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Truth and Feeling

TRUTH is never fully dispensed through the intellect alone. Ever and again feeling is the vehicle by which it rides into the human mind. Two of the greatest revelations of all time, the birth and resurrection of Jesus Christ, were made through an appeal to human emotions. The birth of Jesus at Bethlehem was heralded by a chorus of angels, outsingings the most talented and inspired choir that ever rendered Handel's "Hallelujah Chorus." The resurrection of Jesus was finally made truth to two disciples' hearts when they admitted, "Did not our heart burn within us, while he talked with us by the way?"

Now truth is powerful. The truth of the gospel is the power of God unto salvation. It is the truth which can make men free. But as preachers of that gospel, we must never forget that truth must always be accompanied by an appeal to human emotions as well as to human intellect if it is ever to reach men's hearts. In the over-all program of the church and in the worship or evangelistic services, we must not neglect those methods which tell the story of Jesus to the heart as well as to the head.

A WARM ATMOSPHERE

Our worship services must glow with warmth and light. The two go together. We must not be coldly intellectual, even though we are ever so orthodox. Light and heat are of the same source. Let us have both. Our services must contain that element which can be felt; the worship service

must be an *experience* to the worshipers, not merely a lecture. The concept of worship is senseless unless it moves the hearts of those who participate. Our evangelistic services must have an atmosphere in which sinners will be convicted of their sins.

In fact, visitors are frequently first attracted to our services by the warmth of our services, not because of the accuracy of our exposition or the mastery of our logic. Oftentimes we can get through to that one who is seemingly indifferent if we can but get him in an atmosphere where he can feel God's presence. I recall a man in one of my pastorates. He had been raised an "old-country" Anglican. He was very cool to the religion and church of his Nazarene wife. But we tried to stay close to him and finally got him to attend a Christmas program put on by our Sunday school and choir. Something—we will never know just what it was—attracted him during that program. Was it a song? a bit of the pageantry? a bit of childish Christmas doggerel? We never found out. But when he left the service, his heart was warm and his face was all smiles. He began from that time to attend Sunday school and church. A few weeks later he prayed through at our evening altar. He never stopped coming from that time on, even though he was in his seventies when he was converted. He was sanctified, joined the church, made it to heaven. What did it? great sermons? flawless presentation of truth? appeal to his intellect? argument and persuasion?

No, none of these. We simply had built into our year's program the type of service which God's Spirit could use to break up his heart from within. The truth of his own need, the truth of the message of his wife's religion, the truth that he could be saved—all rode into his life because we found a way to move his heart.

THE BLESSING OF GOD

Likewise in our regular services, there must be that element of feeling or our people will go away cold-hearted. Of course, music is important at this point. Many of us can give our music program another good look. It is not unimportant. It should not come in for our marginal planning. We should not be so experimental with it. We should give it our diligent planning and our earnest prayers. Music is frequently used of the Spirit to move the hearts of the hearers. We must have Spirit-filled music to support our messages and give God something with which He can melt men's hearts.

But it goes farther than this. Music alone cannot do what must be done. The pastor's general approach to his service, the mood he sets in the preliminaries, the manner in which he ties the whole service together, the fervency and appropriateness of the pastoral prayer, the sense of divine blessing which radiates from the pastor's personality, the sense of personal grip he has of the truth he preaches, and the divine unction which possesses him—all of these are important in making the service what it should be.

Our services must be blessed services. This in part is what Dr. Bresee meant when he exhorted preachers to "keep the glory down." We cannot hope to survive long if this sense of God's presence is not regularly with us. We cannot hope that the truth we preach will bear the fruit it should

unless it has that fire which burns its way through to the inner consciousness of the hearers. And this is not just a "stirred up," "emotional binge" which is artificially slapped on the congregation. We can have emotion without its being of God. One of our good friends of our church commented in his testimony in prayer meeting in my local church recently that he enjoyed coming to our church because he was always blessed. And, he went on to say, it was a blessing which came from God and not one which was created by a rhythmic clapping of the hands or by an endless repetition of choruses. Not but what there is a place for such acts of demonstration if they are an expression of God's blessing—but as a method to stir the emotions, they are of man and not of God.

FEELING IN PREACHING

But it is more than an atmosphere in the services. There is a great sense in which the preacher must "feel" the truth he preaches. It is possible to preach holiness and be true to every letter of the doctrine and the message still fail. It is possible to preach Biblical messages consistently and still fail to have a productive ministry. A friend of mine is out of the ministry today largely because he failed at this point. He was a good preacher, a scriptural and homiletical preacher. He prayed as much as any man I have ever known. His life was beyond reproach. He was a good organizer and at least average in his ability to get along with people. But his ministry was not effective because it was cold.

It is vitally necessary that we *feel* our message as well as preach it. Truth is forceful when it is given out with feeling. Truth is received when it carries with it the evidences of warmth and reality.

How Do We Find It?

How does one find feeling in his ministry? It is not secret. Perhaps reviewing the commonly known principles will remind us:

1. *Prayer.* Those who have been with Jesus radiate His presence as they move among men.

2. *Preparation.* Men who preach out of the overflow, knowing where they are going and why, have freedom and liberty.

3. *Personal Interest.* Men who preach to meet the needs of their people and who carry the burdens of their people will preach with feeling.

4. *Purpose.* Men who, in every service with God's help, set a goal of getting as many as possible of the people to worship will find ways and means of creating that rapport which brings it about.

5. *Practicality.* Men who "keep both feet on the ground" and who keep close to the common interests of the average person in the congregation will genuinely and permanently touch the human heartstrings more than those who "dust the stars."

6. *Response.* Men who, through precept and example, encourage a response on the part of their people, and who give a place for the genuine moving of the Spirit in the hearts of the worshipers will reap a harvest of blessed people.

7. *Sensitivity.* Men who are alive to the moving of God's Spirit will make use of every part of the service or sermon that will aid him in reaching his desired goal of true worship.

8. *Spiritually minded men.* Men who are leaders of worship will need to be awake to the fact that those who would truly worship God must do so in "spirit and in truth."

9. *Spirituality.* Men who are basically good and who are led of God's Spirit will reflect that goodness in their spirit and bearing.

10. *Sincerity.* Men who are genuinely sincere, with no evidence of show, pretense, or professionalism, will generate love and confidence and will find the hearts of the people to whom they minister.

Let all of us covenant with ourselves and with God that we shall find a way to make our sermons powerful through truth that is aflame with feeling.

THE EASTER SEASON

Perhaps no season of the year lends itself better to the work of the church and the preaching of the gospel of Jesus Christ than does the Easter season. The April issue will contain more detailed helps for Easter proper, but the wise pastor will begin planning sooner than April 1. Hence, we are giving some suggestions elsewhere in this issue. The Lenten season has not been emphasized by some of us as much as by others. However, we miss a wonderful opportunity at a time when people's hearts are moved as at no other time, if we fail to give this season our very best planning and our very best preaching. Begin early in Lent¹ and continue through Pentecost.² This is a choice season of the church year.

THE "NATIONAL VOICE"

Do you want ready and up-to-date data and information on the liquor issue which you can use in messages or bulletins? The *National Voice* is just such a ready reference. Miss Ethel Hubler, the editor, has long been a champion of the prohibition cause. We would encourage our pastors to subscribe to this magazine. Price: \$2.00 per year. Address: The *National Voice*, 315 S. Broadway, Los Angeles 13, California.

¹Lent: The period six and one-half weeks prior to Easter, beginning with Ash Wednesday.

²Pentecost: The seventh Sunday after Easter.

The Preaching of Aurelius Augustine

By James McGraw*

CHARLES HADDON SPURGEON once said that the writings of Aurelius Augustine were "the quarry from which nearly every preacher of note has dug." Dargon said of him that he represents the "culmination of early Latin preaching," and the old Spanish proverb said, "A sermon without Augustine is like a stew without bacon."

The son of a pagan libertine father and a devout Christian mother, Augustine was brought up under the greatest possible Christian influence that his devoted mother, Monica, could provide for him. Well trained and carefully prepared for the work of rhetorician, he moved to Rome in A.D. 383, where he was tremendously influenced by the powerful preaching and personal attractiveness of Bishop Ambrose. He listened to the saintly pulpiteer at first merely to judge his eloquence, but was convicted of sin and converted to Christ in 387. After his baptism, he quit his teaching and devoted himself to study, reflection, and writing. In 395 he was made bishop of Hippo, and for thirty-five years he exercised that office.

Some four hundred of Augustine's sermons have been preserved; and his autobiography, entitled his *Confessions*, also provides us with much information upon the subject of his ministry. One of the best sources of material, however, to help us discover the secret of his preaching success is his treatise on sacred rhetoric or homiletics, *De Doctrina Christiana*.

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HIS THREE PROPOSITIONS

Augustine summarized his position regarding the art of preaching with three propositions, which seem to be the major emphasis of his writings on the subject. He said first of all, "It is essential for the preacher to have a right character and a proper conception of his task." His second proposition was that "it is necessary that Scripture be correctly interpreted and used as the authoritative material in preaching." His third and final proposition was that "there should be a sane and skilful employment of rhetorical principles insofar as they are of service to the interests and aims of the preacher."

