstintingly. To the molding of her children, the encouraging of her husband, and the aiding of those in need she has given her life.

As a mother, she has exemplified Christ. Her oldest daughter wrote of her: "Although she is active in the church, Mother never neglects her family. Never once have any of us needed her that she wasn't there to help. When we need guidance, she is ready to counsel. When we are sick, she is always there to comfort, and her very presence makes us feel better.

"Mother never neglects her daily devotions. No matter how hard the day has been, you can depend on it that she has prayed and talked to the Lord. Many times we children have had problems that seemed too big to handle, but if Mother knew about them, we didn't worry because we knew she would pray about them, and somehow her prayers always get through."

\*Pastor's wife, Amarillo, Texas.

As a wife, she has stood by her husband in every decision he has had to make. Her faith in him has never faltered; her love has steadied him through dark times of crisis. The greatest joy of her life in the parsonage comes because twenty-five years ago she fell in love with a fellow who was called to the ministry. Through the years her love has grown stronger for him—and the work of his calling.

As a minister's wife, she is always understanding, ready to give aid to anyone in need. She takes a personal interest in every member of the church and is always ready to listen to his problems. Throughout her life she has had a desire to help people in a spiritual way, and in the capacity of a minister's wife she has found that rich opportunity and has exploited it to its greatest extents.

In each phase of her life Mrs. E. S. Phillips measures up to royal standards. Truly this is a "portrait of a queen."

### ROYAL COOKBOOK

With the coming Christmas season our minds turn to candies. Parsonage Queen Mrs. D. D. Elliott serves delectable homemade chocolates. Could anything be more tasty at this time of the year? Here's how she does it!

- 1 cube oleomargarine
- 1 can coconut
- 1 can Eagle Brand Milk
- 2 boxes powdered sugar
- Nuts

Form into balls the size of a pecan and chill overnight.

Melt 1 package chocolate bits in ½ package paraffin in double boiler. Coat candy balls with chocolate.

### OVER TEACUPS

Question: "I have heard for years that the attitudes of the minister's wife determine her husband's destiny. It's hard for me to understand why my attitudes are so important to my husband's success or failure. Do you really believe that this old cliché is true? If so, why?"

Answer: To the minister, his wife's attitudes are one of the greatest factors of assistance or detriment to his calling. Mrs. James Tucker, pastor's wife of Butler, Indiana, wrote a paper dealing with this problem which she presented at a ministers' wives' retreat. I believe that the answer to this question will be of value to all "parsonage queens."

For the next four issues we will be featuring this paper, written by Mrs. James Tucker. It is entitled "How My Attitudes Affect My Husband's Ministry."

"We have all heard the expression that the minister's wife either makes or breaks the minister. All of us, I am sure, would far rather have our husbands be a success than a failure. I believe our attitudes are one of the main factors of this saying.

"Let us take a look at the meaning of the word attitude. Webster defines it as position or bearing as indicating action, feeling, or mood.

"There are times when each individual detects in another a good or unpleasant personality. Back of that feeling, action, or mood that springs from a personality is an attitude that is right or wrong.

"The very heart of the teaching of Christ deals with men's nature and disposition. His constant plea is that we develop such personalities that

we spontaneously seek to do by others as we would like them to do by us.

"Right attitudes denote man's desire for God. They help man to forget himself and in return think of God and others.

"A right attitude pulls upward; a wrong attitude pulls downward. A right attitude leads to life, but a wrong attitude leads to death.

"Mrs. Maud Chapman, wife of Dr. Chapman, said to her husband: 'I cannot be happy if I seem to hinder you in the work of the Lord. I promised God when I married you that I would never stand in your way as a preacher.' We must never lose that spirit!

"Our attitudes not only affect our husbands' ministry, but they affect us as Christians. If we aren't in the place spiritually that we should be, we cannot accomplish anything for God. If our husbands have to encourage us all the time, they are losing time and effort that they should spend on the flock."

(To be continued)

### BOOKSHELF WITH LACE

For a Christmas gift which will be treasured by the whole family, you can't find an equal to *Christ and the Fine Arts* or *The Old Testament and the Fine Arts*, both compiled by Cynthia Pearl Maus. These books are treasuries of the finest in picture, poetry, story, and song dealing with the Old Testament and the life of Christ. (Nazarene Publishing House, \$5.95.)

### THE KING'S HOUSE

Have more love than money for Christmas presents? Make your own. For a desk blotter, secure a length of cardboard and cover with gay or se-



date self-adhesive plastic. A small fruit-juice can covered with same plastic makes an ideal pencil holder. An orange crate covered with the same plastic makes an ideal place for miniature doll furniture. You'll be amazed at the creations you can make with this lovely stuff to disguise your gifts' humble origins. Do have a merry Christmas!

#### HEART TALK

The burden of the church was heavy. It seemed our ceaseless efforts were without fruit or gain. And it seemed—that dark, starless, winter night—that my husband and I alone carried the weight of the burden for the church God had sent us to serve.

I knelt in the church alone. My heart ached and broke over the indifference of those whom we tried to help. Desperately I began to pray.

"O Lord, it seems too much! We give our hearts, our lives, our very selves—and then these men and women turn away and leave us alone. We try to warn and shield them from pitfalls and so often we see them trapped in their sin."

The room was filled with my sobbing and then a voice spoke. "My child, I understand! They also turned away from Me and left Me alone. My message of salvation and escape from sin's snares was unheeded by many."