It is most interesting to observe how he carefully practiced these fundamental principles in his own preaching, as he urged others to do.

BIBLICAL CONTENT

Russell Carlson, in a research project in Nazarene Theological Seminary, has pointed out that Augustine's sermons were characterized by a tremendous amount of Bible in their content. Augustine did not merely fill his sermons with the background of scripture and employ in his messages the support of the Bible, but his preaching was, as Pope put it, "the Bible all the time."

From all indications, Augustine preached extemporaneously. James M. Hoppin tells us, "Augustine preached mostly in an extemporaneous

manner, and with but slight immediate preparation, for his sermons appear to have been always freely delivered . . . He followed the ancient method of commenting upon the lesson of Scripture which had been read . . . in the public service. His manner of preaching is chiefly expository."

THEOLOGICAL CONTENT

Although Augustine knew no Hebrew and very little Greek, and would not be called a scholar, he was nevertheless a thinker. He knew where to go for information. He was noted for his courage in opposing the views of those he believed to be wrong, even though they might be his superiors. He was the first to transform the authority of the Church into a factor in religion. His doctrines were those of St. Paul interpreted as he saw them, and developed along lines which were applicable to Christianity. He changed the current conception of piety into a deep and firm trust in God by faith in His grace. No writer ever more absolutely asserted the entire dependence of man upon God. He emphasized the practical side of religion, such as almsgiving.

Arminian theologians, of course, disagree with the tenets attributed to Augustine regarding such doctrines as predestination and perseverance of the saints; but it must be observed that some of his interpreters and followers, such as John Calvin, may have gone farther in their emphasis upon the sovereignty of God—leading to the belief in predestination and election as understood by Calvinists today—than Aurelius Augustine himself ever intended to go. Be that as it may, and the reader is welcome to his own opinion in this matter, we must nevertheless say of Augustine that he was a theological, a doctrinal, an expository preacher.

LENGTH AND STYLE

As a general rule, Augustine was a preacher of comparatively short sermons. Like Luther, he saw no value in continuing the discourse merely to use the time. He preached until he had finished, and then he knew how to quit. Hoppin said of him that his sermons were often no more than a quarter of an hour in length.

In the pulpit he had a distinctive, commanding manner. He was passionately eloquent, powerful in personality, and striking in appearance. He preached in a pungent, animated manner, with an affectionate ardor. His sermons abounded in interrogation and appeal.

Broadus has observed that Augustine's sermons were always full of power, and he always seemed to have a great sense of freedom in the pulpit. This might have been due to his unique method of preparation, for his actual preparation for a specific sermon never seemed to require very much of his time. He is said to have come into the pulpit on many occasions without having carefully thought out beforehand what he would say, and he actually was known to have been directed to the choice of a sermon subject by thoughts that sprang up during the course of the worship service in which he was to preach.

Although the sermon was not considered as being of the central importance in a service in his time, as it is today, Bishop Augustine was in great demand for his preaching. It was not uncommon for him to preach on successive days, and he often delivered two or three sermons in a single day.

Thomas C. Lawlor, in his book on the life and ministry of Augustine, declares of his style that "he was a master of every oratorical device." He had a definite objective for each sermon, and when he preached to the

less learned audiences he practiced his own admonitions to others by "adapting instruction to the interests and capacities of the instructed." He knew how to speak clearly and simply, and he shunned excessive and unnecessary embellishments.

Augustine himself writes of his intent in preaching in his *Works*, and from testimonies of those who heard him he achieved fair success in following his ideal. He wrote: "Men of quick intellect and glowing temperament find it easier to become eloquent by reading and listening to eloquent speakers than by following rules for eloquence." He went on to observe that no one could possibly do both things—that is, speak well and, in order to do this, think of the rules for good speaking while doing so. "We must be careful that what we have got to say," he insisted, "does not escape us whilst we are thinking about saying it according to the rules of art!"

OUTLINES AND ILLUSTRATIONS

Hoppin's analysis of Augustine's sermons was that he followed no rigidly logical plan of outline. There was unity of aim, but not always strictly logical unity. His sermons were always drawn from some portion of the Word of God, and contained an abundance of scripture; yet they did not often contain one particular text upon which they were necessarily built.

His introductions were simple but attractive. He was not guilty of incoherence nor of complexity in his introductions, but knew the value of simplicity and clarity and brevity in presenting his theme and proposition.

His sermons contained very few illustrations, but such illustrations as he did use were apt and effective.

Augustine was advised that "as soon as the speaker has ascertained that what he says is understood, he ought to bring his address to a close." He

did just that. His conclusions were often rather abrupt and usually brief, and he generally closed with the doxology or with a short prayer.

We may take some small comfort, in our consciousness of our own many weaknesses in the pulpit work of our ministry, in the candid observation of John A. Broadus in his book *Lectures on the History of Preaching*, that Augustine was not by any means a perfect or faultless preacher. Broadus wrote: "Many of his sermons . . . are barren; and one may sometimes search in them in vain for the barest scriptural or even moral truth . . . But these faults [in lack of systematic arrangement] belong to the age; and he was too earnest a preacher, too strongly bent on winning men to Christ and doing God's work, to err greatly in this direction or any other."

Perhaps the most revealing statement to be found anywhere in our attempt to analyze and evaluate Augustine's preaching is a paragraph in his *De Doctrina Christiana*, in which he describes his experience in Mauretania during the civil war of Caterva. "I strove with all the vehemence of speech that I could command," he relates, "to root out and drive from their hearts and lives an evil so cruel and inveterate; it was not, however, when I heard their applause, but when I saw their tears, that I thought I had produced an effect. For their applause showed that they were instructed and delighted, but their tears that they were subdued."

The preaching of Aurelius Augustine, put to the practical test, proved enough to be more than a match for the hate and greed that had caused the outbreak of that war, proving to us that men show the effect made upon them by the powerful eloquence of a wise man, not by clamorous applause, but rather by groans and tears, and finally by a change in their lives.

SERMON OF THE MONTH

The Immortal Woman

By G. H. Boffey*

She hath done what she could: she is come aforehand to anoint my body for the burying.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her (Mark 15:8-9).

Mary of Bethany was not an outstanding personality. Martha, her sister, far outshone her, for she possessed a force of character which made her a natural leader both in the home and in society. Yet it is remarkable to note that splendid Martha is known to us only because of her relationship to Mary.

Christ immortalized Mary of Bethany. We might have expected the Lord Jesus to pay a great tribute to the Virgin Mary. But He did no such thing. Instead, His great tribute to a woman was paid to Mary of Bethany.

From the obscurity of her Eastern home, the character of this demure woman has shone to the ends of the earth. We do well to mark her sweet character, but we do better if we grasp the significance of her spiritual understanding.

THE INTRODUCTION

On three occasions Mary came to the feet of Jesus. In each instance it was Martha who brought her there.

*Northfleet, Kent, England.

Martha was the warmhearted woman who first invited Christ and His disciples to enjoy the hospitality of their home. She evidently made a success of entertaining them, for the Scriptures mention her zeal in serving. But the big thing is that Christ made her home His home on future occasions and whenever He passed that way. Martha deserves every credit as a hostess.

The outstanding incident of Christ's first visit to the home of Bethany was that Mary sat at His feet. Evidently Mary found in Christ the One who satisfied her soul's deepest longings—that great spiritual yearning which finds no satisfaction in purely physical or mental pursuits, that passionate longing and hunger of heart which no one knows we possess but we ourselves.

She found in Him the hidden stream of life, the heavenly manna in a desert world, the shelter of a great rock in a weary land. As a tired sheep, she entered into a twenty-third psalm experience; while her frail body reclined at the feet of the Great Shepherd, her inner being wandered through green pastures and beside the still waters of His inspired words.

After that meeting, life for Mary was wrapped up in the person of Jesus. He had become the center of her world and the answer to her problems. He

was both her sunrise and her sunset, and beside Him there was no other.

The second occasion upon which Mary came to the feet of Jesus was vastly different. Again it was Martha who brought her there.

THE TESTING

Shattering tragedy struck at the heart of the happy home. It came like an evil storm. They felt its hot breath and saw the thunder-laden clouds before ever the storm broke. Lazarus, their brother, was ill and growing worse rapidly. It was a matter of life or death. They believed that Christ would come at their urgent request and heal him. They believed that the Christ who had stilled the turbulent waves of Galilee would still this storm. They dared believe that the storm would not really break upon them. But it did. Lazarus, the bread winner, their brother, was dead.

When Mary eventually lifted up her head and slowly rose from beside the still form of her brother, there was an agony in her heart and a pathos in her eyes no tears could fully express.

Lazarus, her only brother, was dead. That was grievous. But it was not the death of her beloved brother which was the deepest wound. It was that Christ had seemingly failed her. Her world had gone to pieces because it had suddenly lost its center. She was now a weak and lonely soul with a cruel world without and an empty world within.

This bitter hopelessness prevailed when Christ eventually arrived, and it had only intensified with reflection.

Martha went to meet the Master. She felt it her duty to do so. She stifled her sorrow and rose to the occasion.