"But, Lord," I cried, "they're so indifferent, thoughtless, so unconcerned, and yet they pull at our heartstrings and we groan and intercede and cry for their souls. Why, Lord?"

The voice was filled with sorrow. "My child, I sat and looked over Jerusalem and My heart broke as I said, 'Jerusalem, Jerusalem, how oft would I have gathered you to Me but you would not!'"

My tears came fast. "Lord, I've given my ceaseless efforts. I've prayed and cried. And now, Lord, I'm so tired. Please, Lord, release the burden! Let me rest!"

The voice spoke through the stillness. "For them I gave My life, dear child. Can you do less?"

Understanding filled my heart. The tired, hopeless ache slipped away. "Lord, forgive me! I will continue to do my best and to love in spite of unloveliness, love in spite of indifference, love even Thy frailest children who can't seem to stand alone. I'll continue to pray, to give of myself, to travail for the birth of souls."

I could hear the smile in His voice as He spoke. "Inasmuch as ye do it to the least of these, My child, you do it unto Me!"

Can we offer to Him a better Christmas present?

#### DEFENDING WEAKNESS

A friend of mine, who was a British staff officer in the last war, told me that one of the axioms by which they operated was: "Do not defend weakness—exploit success!"

The meaning is obvious. Do not tie up your resources in defending your weak spots, but rather use your resources to exploit more fully the successes already gained. This policy keeps the initiative in one's own hands instead of the enemy's. It is a positive, rather than a negative, position. It is to substitute attack for defense.

—DR. EVERETT L. CATTELL,  
General Superintendent, Ohio  
Yearly Meeting of Friends

## EVANGELISM

### I Saw a Man Come to Jesus

Contributed by V. H. Lewis\*

VACATION had come to a close. The Men's Fellowship had agreed to have everything in readiness upon my return and the revival would begin. But such was not the case. All plans had collapsed in only one week.

After nine property owners had been contacted for lots that might be used for a two weeks' revival, one lady agreed to permit the use of her land, the first sermon delivered in her living room. Of course it was not premeditated, but in this case the Lord had prepared the way. As soon as the commitment was made, the men of the church began cutting fence, undergrowth, and the two acres were put in shape in one day.

This is a new community joining our city, having no church and showing little interest in attending any type of church services. However, it is amazing how the sinners will take notice when God's people go into action.

It was mid-August and really no need for a tent, so the furniture consisted of platform, piano, folding chairs for a youth choir, and a public-address system with recorded music. The records were used while the people were assembling each evening. Lighting consisted of yellow bulbs forming a square over the congregation and choir. The seats were made of two-by-twelve boards resting on concrete blocks. They served two purposes: the first, for sitting; and

the second, they were not conducive for sleeping.

Each night the crowd was most encouraging, with sinners always present to hear the message. There were twenty-eight seekers and nine were received into membership.

The man who came to Jesus we will call Art. For two evenings a new car parked at the road, but the people did not come into the service. An invitation was given them to drive in, and the next night they were parked in a good location, but continued to remain in the car.

After most of the revival was over and Art had had to stay in the car because strong drink had rendered him helpless each evening, on Saturday night, at last he was sober and sitting in the audience. During the invitation he invited the personal workers to look elsewhere for seekers.

Sunday night came and again Art was there and sober. This was the last night. Some of the men went to him and he came to the altar at once and found God. Then came the test. His life had been built around smoking and hard liquor, but now he stood stripped of his world. For over a week one of the men stayed close by or made daily calls at his home. Then the first Sunday service came after his conversion and Art was there and his fine wife seated beside him. When the altar call was made, he arose and came. As he stood up he was shaking from head to foot; the pair of crutches

\*Executive Secretary, Department of Evangelism.

was gone (tobacco and liquor); and now he wanted something to take their place. As he knelt at the altar I reminded the Lord we would have to have a miracle. The Lord came and set him free, and as he arose his body was calm and he looked peaceful. No, he was not sanctified, but his body was healed.

The following Sunday, Art and his wife came to the altar to be sanctified wholly. Our Lord did not disappoint them, and they received the blessing and were two of those received into membership. It is truly no secret what God can do! Now after almost two years this man is still enjoying the grace of God.

Before his conversion, Art was fire chief for a major aircraft company, but drink was his downfall and had caused his dismissal. His wife was and still is a department head for a large department store. Now Art has gone into business for himself and has a bright future before him. He has made the statement, "God will surely have His part of all the money that comes into my hands!"

God didn't send a "tailored couple" to carry the burdens of the church, but he laid the material before us and we have had a part in seeing the vessels reshaped which are now serving in official positions for the Kingdom.

## ONE MAN'S METHOD

### The Church Captures the Mobile Homes

By Eugene A. Conklin\*

ACCORDING to a recent survey, mobile home owners are increasing in number. In five years it is estimated that one out of every twenty families will dwell in a "home on wheels."

One church feels that the "trailerite" has been largely bypassed insofar as church interest manifested in him is concerned.

With this thought in mind the church in question has prepared posters urging mobile home dwellers to "come and worship with us." These are distributed to all managers of trailer courts for posting in their offices. In addition, a number of church members are assigned to pay personal visits to all dwellers in trailers and personally urge them to attend church.

This church has formed an unusual

organization, "The Trailer-Dwellers," made up entirely of those who live in mobile homes. They meet once weekly and have special church projects having to do with mobile home centers.