Mary sat still in the house. She did not go to meet the Master because she could not. She had visualized Him arriving in time to restore their brother. But Lazarus had died and

still He had not come. To her, Jesus had failed, and failed when He had been most needed. He was no longer the center of her life. She was blank and gray of heart with the mystery of desolation. The impact of events had turned the garden of her heart into a wilderness scorched by fiery winds, and without a single flower to cheer; there was only mirage, mirage, mirage. She had spent hours mentally stumbling through those desert wastes, beyond strength, beyond tears, and beyond hope.

Martha returned to the house to say that Jesus had asked for Mary. That news brought life to her feet. She arose and went. It was as automatic as a weary child gravitates to its mother's arm. She may have lost faith in Him, but strangely, very strangely, He had not lost faith in her.

Christ seemed to take her by the hand and conduct her step by step out of the valley of the shadow, until she stood upon a plain of faith she had never known before. Her soul knew the exaltation akin to standing on some lofty mountain where one catches one's breath at the sight below and the sense of the rarefied atmosphere around.

She now recognized that the death of her brother had precipitated a spiritual conflict, because it involved the honor of the Master.

It dawned upon her slowly that she was supremely the subject of the test, and that it was an honor to have been trusted to face such a fiery trial. The pain of it all still remained like wreckage after a stormy night, but a new light was dawning.

Christ came to the tomb of Lazarus. He stood alone amidst an atmosphere of unbelief; for, after all, who had ever raised the dead? But if there was a kindred soul who dared believe, it was the woman whose faith had been shattered and restored.

The Lord was moving into the deeper shadows of Calvary when He called at their home for the last time.

THE ANOINTING

That supper which Martha prepared must have been one of the happiest occasions of their lives. There would be the disciples present and they were good company. The home circle was complete, for Lazarus, who had been dead, was sitting at the table with them—what a thrill! And then there was the Master himself.

It was a custom of Eastern hospitality to anoint the head and feet of guests. We can believe that this courtesy would not have been overlooked. But during the course of the evening Mary went further; she came and anointed Jesus with a box of costly ointment. It was ointment she may well have been keeping in anticipation of her wedding day. This she poured upon her Lord.

Jesus accepted this loving act, but He also perceived the motive which inspired it, and said, "She hath anointed my body for the burial." He went further and said that because of this act Mary's name should be mentioned wherever the gospel should be preached. Why was it that Christ immortalized Mary? Was it that He gave preference to a reticent, devotional character in contrast to the practical, strong personality of Martha? No such contrast exists. Was it that He was moved over a generous act? No. Then what was it that Christ had to recognize and honor?

When Mary, in her deep sorrow, had learned that Jesus still loved her despite her bitterness, her love for the Master had been born afresh, and with that love had come faith.

When the corrupt body of her brother Lazarus had come forth from

the tomb, animated with new life and inspired by the words of Jesus, her faith had been forever established.

When Jesus spoke of coming events, the Cross and His death, she was inspired to believe that He would rise again as her brother had done. She saw His greatest triumph coming out of His seemingly greatest defeat. The tremendous experience through which she had just passed had performed a quickening and an illuminating work of grace in her own soul. She was now able to sense the nature of coming events, the isolation, the suffering, and the ultimate triumph which the Lord was about to experience. It was her desire to convey to her Lord and Master that she had begun to understand what He was about to experience, and she did so by anointing His body beforehand for the burial. She believed that when He died He would not require to be anointed and embalmed because He would rise again.

When Christ was placed in the tomb a few short days hence, loving friends came to embalm Him and they came early to the sepulcher. There were Mary Magdalene, Mary the mother of James, and Salome, but not Mary of Bethany. She had already anointed her Lord.

Christ valued the spiritual insight and faith He found in Mary of Bethany above all else. She had clearly grasped the truth that He was immortal, living in the power of an endless life, and that that was why He had been able to impart life to her brother.

Because the revelation of Christ's immortality was understood by this frail woman she became immortal. It was this message that all men needed to know. It was an essential part of the gospel; in the telling of it her name would ever be mentioned, and so Mary became immortal too.

Prayer Meeting Talks from The Epistle of James

By John W. Cochran*

THE MATERIAL presented herein represents the basis for discussions in the prayer meeting. After a brief introductory talk, the writer asked leading questions designed to provoke thought and discussion. For example, after the exposition of verse six on "The Waverer," the following questions were used: "What is the difficulty of wavering?" "Who is the double-minded man?" and "What is the advantage of an unwavering mind?"

I. THE WAVERING MAN (*Jas. 1:5-8*)

In the verses we have before us James sets forth the "wavering man" and his difficulty. All men are driven sooner or later to recognize their lack of wisdom. We are here admonished not only to ask, but to ask without wavering. Let a man ask without wavering in his faith that God will hear him; let him ask with such a singular intensity of purpose that God doesn't wonder whether he wants what he is asking for; and let him ask according to God's will, so that God can answer him.

The old adage, "He who hesitates is lost," has its scriptural parallel in verse six where James says, "For he that wavereth is like a wave of the sea, driven with the wind and tossed." The soul is like a sea, calm, un-

troubled, at rest, until the winds of doubt begin to blow. Then the soul begins to be tossed. Now it rises up in hope, again it sinks down in despair, driven and agitated by doubt. Sometimes it is partially paralyzed, sometimes wholly, but always restless. It is the soul's inclination to doubt that develops this wavering. Who has not in a moment of "indecision" stepped first to one side of the walk and then to the other, endeavoring to dodge another whom he was meeting? And after several attempts, finally collided!

It is just here that James insists that the double-minded man (v. 8) lacks stability. That instability is the result of his uncertainty as to which way he wants to go. He has two minds that are in conflict, a mind to serve God and a mind to serve self. There are two directions for his energy and enthusiasm. Having been born again, he wants to serve God; but not having been cleansed from carnality, he wants to serve self. This conflict, developed as a result of a division of his love and loyalty, causes the agitation of soul which James pictures here.

The effects of wavering are obvious. It hinders our prayer life, as seen in verse seven. It is a bad influence on our influence. The unstable man is hard to locate. Today he is "for it," while tomorrow he may be "agin it." He is too easily influenced by outside circumstances because of an inward

*Pastor, Marlow, Oklahoma.

instability. Moreover, the waverer is a source of division for the simple reason that he cannot make up his mind, or having made it up, cannot keep it that way. When the gales of doubt begin to blow upon his soul, the disturbance is not only inward, but often outward. Here, in the wave driven with the wind we find an internal restlessness, a moiling and boiling along. Now the wave is not only disturbed inwardly, but when driven against the wharves and cottages along the shore, becomes outwardly a disturber. So with the double-minded man; he is disturbed, and therefore a disturber.

It only remains to suggest that the cure for this double-mindedness is to be found in the cleansing, purging, fiery baptism of the Holy Spirit. Man's will is conformed to the will of God and his long-divided heart is fixed on Christ. He *has* less trouble, and therefore *is* less trouble. Knowing that it is smart to be peaceable, he has asked of God and found a satisfying relationship wherein it is possible to be peaceable.

II. THE UNWAVERING MAN (*Jas. 1:9-12*)

Having considered the wavering man and the cure for his difficulty, James proceeds to give us a contrast to the waverer when he says, "Let the brother of low degree rejoice in that he is exalted." For practical purposes we may consider this "brother of low degree" a man who, if not actually destitute, is at least a man of modest means. He may be a street sweeper, a ditch digger, or even the dog catcher, and yet have a heavenly dignity born of the conscious knowledge that he is a child of God. Knowing that he has been digged out of the miry clay, that he has been redeemed, and his sin-stained soul has been cleansed, James says, "Let him rejoice." His "exalta-

tion" is more inward than outward for now. However, there is often an outward "lifting up" to be seen when the soul who has wallowed in the filth and mire of sin cleans up, straightens up, and by the grace of God brightens up. His inward exaltation, no small thing in itself, will be revealed outwardly in that day when he shall stand before the King, and then it will know no bounds.

But by way of further illustration, James turns to the rich man with the suggestion that he rejoice "in that he is made low" (v. 10). Not that he has become poor, as we normally understand the term, but that his exalted opinion of himself has been readjusted, and his fierce pride in his riches has undergone a radical change. Now he recognizes all men as brethren, and his wealth is held as a trust from the Lord. Let him rejoice in his new-found peace and purpose.

Then in verse twelve we read, "Blessed is the man that endureth temptation." Here James seems to suggest that the "poor man" of verse nine was subjected to temptation. While we are not told the details of the trials, we may safely assume that they were like those which a man in similar circumstances today must meet. Since a man of limited means is not able to give "substantial" offerings, he is tempted to give none. Or, he may be tempted to believe that his efforts do not count, that he is really not needed much anyhow. Of course, the suggestion of the evil one is not that he should cease all his effort and activity at once, but that his *consistent* loyalty is not necessary. But this "brother of low degree" resists the temptation to waver, even as does the "rich man" of verse ten.

To the rich man the temptation to waver comes just as strong, but from another quarter. He intends to trust God, to be faithful, to be Christlike,

and to maintain the terms of his consecration. But being so comfortably situated, he is strongly tempted to take it easy, to be self-sufficient, to let others carry the principal burdens. Oh, sure, he'll always be ready to "advise" others about how to do the Lord's work in a "businesslike" manner, but his time is limited, so that "advice" would be about the extent of his service. No, not this rich man, for he is not the "waverer" of verse six. Whether the waverer was rich or poor we are not told. It really does not matter, for under either circumstance he couldn't take it. The pressure was too great. But these men of verses nine and ten could and would endure. Nor was theirs an attitude of "groan and bear it." But rather, their endurance had the New Testament quality of rejoicing 'mid storms and clouds and trials.