#### THOSE IN MILITARY SERVICE

One church feels that the armed forces are still a powerful force to be reckoned with. The draft is still continuing and there are many young men in the service, either in domestic or overseas areas.

This church asks all who have relatives, friends, or acquaintances in any branch of the service, to furnish their names and current military addresses. The pastor then writes a personal letter once monthly to each serviceman expressing the church's desire to be of service in any way possible on the home front while the serviceman is away in the service of his country.

The church also prepares a mimeographed "Armed Forces Newsletter" of four pages, which is mailed once a month to all servicemen. This contains news items relating to church activities as well as condensations of recent sermons. The newsletter is prepared by an editorial staff of church members, while the actual typing and mimeographing is handled by the teen-ager contingent.

The pastor of this church also sends personally signed cards at Christmas, Easter, Thanksgiving, and other religious occasions, to all servicemen.

In addition the church has an armed forces "News Board" in the outer corridors. This contains letters written by servicemen to the pastor, snapshots and photos taken by servicemen at their base or overseas, newspaper clippings, anything brought in by friend, relatives, or acquaintances.

Once every ninety days the church has an Armed Forces Sunday. Special prayers are offered for those in the service, together with a special sermon touching upon the contribution these servicemen are making.

In addition any young man about to enter the service is invited to have a farewell dinner at the parsonage a few days before he leaves. The purpose is to make it possible for the pastor to personally wish him well. Where servicemen advise their relatives or wives that they are returning home on leave, the pastor announces from his pulpit that he would be very happy to talk with the serviceman while he is home on leave or furlough.

#### SENIOR CITIZENS

"Senior citizens" are men and women between fifty-five and the century mark. Many church members are within these age brackets.

One church takes special interest in its "senior citizenry" group. It

holds a special banquet at least twice yearly for all church members over fifty-five, at which awards are presented for twenty-five years or more of church membership. Special awards are presented at the banquet to older men and women who are still active in church and Sunday school circles.

This church has a special group known as the "Church Senior Citizens," who meet periodically and embark upon special church projects. Members of the group act as ushers at weekly church services.

A "Senior Citizens' Sunday" is scheduled at least once every six months of the church year. At such a service, prayer, scripture reading, benediction, and other phases of the church service are participated in by the senior citizenry.

Once every month this church holds a birthday party for "Senior Citizens" who have grown one year older during the past month. This is usually held on the thirtieth or thirty-first of the month, and special entertainment is arranged for the older church folk.

Another church handles the pastor's vacation in a little different fashion! During the month the pastor is "on siesta," the teen-agers take over. Each week a teen-ager offers the sermon, while others present the scripture reading, prayer, benediction, and other aspects of the service. It is the teen-agers' own "show" and they make every effort to provide stimulating services. During this month every teen-ager is provided with a quota of new teen-age members to garner into the fold of church membership. This has proved a satisfactory stimulant when it comes to making this month well worthwhile from the standpoint of keeping attendance—and interest—up to snuff!

\*Pastor, Elgin, Illinois.

## SERMON WORKSHOP

Contributed by Nelson G. Mink\*

Sam Jones once said: "If you will let me, I will cut the last ligament that blinds you to a life of sin, and let you swim out into the boundless ocean of God's saving love.

"Some of you are so tangled up in this meeting you feel like a fellow with the measles before they break out. A few cups of hot Gospel tea will make religion break out all over you. Then keep it out and you are all right, but like the measles, if it goes in on you it will kill you sure."

### HOW THE NATIONS SAY,

#### "MERRY CHRISTMAS!"

Brazil: "Boas Festas!"

Denmark: "Glaæbelig Jul!"

Holland: "Hartelijke Kerstgroeten!"

Finland: "Hauskaa Joulua!"

France: "Joyeux Noel!"

Germany: "Froehliche Weihnachten!"

Italy: "Bono Natale!"

Spain: "Felices Pascuas!"

Sweden: "God Jul!"

Portugal: "Boas Festas!"

—SELECTED

### PEARLS GATHERED BY THE WAY

"We expect that the 'Well done' will at last be spoken, not only to those who had much to give and gave it, but to those who had little and gave it.

"The great task of the church is not only to get sinners into heaven, but to get the saints out of bed.

"The critic who begins with himself will be too busy to take on outside contracts."

—SELECTED

\*Pastor, Connell, Washington.

### GOD KNOWS BEST

A man sat under a walnut tree wondering why God made such a tiny thing as a walnut to hang upon a limb strong enough to hold the weight of a man. Then at the same time He made a pumpkin so large the vine could not lift it off the ground. Just then a walnut fell, striking the thinking man on the head. He rubbed the bump and decided God knew best. What if it had been a pumpkin that had fallen on his head?

—Corpus Christi First Bulletin

### "REACTIONS TO CHRIST'S BIRTH"—Matthew 2:2

1. Christ's coming brought confusion and trouble to Herbd.

2. Christ's coming upset the cold, formal Jerusalem.

3. His coming brought the answer to the query of the Magi.

4. His coming brought good news to the faithful.

5. His coming has ever since gladdened the hearts of many.

N. G. M.

### LIKE HIS FATHER

A small boy was being reproved by his mother. "Why can't you be good?" she asked.

"I'll be good for a nickel," he said.

"Ah, responded his mother, "you want to be paid for being good. You should copy your father and be good for nothing."

—ANONYMOUS

### JOHN WESLEY'S TWO RULES:

"Never be unemployed," and, "Never be unemployed."

## SERMON STARTERS

### FIRE FROM HEAVEN

TEXT: *And there appeared unto them cloven tongues like as of fire* (Acts 2:3).

- I. Fire is a mysterious force.
- II. Fire is cleansing, purifying, and refining in its process.
- III. Fire is metamorphic—changes things.
- IV. Fire is self-evident. Needs no arguments.

—NELSON G. MINK

### WHITER THAN SNOW

TEXT: *Wash me, and I shall be whiter than snow* (Psalms 51:7).

- I. What God sees under His microscope. He sees germs of selfishness, pride, desire, anger, revenge, and evil passions.
- II. The whitening process. This cost Christ His atoning death on the Cross.
- III. The cleansing blood.
- IV. The refining: Old Spanish coin, worn smooth, neither image nor letters visible, but put in the fire as it began to melt, picture of the king and all letters stamped 200 years before came out.
- V. He makes me clean. Purity, joy, divine image, fitness for heaven, and that which was "lost" restored.

—NELSON G. MINK

### WHAT DOES CHRISTMAS MEAN TO YOU?

TEXT: Luke 2:20

1. Christmas speaks of the fleetness of time. Each Christmas is the passing of a milestone in life.
2. Christmas tells of new gifts God still wishes to give us.
3. Christmas brings us a message of the intertwining between earth and heaven.
4. Christmas makes us think of the way Christ would have it observed.
5. Christmas brings with it a hope for the future.

—NELSON G. MINK

### THREE WHEREFORES

1. The "wherefore" of a great saving power: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).
2. The "wherefore" of a full salvation: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).
3. The "wherefore" of the second coming: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Peter 3:14).

—NELSON G. MINK

### THE MIRACLE OF CHRIST'S BIRTH

1. A spiritual miracle. Angel announced it.
2. A biological miracle.
3. An astronomical miracle. The star.
4. A celestial miracle. "The heavenly host," etc.
5. A providential miracle. Saved from wrath of Herod, etc.
6. A divine miracle. The Incarnation.

—NELSON G. MINK

### CHRISTMAS, 1959

TEXT: *And his name shall be called Wonderful* (Isaiah 9:6).

1. Wonderful in His birth.
2. Wonderful in the lifting power of His salvation.
3. Wonderful in His Spirit.
4. Wonderful in His manifestations to us.
5. Wonderful in individual care for us all.
6. Wonderful in His future plans for our lives.

—NELSON G. MINK

Editor's Note: See the November issue for the author's article on how he works out Bible expository messages.

## Expository Sermon Outline

(Based upon Philippians, chapter 4)

INTRODUCTION: In the main this Epistle of Paul is a letter of thanksgiving for a gift which he had received from the church at Philippi. According to J. B. Phillips, Paul "expresses his high hopes for their unity, faithfulness, and progress in the faith." Chapter four proves this to be true. To encompass this message within a reasonable time we do not have time to examine every verse.

- I. "stand fast in the Lord" (v. 1b)—the only safe place for a believer. v. 2b—"be of the same mind" (mind the same things) "in the Lord." v. 4—"Rejoice in the Lord always; and again I say, Rejoice." v. 5—"Let your moderation" (gentleness and forbearance) be known unto all men" ("by your behaviour"—John Wesley\*). "The Lord is at hand." v. 6—"Be careful" (anxious) "for nothing;" ("don't worry over anything whatever."—J. B. P.) "but in every thing" (circumstances—"great or small"—John Wesley) "by prayer and supplication" "with thanksgiving" "let your requests be made known unto God." ("A sure sign of a soul free from care."—John Wesley.) v. 9—"Those things, which ye have both learned, and received," (by Paul's voice) "and heard, and seen in me" (by Paul's life) "do." Practice—"Take them for the rule of your faith."—Adam Clarke)
- II. Think right in the Lord. "Think on these things" (v. 8b).

\*All abbreviations and references will refer to the following works:  
John Wesley—Notes on the New Testament  
J. B. P.—J. B. Phillips, Letters to Young Churches  
Adam Clarke—Commentary  
Weymouth—Weymouth's Modern Translation

v. 8a—"whatsoever things are"  
"true" "Fix your minds on  
"honest" the things which  
"just" are holy and right  
"pure" and pure and beautiful and good."—  
"lovely" J. B. P.  
"of good report"

v. 8—"if there be any virtue," (excellence) "and if there be any praise," ("approval of God"—J. B. P.)  
"think on" (consider—practice)  
"these things" (See also II Corinthians 10.)

- III. Get reward in the Lord. (This automatically should follow standing fast and thinking right "in the Lord.")  
v. 7—"and the peace of God" ("Praising from a sense of pardon and the favour of God."—Adam Clarke.)  
"which passeth" (surpasses)  
"all understanding" ("save to he that receive it"—John Wesley).  
"shall keep" (guard—garrison)  
"your hearts" (your affections"—John Wesley)  
"and minds" (thoughts—"understanding"—John Wesley)  
"through Christ Jesus"  
v. 9b—"and the God of peace" (Not just the peace of God but the God of peace himself.)  
"shall be with you"

- IV. Be content in the Lord (a logical outcome of the previous three points).  
v. 11—"for I have learned" ("from God"—John Wesley)  
"in whatsoever" "state" (circumstance—"whatever my outward circumstance"—Weymouth), "I am"  
"therewith to be content"  
v. 13—"I can do all things" ("in the will of God"—John Wesley)  
"through" (by) "Christ which (who) strengtheneth" (empowers) "me."  
v. 19—"But my God shall supply" ("will fully supply"—Weymouth)  
"all your need" (here Paul particularly remembering their gift to him)

"according to his riches" (wealth)  
"in glory"  
"by" (in) "Christ Jesus"

CONCLUSION: Paul from his prison cell could exhort these things because he knew that the Philippians were (4:1) his "brethren"—"dearly beloved"—"longed for"—"joy," and "crown."