And finally, James says, "For when he is tried, he shall receive the crown of life which the Lord hath promised to them that fear him." Here it is plainly suggested that in the proving process this man is approved. He stood the test. He is what he seems. He has demonstrated that he will carry through the implications of his consecration.

III. THE WONDERING MAN (Jas. 1:13-17)

The man who endures demonstrates by his life that he will not waver. But now in verse thirteen, Satan shifts his attack from an effort to make men waver to a subtle effort to make them wonder and, from the questionings that arise in their hearts, to accuse God falsely. James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Since temptation is "a solicitation to evil," it is obvious that God would not tempt any man. There is a fundamental difference between

tempting and testing. Temptation is offered with the evil hope that the tempted one will enter into the snare. On the other hand, testing is a process designed to prove one's quality, offered with the hope that the tested one will be approved.

Abraham's trial of obedience and faith is an example of testing. It appears that God would test Abraham's obedience and faith in the face of seeming contradictions. Of God's promise to bless him through Isaac, Abraham was sure. That God was now requiring the sacrifice of this child of promise was equally certain. Could Abraham obey now and still retain an unwavering faith in the promises of God? That was a test for all heaven to stand to witness. The adversary of Abraham's soul was there to raise questions in his mind and heart. How could God get His business *that* mixed up? He would tempt Abraham to disbelieve or disobey and blame the result on God. James recognized this kind of difficulty, and says, "Let no man say when he is tempted, I am tempted of God . . . but every man is tempted when he is drawn away of his own lust, and enticed." This drawing away process of which James speaks is closely akin to the catching of fish with lures. The attention of the fish is captured before he is finally caught. The tempted man's attention is captured through his desires. His thought is turned and, having turned his attention, he is enticed, or drawn along further by the alluring prospect of self-gratification. He is drawn out of his normal self-control. "Then when lust hath conceived, it bringeth forth sin" (v. 15). The force of *then* here is not to be overlooked. It implies that the attention of the tempted one was more than momentary. Over a period of time the flirtation went on, arousing desire, breaking down self-control, enlisting

the will, until surrender became a logical certainty. His will is caught, and he is drawn by his own volition into the immoral connection. Being thus entangled in sin, do not let him ask, "Why did God allow this to happen to me?" No man has to listen to the siren's song. Nor is the siren's song more beautiful than the heavenly strain from glory-land over the sea.

Therefore we read, "Do not err, my beloved brethren" (v. 16). Don't kid yourselves. The enticements and allurements to sin did not come from God. But "every good gift and every

perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (v. 17). The solicitations to evil are not from God. James would have us recognize that that which is worth having comes from God, and *only* that which is from above is worth having, and all that comes from the Father of lights is worth having. So that to the man whose heart is conditioned to hear the heavenly strain, the siren's call of the world is not only unworthy but unwelcome.

He Denied the Virgin Birth

By J. Kenneth Grider*

IT WAS TIME for New Testament Theology, in the divinity school of a large university. About forty of us filed into the classroom and awaited the regularly dramatic entrance of the professor, a portrayal of dignity in his flowing black robe. The custodian, himself always robed also, eying his watch, rang his bell at the appropriate time. And the professor confidently entered the classroom from his adjoining office.

Young and aggressive, and extremely liberal, but one of the most scholarly of all the lecturers in the school, the professor made a point-by-point attack upon the doctrine that Jesus Christ was born of a virgin. Liberal teachers generally undercut time-honored beliefs more by implication than by direct refutation. But this instructor made a brazen, frontal attack, a head-on rejection. He gave five arguments

against the Virgin Birth. They are mentioned here for two related reasons: first, to show their unsubstantial character; and second, as an example of the fact that the Christian need never think that modernistic denials have all but undermined orthodox faith.

THE ARGUMENT OF SILENCE

The professor's first argument against the Virgin Birth was based on the *silence of some New Testament writers*. Until recently it was popular, in the field of New Testament theology, to go along with E. F. Scott and others, who were teaching the liberal view that there are some seven religions in the New Testament, each at least somewhat opposed to the others. Now, however, liberal New Testament scholarship is moving away from that position, so that in vogue today is the view that the New Testa-

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ment—even the entire Bible—is a unity. On the basis of that earlier theory of many liberals, the fact that only Matthew and Luke explicitly teach the Virgin Birth is not sufficient New Testament support for it. At the present time, however, when even liberal scholarship is supporting the view that the New Testament is a unity, this argument from the silence of most New Testament writers is not so strong as it previously was; for even liberals do not now generally understand that it is needful, in support of a doctrine, for all or even a majority of the writers to teach it by explicit statement. Since conservatives have always believed that the same Holy Spirit inspired the inerrant New Testament originals, we have never understood that there is any essential disagreement among the writers. We have always taught, therefore, what is the present trend even among the liberals: that it is sufficient if only one New Testament writer affirms a truth.

But not only do Matthew (1:18-25) and Luke (1:26-35) affirm the doctrine; other writers, as John, Paul, and the author of Hebrews, in teaching the full deity of Christ, teach what is incongruous with the theory of a normal birth. And Paul teaches the Virgin Birth by implication, referring only to the mother and not to Joseph, when he says, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law . . ." (Gal. 4:4).

THE ARGUMENT OF LINEAGE

The professor's second argument was that *Matthew must have thought Joseph the actual father since that writer traces the lineage to Joseph*. One must admit that there is, here, at least an indication that Joseph was significant in the birth of Christ; but Matthew could not have meant to

teach that Joseph was the real father since, immediately after he had finished the genealogy, he makes it amply plain that Joseph was not the father. He says, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. 1:18). He also asserts, quoting Isa. 7:14, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22-23). And he adds, "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not until she had brought forth her firstborn son: and he called his name Jesus" (Matt. 1:24-25).

THE ARGUMENT OF REFERENCE

The lecturer's third argument was based on *Mary's reference to Joseph as Jesus' father*. Having come back to Jerusalem, and having found Jesus in the Temple, she said to Him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing" (Luke 2:48). For two or three reasons, this seems to be an accommodated use of the term father. First, because that would be the likely term by which she would designate Joseph. How else would she refer to him? Surely she would not say, "Thy foster father . . ." or, "Thy step-father . . ." We today certainly would not, in a similar circumstance. Nor would she have referred to Joseph as her husband, or as the carpenter with whom they lived. Second, it appears that Jesus knew Joseph was not His actual father, yet noticed that he had been so designated; for Jesus im-

mediately switches the object of reference and, in the next verse of the account, calls God His Father. He says, “. . . wist ye not that I must be about my Father’s business?” (Luke 2:49.) Third, if Joseph was the actual father, why is he not given a significant place in the records of Christ’s life since the father, and not the mother, was the important person in the Jewish mind? If Joseph was living during Jesus’ public ministry, no writer was inspired to give him any mention whatever. If Joseph died during Jesus’ life, the event was not of sufficient importance to be recorded. Yet much is said about Mary during the Lord’s public ministry and at His death.

THE ARGUMENT OF KINSHIP

The professor’s fourth argument was based upon *the assumption that Mary did not try to stop Jesus’ brothers from trying to dissuade Him from continuing with His ministry as He thought best.* The “feast of tabernacles was at hand” (John 7:2), and Jesus’ brothers, who actually did not believe in Him (John 7:5), wanted Him to go from Galilee into Judea, and there perform miracles openly, so He could show himself to the world (John 7:4). Jesus refused to comply with their wishes, saying, “My time is not yet come . . .” (John 7:6). The account does not say that Mary was present during the discussion between Jesus and His brethren, and the incident seems only to be mentioned by John. But the professor assumes that Mary was present, and that if she had known Him to be of miraculous birth she would have been sure that He knew best, and would have dissuaded her other sons from trying to influence His ministry. One thinks that if Mary was present at this time, she did not try to keep His brethren from influencing Him for the very reason that

she knew He was of miraculous birth and that they therefore could not deter Him from fulfilling His mission.

THE ARGUMENT OF WORD MEANING

The professor’s fifth argument against the doctrine of the Virgin Birth of Christ was based on his view that *the Hebrew and Greek words, in Isa. 7:14 and Matt. 1:23 and Luke 1:27, translated “virgin” in almost all English versions and translations, should be rendered as “young woman.”* He would therefore translate the controversial word in Isa. 7:14 as does the R.S.V. and not as do the English versions in general, and he would render Matt. 1:23 and Luke 1:27 as “young woman,” whereas even the R.S.V. translates these passages by the use of “virgin.”

Since the R.S.V. translators have rendered the Hebrew *’almah*, in Isa. 7:14, as “young woman,” causing so much adverse reaction, it might be fitting to study this fifth argument of the professor in some detail.

The common Hebrew word for virgin is *bethulah*. But *’almah*, occurring seven times in the Hebrew Old Testament,¹ is the word found in Isa. 7:14. That verse, in the Authorized Version, reads: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” The Authorized Version, the Revised Version, the American Standard Version, and many other translations in English as well as in other languages, render the *’almah* of this verse as “virgin.”