They were fellow believers.

We today need to:

- stand fast
  - think right
  - get reward
  - and be content "in the Lord."
- And then we too will be "united, faithful, and progressive."—J. B. P.  
Both "in the faith" and "in the Lord."

—ROBERT EMSLEY  
Kansas City, Missouri

## From the Greetings of the Angels to the Scorns of a Howling Mob

TEXT: Luke 2:5-18

INTRODUCTION: This is the time of the year that everyone should rejoice—Jesus, the Saviour, was born. History and climate verify that this was the season of the year Christ was born. The town Bethlehem existed as early as Jacob. It was looked to as the place where the Messiah should be born (Micah 5:2; Matthew 2:5).

- I. THE WELCOMING COMMITTEE:
  - A. Not the high priest—he was too busy with his duties. And besides, Jesus was to be the eternal High Priest—so he would lose his job.
  - B. Not the proud, because they had too much pride to go to a manger. This would not draw much attention, and what they did must be noticed.
  - C. Not the rich, because Jesus was too poor.
  - D. Not the rulers, because He had no political power.
  - E. Yes, the committee was the angels of the Lord. They gladly came to welcome Jesus in the manger.
    1. Their welcome address was,

"Glory to God in the highest, and on earth peace, good will toward men."

2. How beautiful this message must have been to go down the valleys from Bethlehem to the ears of the people whose country was torn with strife and was under the heels of oppression from the Romans!
3. Yes, the shepherds heard as they warmed by their fires, but the rulers and priest did not want to hear.
4. The humble can always hear, but not the proud and haughty.

## II. THE ANSWER FOR SIN:

- A. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save this people from their sins" (Matthew 1:21).
- B. No wonder there was joy to the world—the sin problem could be solved now.
- C. Sin brings grief and heartache.
  1. Herod brought pain and grief by killing all the male babies.
  2. Liquor will bring pain and grief by murdering many mothers and dads this Christmas.

## III. HE WENT TO THE CROSS AS THE HOWLING MOB SCORNED:

- A. That you might be delivered from your sins.
- B. That you might be sanctified.
- C. The angels greeted Him; the mob scorned Him. What will you do with Him?

—C. M. ROBY  
Clarksdale, Mississippi

## The Excluded Christ Child

TEXT: Because there was no room for them in the inn (Luke 2:7).

INTRODUCTION: The simple story of incidents surrounding the birth of Christ—angels—shepherds—Simeon—Joseph and Mary.

## I. CHRIST CAME TO DWELL AMONG US IN MORTAL FLESH.

- A. Virgin-born.
- B. The human Jesus.
- C. The divine Jesus.

## II. GREATNESS IS OFTEN OF LOWLY BIRTH.

- A. Note the humiliation of Jesus.
1. Stable
  2. Manger
  3. Beasts
  4. Poverty
- B. Examples in our day: Lincoln, Coolidge, Booker T. Washington, and Bud Robinson.

## III. WHY CHRIST WAS INCARCERATED.

- A. To declare and reveal God to man (Matthew 16:16; John 14:9).
- B. To become the Saviour of the world (Matthew 1:21; John 3:16)
- C. To make us holy (Hebrews 13:12)

## IV. NOTE CHRIST EXCLUDED—"NO ROOM."

- A. Excluded in favor of others.
- B. Because no one seemed to realize who He was and what was His mission.
- C. The loss sustained.

## V. WHY IS CHRIST CROWDED OUT TODAY?

- A. The perversion of our wills.
- B. Depravity of our hearts.
- C. Ignorance of His person and grace (John 4:10; Revelation 3:17).

## VI. MAKING ROOM FOR JESUS.

- A. We should make room for Jesus.
1. In our hearts
  2. In our homes
  3. In our everyday lives
- B. We must make room for Jesus here and now or suffer exclusion tomorrow.
1. At the hour and article of death
  2. On the judgment day
  3. Throughout eternity

CONCLUSION: "No room, no room for Jesus" (poem). Select a good soloist, duet, trio, or quartet to sing above song very effectively.

—E. E. WORDSWORTH  
Redmond, Washington

## Christmas Message

TEXT: Luke 2:1-20

INTRODUCTION: Miracle of the angels witnessing to the humble shepherds. These angels brought good tidings. These tidings mean much to us at this season.

## I. TIDINGS OF JOY

- A. The looked-for One has come.
- B. The King has been born.
- C. The Saviour is here.

## II. TIDINGS OF SALVATION

- A. A time of living above sin.
- B. A time of forgiveness of sin.
- C. A time of peace of mind and of men.

## III. TIDINGS OF VICTORY

- A. Satan won the first battle in the Garden of Eden.
- B. Jesus now is to win the war; God is supreme; the Kingdom is established.
- C. This Kingdom is victorious over all.