There are six other appearances of *’almah* in the Old Testament. The R.S.V. translators render four of them as “maiden,” one as “girl,” and one as

¹Gen. 24:43; Exod. 2:8; Ps. 68:25; Prov. 30:19; Song of Sol. 1:3 and 6:8.

"young woman." Since in these passages *'almah* is translated as "maiden" and "girl," both of which words are more nearly synonymous with "virgin," why could not *'almah* in Isa. 7:14 have been translated with the use of "virgin," or with a synonym of this word?

But the Greek word *parthenos*, in Matt. 1:23 and Luke 1:27, they are forced to translate as "virgin" because of the clear meaning of *parthenos* and because of the contexts of these two verses—which contexts certainly teach the virginity of Mary. The question remains, then, that if the R.S.V. translators were forced to render the New Testament *parthenos* as "virgin," and if they could have rendered *'almah* as either "maiden" or "young woman," why were they not swayed by the New Testament evidence when they selected a rendering for Isa. 7:14?

The answer of course is that *'almah*, in Isa. 7:14, apparently refers to Isaiah's wife, who was to bear him a son. From the larger setting, in which this verse figures, there are some statements which, it must be admitted, make it appear that the son was soon to be born, and there are some statements which, taken by themselves, make it seem that that *'almah* might be Isaiah's wife. But the prophets were frequently caught up by the Holy Spirit, making predictive statements about the distant future. Sometimes they perhaps did not have a full understanding of the meaning of these predictions and sometimes they occurred as a part of temporal declarations which were not predictive. Added to this is the fact that, according to Isa. 7:14, the son was to be called "Immanuel," which means "God with us"—a rather high-classed name for a prophet's son. More than this, the birth was to be a miracle. The first part of Isa. 7:14 reads, "Therefore the

Lord himself shall give you a sign; Behold, a virgin shall conceive . . ." The word translated "sign" may be rendered "miracle"—yet the birth of a son to a prophet's wife would not have been so extraordinary. Further, a definite article precedes *'almah* in Isa. 7:14, so that a certain *'almah*, a unique one, is implied—the *'almah*.

For these reasons, at least, this writer feels we are justified in disagreeing with the interpretation that the professor offered. Word meaning certainly does not wholly support the liberal theologians at this point.

WHAT IT MEANS TO US

Perhaps we should have accepted this refutation. To us our Lord would then have been only fully human, but not Deity. And although we could have thought of Him as having received His peculiar authority and His power to work miracles because of an anointing of the Father, and an adoption as God's Son, at His baptism, we could not still believe in His sinlessness; first, because He would have been affected by original sin through being born the normal way; and second, because, as only human, He would have committed overt acts of sin, as all ordinary men have done—if not after His adoption at baptism, then surely before that experience—for He was thirty at the time. Moreover, He could not have died in order to provide for our redemption; for, as sinful, He would have deserved death, and as a mere man there would not have inhered in Him any merit whereby He could die on our behalf. At least, if we young preachers should have accepted the professor's denial—and some did—we could still have called ourselves Christians, although we would have been anti-Christian naturalists, because those who deny the Virgin Birth of Christ nevertheless maintain that cherished name.

III. Pastor's Influence in Molding Church Personality

By Leo D. Steininger*

AS WE have seen in the two previous articles, the local church does have a personality. There are reasons for this. But certainly no factor of the past or present has more bearing upon the personality of the local church than does the present pastoral leadership. Under normal circumstances the church will follow the views and the methods of their leader. The pastor cannot deny responsibility toward the actions and reactions of the church which he serves. The pastor leads his church socially, emotionally, and spiritually. While the church may not follow all of his admonitions and examples, they will reflect his leadership.

PEOPLE ARE HUMAN!

The pastor must be sensitive to the presence of visitors in the congregation and alert his people to the need of social grace. If the people are not readily cordial to visitors, then the pastor should suggest they do so and delegate some with special responsibility. The special courtesies of successful enterprises such as large clothing stores and modern airlines indicate the value of friendliness in dealing with people. None can imagine an aggressive automobile salesman saying, "Well, if a man wants to buy a car badly enough he will wait until I am ready to talk to him. He will come again if he is not kindly received today." The commodity in which the church deals is of great

value. Hence, it should make a difference how the church people approach the visitor or how they speak to or deal with one another.

The pastor, in the midst of his business and promotional responsibilities, must always remember that his people look at themselves as a part of the social group rather than as part of a business concern. Based upon Christian love, the social atmosphere of the church must be kept congenial. Where this is missing, even stable Christians find reasons for becoming restless and dissatisfied. There is no closer fellowship than that found in an old-fashioned prayer meeting where Christian experiences are shared and hearts are melted together in times of prayer. And this kind of fellowship cannot be dispensed with or replaced by any other type of fellowship. This warm spirit will be attractive to the outsider who is accustomed to the coldness of the world. But on the other hand, some men and women in the world will be attracted first by a warmth of friendliness in everyday contacts. Here in the congenial atmosphere of a home, not so foreign to what he knows, the stranger is won to the church people, a necessary step usually to being won to the Lord. The pastor is the key! He is responsible for the social nature of the church.

CHANGES CAN BE MADE

Time and patience are required to change the emotional responses of a church, yet the pastor should not de-

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spair if changes do not come readily. If a church is to be effective, it must first be responsive to the Christian message. It is true that the general spiritual tone of the church may be reflected in the degree of responsiveness reflected, but not necessarily so. It is necessary for pastors in some places to encourage a responsiveness. And, of course, if there is a tendency to extremes, the pastor should discourage. He is the key.

General participation in a service develops responsiveness. Singing together, standing together, bowing together in prayer, giving publicly, and even quiet times of meditation are acts of participation which aid general responsiveness in a congregation. In fact, worship is the center of the church. No better method can be used to bring about emotional responses than to bring about effective worship. The Church of the Nazarene is generally characterized by its informal mode of worship. This does not mean that the services of the church are carelessly planned. It means that the moving of the Spirit of God upon the hearts of worshipers has precedence over form. This is brought about by giving direct attention to the object of worship rather than to the manner of worship. Through praise and adoration to God and by encouragement and comfort, a positive attitude of obedience to God is created in the minds of the worshipers.

Certain other aids are effective in developing a spiritual alertness in a service. Audible response by at least a few in a service tends to keep the attention of the congregation centered upon the purpose of the worship service. It may be a representative expression of the feeling of the whole group and as such contribute to the worship of the group. Occasionally there have been audible responses in

a service that have been distracting rather than contributive, but these exceptions should not govern the rule. The pastor could well encourage those whose audible responses are a blessing and not give this phase of worship over to those who create a negative reaction. We must not cease to encourage this phase of worship because of a few who might mistreat the privilege.

THE SPIRITUAL LEADER

It seems trite to repeat that the pastor is the spiritual leader of the church. Yet this important fact should not be overlooked. The spiritual awareness of the pastor is met by response in the hearts of the spiritually discerning. In time the spiritually blind are made to see light and the spiritually rebellious are humbled to receptivity. Here, again, time is an important factor and patience is required.

No pastor should complain about the low spiritual level of the church he is called to serve, for that is the purpose for his being there—to lead the church higher spiritually. In some circumstances he needs to be reminded that the darker the darkness, the easier the light will be distinguished. "It is better to light a light than to curse the darkness."

Spirituality is manifest in humility and sincerity. Simplicity of dress and absence of make-up and jewelry exemplify the virtues of the "meek and quiet spirit, which is in the sight of God of great price." While outward appearance and inward spirit are not identical they are compatible. Conversely, outward adorning is inconsistent with the "ornament of a meek and quiet spirit" and thus should be shunned. Again, the church is known by its standards and by its people, and the "personality of the church"

preaches more loudly than the minister in the pulpit.

Spirituality should be a qualification for all laymen whose leadership in the church influences the standards of spirituality in the church. The board members represent the vision of the church. The ushers represent the hospitality of the church. The choir, the music director, and the pianist represent the devotion of the church. The janitor represents the Christian pride of the church. The

Sunday-school superintendent represents the organizational leadership of the church. The youth leader represents the pattern for the future. The missionary society president represents the concern of the church for others. While we should not set standards for the visitors who attend our services and thus drive them away, it is all-important that leaders exemplify qualities pertaining to their office. The pastor has a responsibility to the lay leadership of his church. Here is a place his strength is tested.

The Trials of Brother Mud

May His Tribe Diminish

By Paul Martin*

BROTHER MUD is a well-trained minister. Often through the years of his preparation he heard it said, "If you do this or that, your name will be Mud." He did it—and his name is Mud. I never have doubted his personal experience. He is a man of prayer, devotion, and study. But some say he lacks the sense of the fitness of things. Others have been heard to remark, "He belongs to the Foot-in-Mouth Society." But really, his mistakes of head, his foolish blundering, his careless preparation, and his forgetfulness are things he can do something about. It is to discourage his tribe and cut off his descendants that I break the silence of years to tell you about him.

Brother Mud's trials of affliction are not trails of accomplishment, be-

cause his "I" is in the wrong place. He is not carnally egotistical . . . he is just a little arrogant and ignorant. If he really knew it, he would be the first to don sackcloth and sit in ashes. But whether or not he would apologize is another question—unanswered.

Rev. O. O. Mud is an expert on church building, even though he drives the drill clear through the door and splits the opposite panel. He is a real estate authority; he does not need the advice of the realtor on the board. He is a finance genius and can see that an offering just before the college service will keep "our money at home." He loves people . . . and calls Brother Kettle, "Brother Pot" every time he mentions him. He is a specialist in church air conditioning and embarrasses the ushers with platform suggestions. This is the sad story of Brother Mud.

*Evangelist.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

It's New

A Portrait of a Soul, No. 1053, is the new salvation leaflet prepared by the Crusade for Souls Commission for use in literature distribution and visitation evangelism. It is an attractive four-page, two-color tract with a gripping message. It will succeed the leaflet *What About My Life?* in all visitation evangelism kits for community enrollment. Order an ample supply now for your tract box—45c for 100, \$3.50 for 1,000—from the Nazarene Publishing House.

CRUSADE ECHOES

Visitation Wins a Young Man!

By Oscar F. Reed

GEORGE was far from God the Saturday afternoon my young people were visiting the housing project. He had not darkened the door of a church for months, was experiencing difficult days with his family and job. Everything seemed to be going against him.

When Bill invited him to church there was a halfhearted promise, but that promise was supported the next Sunday morning by the interest of Ray, who picked them up in the church bus.

It seemed as though the church would never touch George for God. Several revivals passed, but he would

not confess Christ at an altar of prayer.

I called George by telephone one Sunday afternoon and invited him to the study. It wasn't five minutes before pastor and repentant sinner were on their knees asking for God's mercy, and weeping through to victory.

The next week Mrs. Reed and I knelt by the sofa of his home, and God gloriously converted his wife. Why? "My husband has been different since the day he was saved," she said! Salvation makes that difference.

The family united with the church not many weeks later, and became an integral part of the Christian fellowship. Who won them? Yes, it was a young man who took time to call on Saturday afternoon!

The Crusade pays big dividends!

HOW WE DID IT

A Saturday School

A Presbyterian church in Iowa faced the need for additional time for religious instruction beyond the one hour per week spent in Sunday school and the two weeks of vacation Bible school during the summer. Someone suggested trying a Saturday school. Without any precedents to guide them, a Saturday school for ten consecutive Saturdays during the fall was held, with sessions from 9:00 to 11:45 a.m. Children from the first through the

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eighth grades attended. The majority of the teaching staff was recruited from the parents and was an entirely different group from the regular Sunday-school teachers. A closing program similar to that used in vacation Bible schools was a huge success.

In the course of this experiment many problems were encountered, but the venture was so successful that plans were made for another one the following fall. The school was financed with voluntary contributions, but its success has convinced the church board that funds should be provided in the regular church budget if necessary. The Sunday school traces a substantial increase in attendance directly to the Saturday school.

A PASTOR ASKS

QUESTION: *How do you use visitation evangelism in a rural community where everyone knows everybody else?*

ANSWER: This question is often asked. Some say the books are just written for a city church; and then someone else says that rural people are no different from city people, so why do they need different techniques? Perhaps these suggestions for adaptation will help:

1. *Map the area.* Secure or make a map of your area—usually five miles in all directions. Mark off into smaller areas by sections, roads, postal routes, valleys, or hills. It may be possible to locate each house within each area.

2. *Enroll the area.* If you and some of your laymen know everyone in the community, you can do this in your office, lining up every unchurched home. However, you will probably

find more homes you don't know about than you thought, requiring an actual enrollment. Remember that there are two principal purposes in a community enrollment. One is to find the unchurched, and the other is to make friends for your church. Both of these are important. Adapt the conversation to your situation. For example, the opening question may be worded something like this: "Good afternoon, Mrs. Green. I am out today in the interest of our Sunday school. Do you know of a boy or a girl in this neighborhood who does not attend Sunday school?"

3. *Follow up.* One pastor of a small (850 pop.) community said that knowing everyone was an advantage because the members already knew the prospects. The calling on prospects by laymen they knew was much more effective than the calling of the pastor, whom they took for granted. Yet the laymen in his church had never really invited these "outsiders" because they didn't realize they would be interested in coming. Unless we do actively follow up we fail to realize on our potentialities.

The Morning Watch

He that wishes to enjoy religion will seek a place of secret prayer in the morning. If that is omitted, all will go wrong—our piety will wither, the world will fill our thoughts, temptations will be strong, and through the day we shall find it impossible to raise our feelings to a proper state of devotion. The religious enjoyment through the day will be according to the state of heart in the morning, and can, therefore, be measured by our faithfulness in early secret prayer.—*Albert Barnes.*

Gleanings from the Greek New Testament

By Ralph Earle*

Galatians 5:13-26

LIBERTY OR LICENSE?

THIS is a day when we hear much talk about "freedom." It is one of the most precious possessions of mankind. But many people think that liberty means license to do as they please. A man may say, "I have an operator's license; therefore I can drive my car any way I want to." But he will soon find that his "liberty" is definitely circumscribed by two things: traffic regulations and traffic conditions. All of life has its laws. If we disobey them, we pay the penalty.

The Greek word for "liberty" (v. 13) is *eleutheria*. It is used especially in the New Testament times of the freeing of slaves. Paul says that the Christian is not to use his new freedom "for an occasion to the flesh," or, "as an opportunity for the flesh"—"but by love serve one another."

True liberty is governed by love. But too often license is dominated by lust instead of taking our freedom as an opportunity for loving service to others. It is *freedom to do right* which the Christian enjoys and which the one who is shackled by sin does not have.

"FLESH"—PHYSICAL OR MORAL?

The term "flesh" (*sarks*) has been used in a physical sense thus far in this Epistle. But in the fifth chapter it is employed with an ethical mean-

ing, indicating that it is the part of man's nature which seduces to sin, which is often called the carnal nature. Paul uses the term in both senses frequently. One of the important problems in the exegesis of his Epistles is that of deciding which meaning the word *sarks* has in any particular passage. In this chapter it appears to have primary reference to the carnal self, or the sinful nature within. It is noticeable that in the "works of the flesh" enumerated in verses 19-21 we find not only sins related to the physical body but also wrong attitudes of the spirit. In fact, all nine mentioned in verse 20 are of the latter type. So it is obvious that "flesh" is not synonymous with "physical body," as many have contended.

HOLY SPIRIT OR HUMAN SPIRIT?

In verses 16-18, we run into one of the problems of translation that are inevitable in handling the Greek text. Sometimes when a dispute arises about the meaning of a passage we are asked, "What does the Greek say?" Unfortunately, the difficulty cannot always be resolved that easily, though many times it can. The facts are that in some cases the Greek may with equal accuracy be translated two or more different ways, resulting in different meanings for the passage. Sometimes, however, the essential meaning is not basically affected by the alternative translations.

The problem in this passage relates

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to the word spirit. In verses 16 and 18 the Greek word *pneuma* occurs twice without the article. In verse 17 it is found twice with the article. The question is: Are we going to spell it with a capital *S* and thus refer it to the Holy Spirit, or are we going to spell it with a small *s* and refer it to the human spirit? Such distinctions are not indicated in ancient Greek. So the problem becomes one of interpretation. We have to decide how we are going to interpret *pneuma* before we can write our translation in English! Incidentally, this ought to give pause to those who sharply criticize all "interpretative translations." A certain amount of interpretation is inevitable in translating the Greek New Testament into English.

Since the article occurs in verse 17, it is rather clear that the translation here is "the Spirit." But in verses 16 and 18, where *pneuma* is found without the definite article, (there is no indefinite article in Greek corresponding to our "a" or "an"), the matter is more difficult.

The division of opinion is not along theological lines. One of the most conservative commentators of our generation, Lenski, argues strongly that *pneuma* here refers to the human spirit. On the other hand, Burton, who is rather liberal, is equally emphatic in insisting that the reference is to the Holy Spirit. How are we to decide? Perhaps the answer lies partly in the fact that the human spirit is in a sense dead apart from the Holy Spirit. Hence, a spiritual life and a Spirit-led life mean the same thing. So, although the difficulty of translation here is an insoluble problem, the essential interpretation of the passage is the same whichever way we translate it. The only way to avoid fulfilling fleshly desire is to keep walking in the Spirit, or in the

realm of spirit rather than in that of flesh.

The Holy Spirit comes in His fullness to cleanse our hearts from all sin, the carnal nature. But the only way we can keep clean is to keep filled with the Spirit. The only way we can keep sanctified is to let the Holy Spirit dwell in our hearts unhindered.

DESIRE OR LUST?

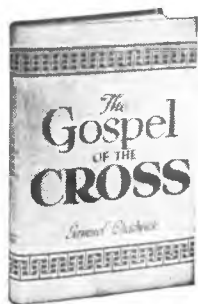
The word "lust" is found many times in the King James Version. In most of the recent translations this is changed to "desire." Why?

The facts of the case are that "lust" is too strong a rendering for the noun *epithumia* and the verb *epithumeo*. These words properly refer to desire of any kind, whether good or bad. That is the usage of classical Greek writers and even of the Septuagint translation of the Old Testament (made about 200 B.C.). Not only so, but we find the same spread of meaning in the New Testament, where only the context can indicate whether the desire is good or evil.