CONCLUSION: President Wilson sent a good-will fleet of ships around the world. God here sent a squadron of angels to earth to bring tidings and peace. It is ours at this season to carry onward the message of the angels.

—PAUL F. WANKEL  
Dupu, Illinois

## The True Martyr Spirit

SCRIPTURE: I Peter 4:12-13

INTRODUCTION: Peter urges a true Christian attitude in the time of affliction. And again he opens this further exhortation with that endearing characterization, "beloved" (cf. 2:11).

Note the contrasts in these verses:

## I. UNDAUNTED BY FIERY TRIAL (v. 12).

- A. Knowing God's love still rests upon them. "Beloved." Since His love continues, we can endure.
- B. Unsurprised by persecution. Sinners "... think it strange ..." (I Peter 4:4) that Christians care not for their excesses. But Christians "think it not strange" that sinners torment them by fire.

- C. Sure that "smelting" means refining. Fiery trial—fiery ordeal—a smelting furnace, all various translations. The French says: "Furnace." Fire not only tests, but

demonstrates pure metals.

- D. Sure that nothing strange is happening. The French New Testament says: "extraordinary." God's order does not come to us in the haphazard. So things do not just happen; they take place.

## II. REJOICING IN THE FELLOWSHIP OF SUFFERING (v. 13a).

- A. Not questioning, but rejoicing.
1. Making rejoicing your habitual response to persecutions.
  2. Do not be tempted to think God does not care.
- B. Sharing in Christ's own sufferings.
1. The Greek is *koinoheite*, "ye have a share in."
  2. God thus honors you along with His Son.
  3. To the extent that you suffer with Him, to that same extent rejoice! The French says: "In that same measure" (cf. II Corinthians 4:17).
  4. Willingly for His sake, suffering as He suffered.

## III. ASSURED OF THE GLORY TO BE REVEALED (v. 13b).

- A. Our trials spell out our triumph (II Timothy 2:12). Since we bear Christ's sufferings now, we may share His glory then.
- B. Rejoicing amid persecutions insures gladness at the revelation of His glory.
1. "Ye may be glad"—"ye may rejoice exceedingly and exultingly."
  2. Be cheerful in life's crucibles that you may be exultant at Christ's coming.

CONCLUSION: "Peter fervently exhorted the saints of all ages to rejoice in all their persecutions, in order that they may shout victory when the Lord is revealed from heaven."—GODBEY.

—ROSS E. PRICE  
Pasadena, California

FOR YOU

If your life is a grind, use it to sharpen your wits.

—Sunshine

## The Ninth Beatitude

SCRIPTURE: I Peter 4:14

INTRODUCTION: Peter had listened intently, it seems, to Jesus' Sermon on the Mount. Its system of values and ethical principles all seemed so revolutionary to him then.

But for his persecuted converts he can think of nothing more comforting now than the words of Jesus. "Blessed are ye" (compare Matthew 5:11, where Jesus' word "blessed" is identical in the Greek with Peter's term "happy" in this verse. Note also that Jesus' term "revile" is identical with Peter's term "reproach.")

## I. WHAT IS THE GLORY OF A CHRISTIAN?

- A. To be identified with Christ.
1. To receive from the world the same kind of treatment Jesus did (v. 14a).
  2. As the world reviled and ridiculed Jesus; so does it His true disciples (cf. Mark 15:29-32).
  3. "If ye be reproached ..." "Reviled."
    - a. But really there is no "if" about it.
    - b. Real identification with Christ is bound to beget the world's antagonism. (So note the grammatical structure of Peter's statement in the Greek assumes this to be the case.)

## B. To be denounced for the sake of Christ.

1. Literally, in the name of Christ (cf. Acts 5:41).
2. This is a blessed thing.
3. This is a sure sign of the presence of God's Spirit upon you (v. 14b).
4. "... the spirit of glory and of God ..." is resting upon you (cf. Isaiah 11:2).

## II. HOW DO THE PRAISES OF A CHRISTIAN DIFFER FROM THOSE OF A SINNER?

- A. The sinner blasphemes Christ.
1. The Greek word so indicates.
  2. The sinner spits in the Saviour's face.
  3. The sinner praises what God despises.
- B. The Christian magnifies Christ.

1. The Christian makes glorious the name of Christ.
2. The Greek *doxaze* means "to speak or sing a doxology in honor of."
3. Life and life give glory to the Saviour.

CONCLUSION: You can judge your identity by the treatment the world affords you. Be happy, therefore, if it treats you just as it did Christ (cf. John 15:20).

—ROSS E. PRICE  
Pasadena, California

### What's There to Be Ashamed of?

SCRIPTURE: I Peter 4:15-16

INTRODUCTION: Our title is a modern slang phrase (with incorrect English), often spoken by careless souls.

Here Peter tells what really brings one shame.

"It is not the suffering, but the cause, that makes a martyr."—MATTHEW HENRY.

#### I. SHAMEFUL SUFFERING (v. 15)

##### A. Let not one of you suffer thus.

1. "The best of men need still to be warned against the worst of sins."—MATTHEW HENRY.
2. Since the enemies of the Christians charged them unjustly with these foul crimes, Peter urged special care that they be guilty of none of these things.
3. If men speak evil of you, let your life be such that none will believe it.