Of its use in verses 16 and 17 Burton (ICC) has this to say: "It is clearly without moral colour in the present passage." The best English translation is "desire."

This ought to be obvious to even the casual reader. For according to the King James Version the Holy Spirit "lusteth" (v. 17). No one with an ounce of reverence in his being would accuse the Holy Spirit of lusting, in the modern sense of that word. It is clear that the term "lust" is not a correct translation for us today, however satisfactory it may have been three hundred years ago. It would be sheer slander to accuse a good person of "lusting"; why then should we use such language about the Holy Spirit? The Spirit of God is unalterably opposed to the carnal mind with strong desire, and that is what this passage states.

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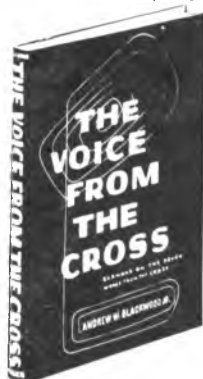
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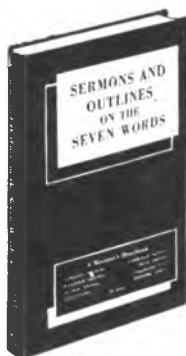
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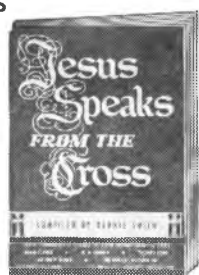
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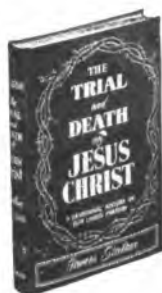
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"QUEEN OF THE PARSONAGE"

Your Best Foot

By Mrs. John Riley*

A TAPE MEASURE and a tape recorder do not reveal everything. What is noticed first about the minister's lady? Is it her clothes or her carriage or her smile? A big hat does not make a lasting impression unless there is something special under the hat. Animation depends upon heart and interest, and animation makes the appearance interesting.

Good health is a basis for good looks and good spirits. Eating, sleeping, and working with moderation will help one keep physically fit. There is no sparkle in a tired-out, washed-out person. A minister's wife needs to keep at her best to withstand the nervous strain of parsonage life. Few are able to play the role of Elizabeth Barrett Browning. Even moderate poor health is a drag on the spirits. Everyone should have a visit periodically to a good doctor. The best doctor in town is usually the cheapest in the long run. Little troubles are less expensive than big troubles, and neglected trouble grows. Tumors take about eight months to develop. I heard of a recent graduate, an earnest young wife, who has had a nervous breakdown. She loved souls and loved her husband's work, but somewhere along the way tensions have piled up to overwhelm her. Overwork and worry are a deadly combination. Too many jobs can be pushed on the lady in the parsonage.

*Nampa, Idaho.

Anyone may get sick or need to take a day off her feet. If she does not talk about it she will not be the subject of solicitation of the whole church. Today there are liver and iron for listlessness, calcium for twitching nerves, vitamins for pep, diet for overweight that affects the heart and feet, etc. A minister's wife needs to keep at her best for her husband's sake. He cannot be pastor and housekeeper and nurse. And the church folk want to tell their ills and ailments rather than listen to symptoms.

There are exceptions. I remember one young wife in a wheel chair who was a blessing to the whole church, and another young woman who had to spend long months in bed but whose cheerfulness inspired her husband and her family and all who came into her room.

Good health plus good grooming make an attractive appearance. Good grooming means to keep hair, hands, and clothes at their best, ready for any sudden invitation. A minister's wife with whom I was associated several days at a convention, and a woman who could afford good clothes, spoiled an expensive suit by the glint of a pin at the hem line. It is easy for heels and hems to tangle when kneeling, but a pin-up girl is not well groomed. A fresh-scrubbed look, shining hair, and hands that would be at home playing the piano as well as in bleaching the clothes need to be

regular habits. The body should be kept beautiful, for it is the Lord's temple.

How does a minister's wife dress? Proverbs recommends "strength and honour" for "her clothing." I know she avoids extreme, extravagant, or showy clothes. (They are the most likely to go out of style.) Some members want her dressy and some want her plain, but the safe rule is to please her husband. Appropriate clothes are always in good taste. Ministers' wives are so much in the public eye they need to dress becomingly. It takes a knack to do it economically. The minister's wife does not want to lead the

fashion anyway, so end-of-season sales are a special boon, when good clothes and hats are sold at budget prices. But just as a pleasing voice is more important than facial features, so carriage is more important than clothes. Standing tall will perk up any dress. Making do and making over are good old New England traits. A woman who feels suitably dressed has enough confidence to forget herself.

Good health plus good grooming plus becoming dress focus a picture of a lady, natural, attractive, and at her best. The most important man says, "This is my wife." The church folk say with pride, "This is our minister's wife."

My Prayer for You

By Mrs. R. T. Williams, Sr.*

Our Father, we thank Thee for Thy presence in our hearts. We thank Thee for Thy Holy Spirit, the Comforter, and for the promise that He will abide with us. We thank Thee for all the great joys and opportunities that Thou dost grant us. Help us to be humble in mind and in spirit, that we may be taught of Thee. Take from our hearts everything that is unlike Thee.

Help us not to be content to give only the service that is expected of us. By precept and example may we practice the sound philosophy of "doing more than we have to do." Help us, Lord, to bestow the small but delightful courtesies, to perform those little acts of thoughtfulness, and express solicitude for the welfare and happiness of one another—the thousand and one little things we can do to make life better for others, and in the doing make life better and richer for ourselves. Help us to see that the "second mile" is always the grace and blessing mile, and so far as we do more than we must do, we add just that much to the fullness of our own lives.

O God, we thank Thee that Thou hast given us a share in the building of Thy kingdom. Grant that our daily tasks, our plans and purposes may be pleasing to Thee and in accordance with Thy will for us. Give us wisdom to know the power of Thy love and to be thankful. In Jesus' name we ask it. Amen!

*Bethany, Oklahoma.

God Used His Rough Hands

By Edward L. Dowd*

I WAS staying at a farm home while in a revival in the Willamette Valley last spring. The farmer and his wife had been natives to the area much of their lives. One hundred and seven acres of land near the Santiam River, together with forty-two head of sheep, four cows, two calves, and Jack, the dog, comprised the farm.

One morning after breakfast the lady of the house told me a fascinating story about her husband. Now past sixty-five years of age, he farms the land on which he was born. He buried his mother when a lad of thirteen years, his wife continued, and trudged to school six miles each day after milking several cows in the mornings.

"He had such a hunger to read and study that he would walk all that way even though he had morning milking, chores, and evening milking and chores. His father wasn't well, and Robert had much of the responsibility of the place." The glow of admiration was evident as she said: "The folks around here thought Robert should be a preacher, but he didn't. He would say, 'The Lord didn't call me to preach. There's too many preachers in the work now that aren't called by the Lord. I'm not going to do that.'

"Well," she went on, "we got married, and had one of our three girls. It was after his folks had passed on. One day he was out in the field, and the Lord called him to preach. Right

out there in the field! He said, 'Lord, I can't do it. I don't have any education.' He just finished the eleventh grade. But he said the call was so strong he simply couldn't get away from it. So we tried to go away to Bible school, and did for a time. But with the children and all, we just couldn't finish.

"We pastored a church up in Canada, and then another one, a small one, not too far from here. Then we came back to the farm, and Robert would go out and preach for the places closer to home. But you know, God had a work for him to do." Waving her arms toward the hills to the southwest, she said: "The Lord had Robert go out into the back woods—way back into the woods. That's where he would go and preach. He would study and read. Oh, how he would spend time reading and trying all week long to get a sermon! Sometimes it came, and sometimes not. Not a sermon in the whole Bible! We'd go to the back-hill church. Robert had the leading of the singing, and he still didn't have a sermon. But then when he would stand up to preach, the truth would come. The words of the Bible would just flow, and God never let him down.

"So you see, the Lord had a work for him to do. He didn't have much education. But those men back there in the woods would say: 'Brother, we didn't have any use for the preachers. The white-collar preachers would come here and try, but they didn't talk our language. Their hands were

*Pastor, Newport, Oregon.

smooth and soft. But you came here from your farm to preach. When you preached to us, you'd lift up your hands. We saw the rough lines and callouses on your hands, and the stains of work. We knew you were like us.' And after Robert would have a meeting, and some of those loggers would become saved, then the white-collar preachers could follow him in there. The men had different attitudes by then, of course.

"But you see how God used his rough hands?" she asked me, moving about the kitchen duties. "He didn't think there was any place for him. But the Lord used him up in those back hills."

Robert and his wife have three daughters. Two of the girls are wives of holiness preachers. The third girl has sponsorship of a fine group of teen-age young people in her local church. Robert and his wife are

alone now, and she commented on the fact in closing the conversation.

"Well, we don't mind. The Lord can have our girls. They aren't home now, any of them. But the Lord can have them. They are serving Him. That's what counts. Robert and I don't see them much now, but they are happy and doing the Lord's will."