##### B. Not all suffering is blessed.

1. Murder (Matthew 5:21).
  - a. Murderers must be sentenced.
  - b. Murder first starts with anger.
2. Thief. Peter never forgot what theft did to Judas (John 12:6).
3. Evildoer. A bad actor (Psalms 34:16).
4. Busybody. The Greek means "to play the bishop" in another man's affairs. Meddling in private affairs, inspecting matters not one's own, perhaps with a view to character assass-

ination. We should distinguish concern for public good from mere officious interference in private life. Moffatt calls him a "revolutionary."

#### II. SUFFERING UNASHAMED (v. 16)

##### A. As a Christian.

1. The term Christian is used here and in Acts 11:26 and 26:28 only in the entire New Testament.
2. For being a Christian one must often suffer, but for this suffering one need never be ashamed.

##### B. Do not be ashamed if:

1. You suffer innocently.
2. In a good cause.
3. From pure motives.
4. For the sake of Christ.
5. As an imitator of Christ.

##### C. Glorify God in this matter. God has a divine chemistry that turns our shame into glory.

CONCLUSION: Suffering may become a sacrament of praise. Radiant suffering often becomes redemptive.

—ROSS E. PRICE  
Pasadena, California

### The Epistle to the Hebrews

#### Chapter III

SCRIPTURE: Hebrews 3:1-19

INTRODUCTION: The Epistle to the Hebrews is peculiarly the book of the exaltation of Jesus. In chapter one He is portrayed as superior to angels, while in the second chapter our attention is called to His exalted message (or proclamation) and priesthood. The author in this chapter continues his development of Christ's superiority by bidding us to further consider His exalted Person.

#### I. THE CONSIDERATION (v. 1)

- A. Consider Him as Prophet (v. 1).
- B. Consider Him as Priest (v. 1).
- C. Consider Him as Pattern.
- D. Consider Him as Paraclete (John 14:18).

#### II. THE COMPARISON (vv. 2-6)

- A. In reliability (v. 2).
  1. As a servant (v. 5).
  2. As a Son (v. 6).
- B. In renown (v. 3).

1. Moses.
2. Messiah—Christ is worthy of being glorified in the Church, for He has builded the "house" or church.

#### III. THE CAUTION (vv. 7-12, 15-19)

- A. Against impenitence (vv. 7-8).
- B. Against infidelity (v. 12).
- C. Against (spiritual) insensibility.

#### IV. THE CHARGE (vv. 13-14)

- A. To persuasion (v. 13).
- B. To perseverance (v. 14).

—M. G. BASSETT  
Yuma, Colorado

### The Javelin of Faith

TEXT: *And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city (Joshua 8:18).*

1. Power over invisible forces of evil lies in the attitude of faith.
2. The defeated church at Ai. Money, clothes, worldly goods got in the way.
3. Retaken ground. God answers fasting and prayer, God has a plan. He always does, and it is not one of defeat.
4. The outstretched spear. God works in mysterious ways, but He works!
  - a. Moses with a rod.
  - b. Elisha with a scarf.
  - c. Shamgar and an ox goad.
  - d. We have something in our hands too.
5. "He drew not his hand back until . . ." (Joshua 8:26). Hold out the spear until something gives way.

—NELSON G. MINK

Uncle Bud Robinson once said: "When our blessed Saviour was on earth, He worked a miracle to raise money to pay His taxes. Well, bless His dear name, He's been working miracles to pay mine for the last twenty years. Don't you know I love Him? Of course I do!"

December, 1959

### Successful Christian Living

SCRIPTURE: Romans 14:8

INTRODUCTION: Successful Christian living is the result of:

- I. VITAL RELATIONSHIP (I John 3:2)
- II. ESSENTIAL CONDUCT (I John 2:6; James 2:12; Colossians 4:4; I Thessalonians 1:7)
- III. DIRECTIONAL TENDENCIES (Proverbs 3:6; Psalms 91:1; Luke 1:79; Psalms 119:10; Job 22:29)
- IV. GOVERNING PRINCIPLES (Romans 14:8; I Corinthians 10:31)

—J. W. PETERS  
Virden, Illinois

### Sermon Subjects

(Emphasizing Music Year)

1. Songs for the sanctuary, using Psalms 84:1-4 and Psalms 95:1-7.
2. The song of trust, using Psalms 34:3-8.
3. The song of confession, using Psalms 51:1-3.
4. The shepherd song, using Psalm 23.

—KENNETH H. PEARSALL  
Yakima, Washington

### Hitherto

(New Year's)

- I. Praise for the past. "Hitherto hath the Lord helped us" (I Samuel 7:7-12).
- II. Motivation for the present. "My Father worketh hitherto, and I work" (John 5:10-17).
- III. Promise and hope for the future. "Who am I, Lord God, and what is my house, that thou hast brought me hitherto?" (II Samuel 7:18-21).

—VERNON WILCOX  
Portland, Oregon

A baby may not be able to lift much, but it can hold a marriage together.—O. A. BATTISTA, *Everybody's Weekly*.

## BOOK BRIEFS

### Book of the Month Selection, October, 1959

#### SERMONS ON SIMON PETER

Clovis G. Chappell (Abingdon, \$2.00)

This, the latest book to come from the prolific pen of Clovis G. Chappell, is by every measurement a worthy successor to his other books that you have known so intimately across the years gone by. In fact, it seems that this has a mellowness and maturity that some of his earlier books, by the very nature of the case, could not have had.

It seems fitting that Clovis Chappell, now in the later years of life, should write with such understanding about the life of Simon Peter. For Simon Peter's contribution of Christianity can be measured only by a close study of his later years, for his early years were tainted with vacillation and unkept promises.

In a dozen delightful sermons Peter is put on parade with all of his foibles and heroics, his impulsiveness and his persistence.

One thing you would admire: Clovis Chappell at no point attempts to cover up the sins of Peter's life. The denial and the backsliding are pictured in true perspective. But the recovery is also there with a delightful sense of understanding. Throughout the book there are many, many homely, personal, warm illustrations that you will enjoy.

I think if I were to choose one of the most enjoyable chapters of this delightful book it would be chapter ten: "Simon Peter's Beauty Secret." To be utterly frank, I believe this sermon could be preached at this particular juncture in the life of any holiness church, when there are inroads of worldliness which reveal themselves in worldly adornment. Here is a kind, but frank, facing of that peculiar and ever-pressing problem.

#### PRACTICAL CHRISTIAN ETHICS

C. B. Eavey (Zondervan, \$3.95)

It would not be fair to say that there has been a scarcity of good books in the field of Christian ethics. However some books have been written presupposing that the reader has a broad background in philosophy. In *Practical Christian Ethics* the author brings a presentation that is both adequate and simplified that "he who runs may read." As one would expect to find in a book on ethics, duty is a major word. In fact the chapters are devoted to such studies as "Duties to God," "Duties to Others," "Duties to Self," "Duties to Nature," "Duties of Sex Life," "Duties to the Church," "Duties of Married and of Family Life," "Duties in the Community," "Duties of Economic and Industrial Life," "Duties of Political Life," "Duties of Leisure Time."

Throughout the book the author is clearly evangelical, although not Wesleyan; his discussion of sanctification is based on a theology of gradualism. This is the kind of book that the pastor can take and from it develop good studies for his people in the area of Christian duty on a broad front. At the close of each chapter there is to be found a splendid list of questions; this is one of the real values in the book.

#### YOUTH WANTS TO KNOW

Compiled by C. Mervin Russell (Christian Youth Supplies, Winona Lake, Indiana, \$1.00)

This is a straightforward, fair, spiritually-minded discussion of a variety of problems that are facing the teen-agers of this day. Each problem is faced with a wholesome Biblical approach. Here are some of the chapter discussions: "Is Going Steady Right"—"What's Wrong With Rock 'n Roll"—"Wanted, a Conscience About TV"—"Mixed Marriages"—"Your Collège and God's Will."

No teen-ager can read this without realizing that the Christian Church is friendly to his temptations and that the Bible is still the best Guidebook for the feet of youth.

#### A HOLINESS MANIFESTO

C. W. Butler (Herald Press, paper, \$1.00; hard cover, \$1.75)

This book is prepared in the evening time of the life ministry of C. W. Butler, nationally known holiness writer, preacher, educator.

He has been referred to as "The Martin Luther of the Holiness Movement." He has maintained an unceasing passion for the distribution of holiness literature and the preaching of the holiness message in inter-denominational camps and wherever his voice could be lifted up.

In twenty-one chapters, each one of which is an independent discussion of some facet of holiness, he concludes his long and fruitful ministry with this "Holiness Manifesto." People who like and enjoy thoughtful, loyal, scriptural discussions of holiness will appreciate this book throughout.

#### ALL THE PRAYERS OF THE BIBLE

Herbert Lockyer (Zondervan, \$3.95)

In an earlier publication, *All the Men of the Bible*, the author gave us a very splendid Biblical study. Now in this new book, *All the Prayers of the Bible*, we have an example again of the same exhaustive carefulness and the same loyalty to Biblical accuracy.

This is the type of a book that would be found very helpful if a pastor were giving a midweek series on prayer, for here are prayers classified: prayers that were not answered, prayers that were postponed, ejaculatory prayers, prayers of agony and petition.

The author in many cases gives splendid working outlines of these prayers with brief comments, and throughout the entire volume there are a warmth and a spiritual flavor to it that will make the reader want to become a better man of prayer.

#### FUNDAMENTALISM AND EVANGELISM

John R. W. Stott (Eerdmans, \$1.50)

The foreword to this book has been provided by Billy Graham. The world-famous evangelist highly recommends the book as being a current, thoughtful study of the real meanings of both Fundamentalism and Evangelism.

It will be well worth the time of any minister to read this through. However, he will not agree with all of the positions taken by the author. The author is clearly a crisis man relative to the new birth, but he just as firmly believes that sanctification is a matter of growth, rather than crisis. At this point his logic breaks down. This material was published some four years ago in Great Britain as a series of studies, but now is released for the first time in the U.S.A., and with the qualifications already mentioned, it is a rewarding study.

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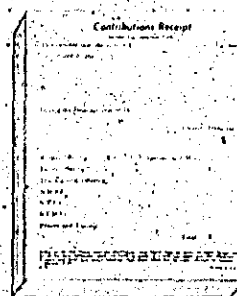
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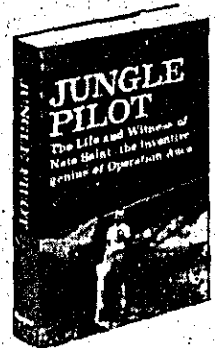
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