While I was a guest in the home, Robert was on page 300 in Josephus (of all books). "Reading it through," he said briefly, as he pointed out some interesting material in the book. He supplies for preachers in the area now and then. I happened to see one of his outlines for a sermon, scribbled in a strong hand on the back side of a marketing report for cattle, sheep, and hogs. Though his outline may have lacked certain homiletical arrangement, I did not look at it without thinking to myself, God used those rough hands.

Solid Shot for Preachers*

A good hunter never wastes his ammunition on invisible game.

Take aim on your knees and you will bring down the game.

Hides are too full of holes to warrant skinning.

Change the tone of your voice if you would not become monotonous.

Do not "holler" so loud that you cannot be understood.

Avoid the stage whisper; the man on the back seat desires to hear what you say.

Do not spend most of the preaching hour making announcements.

Too many stale jokes render the sermon ineffective.

It's doubtful if you are called to preach if you cannot find a text in the Bible.

Put the "fodder" for the sheep low enough down so they can reach it.

Do not aim to be a polished preacher, but a polished shaft.

Back up the truth you preach with a prayerful, unsoiled life.

Have no "pets"; they absorb too much of your time.

Patience, long-suffering, and gentleness should characterize your everyday life.

Do not talk much about your courage; the people will soon find out if you have any.

*Reprinted from "Preacher's Magazine," December, 1930.

ONE MAN'S METHOD

I Call on Thousands Daily

By Wendell Wellman*

I CAN'T report them as pastoral calls, but through the miracle of television I visit with literally thousands of folks daily, Monday through Friday.

As I sit in a typical living room chair talking informally, or stand and sing one of the familiar gospel songs, I have the heartening knowledge that I am speaking and singing to more different persons than would come into my church over a period of many months.

This is not wishful dreaming. Television stations make a business of finding out how many sets are tuned to their particular channels at all hours of the day and night.

But now the inevitable question, Is this good? Could the time and energy expended be put to better use? Let me answer by asking some questions in return.

1. How else can a pastor make as many friends for himself and his church? In the stores, in restaurants, on trains and buses, in union meetings, and just walking along the street, the story is the same—folks smile, shake your hand, introduce themselves, and say, "I feel like I know you; you seem like a part of our family. We watch you every day." If making friends is important in a pastor's work—and who would doubt

that it is?—a television ministry can be one of our greatest allies.

2. How else can a pastor as effectively overcome prejudice against his church? The pastor of one of our new churches here in Atlanta told me that when his people knock on doors in their community they are often asked this question: "Is your church the same Nazarene church as the minister's who is on television?" When the callers reply in the affirmative, their pastor declares that they are welcomed cordially into the homes. Television will not take the place of visitation, but it will open many doors that otherwise would remain closed.

3. How else can a pastor reach as many folks who really need help—folks who seldom go to church? Here are a few examples:

a. He is a retired naval officer. He hadn't attended church for twenty years. He is an alcoholic. In his phone call he said, "I've watched you for several days, and I believe you can help me find God. Could you possibly come to see me?"

b. She was from Montreal, Canada. She was a Catholic, alone and friendless. She came to Atlanta to be married, only to find that her fiancé had shamefully deceived her. Heartbroken, she came to the parsonage seeking guidance. She said, "I happened to see you on television this

*Pastor, First Church, Atlanta, Georgia.

morning, and felt that you could help me find the answer."

c. She is the wife of a prominent Atlanta businessman. They are members of one of Atlanta's leading churches. Their home life is in danger of going on the rocks. She said: "I don't feel that I can go to my pastor with our problem. I've been watching you on television for some time, and I believe you can help us."

If your congregations are like mine,

they are composed all too often of the same faithful group. They do not afford many opportunities like the above. The television camera projects you squarely into the midst of human need.

A television program is not a panacea. It is not a substitute for hard work. It will not fill your pews with worshipers. But as a means of making new friends, overcoming prejudice, and touching needy lives, I have found it unsurpassed.

Free—a Weekly Column in the Local Newspaper

By C. B. McCaull*

I WANTED to get out a church paper—one of those mailed-out, weekly, newsy, bulletin affairs, but for financial reasons the plan bogged down. The next-best thing, I thought, would be to run a column in the local sheet. I was wrong. It turned out to be the first-best thing.

Our trade-area, as the highway sign says, has a population of about 10,000 friendly people and a few cranks. The only newspaper is distributed every Thursday, and does its best to serve a community of varied interests and ambitions.

The publisher let me know firsthand that he had to remain bipartisan. "I've got a family to support," he said, "and I can't afford to give you space to let people know how right you are and how wrong they are."

"All I ask," I pleaded as I prayed silently, "is space for our church news, a few harmless quips, and an anecdote or two of general interest.

. And if you'll let me in, I'll do my best to round up a few subscriptions.

*Pastor, Granby, Missouri.

I know several of our folk who will want the paper just for the sake of the church column. . . . And if you get too many objections, I won't be mad at your order to 'cease fire.'"

The next issue of the *News-Herald* carried the "Nazarene Nibs" near the back page. Within a few months we were on the second page, and the publisher informed me many readers had complimented the column.

It's the first-best thing because each week I'm getting essential information, not only to the members of my church, but to the whole community. And at no cost whatsoever! It has created much interest in, and made many friends for, my church, and has given me a place in public opinion which I can use for the Lord's cause.

Even in a town of larger population, covered by a daily, space might be secured on the Saturday church page.

And if the pastor is too busy, a lay member with a flair for *clean* gossip could fill in.

Ministerial Monstrosities

By John T. Donnelly*

THE true minister of the gospel of the Lord Jesus Christ, to be worth anything, must transform, sweeten, and better lives or he is only a de-deiving decoy. The minister by his life as well as by his spoken word should be a living impetus of love, truth, right, justice, sweetness, honesty, faith, charity, trust, and peace. These virtues cannot be kept hid from the world, and the world knows very clearly the difference between the "shepherd" and the "hireling."

Like the village fool who thought he played the organ when he only pumped the bellows, there are pompous preachers with bowed heads, tense features, and strained sanctimoniousness who are only the pretense of the passionate heart—not its reality. Such preachers are men whose powers are evidenced in ounces, whose pretense is proclaimed in tons. They are those whose promises outsoar the eagles, whose performance is lower than the flight of the mud hen.

There is the common pose of "being so extremely busy." They forever seek to lift themselves to a conspicuous place by the hoist of their own conceit. They constantly seem to have so much to accomplish that you might believe if each day were three weeks long and two weeks wide it would be most absurdly inadequate for their daily duties. Their responsibilities are so many that, if you were optimistic enough to accept their statements as truth, you would real-

ize that these tasks could never be accomplished by an individual—they would surely require a conference, an assembly, a synod, or presbytery.

These petulant parsons are of the class who, if they receive three letters in a day, exclaim to you that they are "just deluged with correspondence!" Their ministerial engagements are "positively burdensome"; and as you listen to the list of their activities, your commercial instinct makes you picture what a splendid "know-how-to-do" handbook it would make for ministers were it only put into print. Their troubles with their parishioners, communicants—or just plain church members—seem so great you wonder why they don't seek to pastor a smaller church so they would worry along with less. They have learned to use a hundred-eighty horsepower vocabulary for a tricycle set of thoughts. Their ignorance and their impudence ever collaborate with their iconoclasm. They erupt like a pretensive Vesuvius of knowledge—thick clouds of the smoke of mere words and sputterings of confused light. Every weak spot in theology is known to them, and where they cannot find a puncture they make one. They are a blighting combination of Pharisaism, pride, policy, and pretense. They pose, but are ever lacking in poise. They may have the chief seats and occupy high places; but, like statues in cathedrals, despite the religious atmosphere and environment in which they exist, they remain *only stone*.

*Nazarene Chaplain with the U.S. Air Force.

SERMON WORKSHOP

Lenten Sermon Series

*By Paul S. Rees**

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"The Bruised Saviour of Broken Men"

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THE NAILED HANDS

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THE DEFENSELESS OPPOSERS

They went backward, and fell to the ground (John 18:6).

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At last came two false witnesses (Matt. 26:60).

THE HEARTLESS LIARS

And they said, What is that to us? See thou to that (Matt. 27:4).

THE WITLESS WEEPERS

Daughters of Jerusalem, weep not for me, but weep for yourselves (Luke 23:28).

THE CARELESS ONLOOKERS

And the people stood beholding (Luke 23:35).

THE FAITHLESS APPLAUDERS

And the multitudes that went before him, and that followed, cried, saying, Hosanna to the Son of David (Matt. 21:9).

THE GRIEFLESS BROTHERS

After that he was seen of above five hundred brethren at once (I Cor. 15:6).

Sentences That Sing

*Supplied by Shelburne Brown**

"The preacher who shoots over the head of the audience does not thereby prove that he has superior ammunition. He simply proves that he is a poor shot."

.....

"No possible rearrangement of bad eggs can ever make a good omelet."

.....

"Men have put the cross at the top of a tall spire. It is so much easier for it to be an ornament high up in the air than an incarnation deep down in the heart."

.....

Salvation is from "the guttermost to the uttermost."—SAMMY SPARKS.

.....

"All too often we judge our success by the size of our Easter congregation."

.....

"Some among Christians have been readier to fight for the faith than to live for it."

.....

Laymen are often anxious for some authoritarian word from their pastor to point out their need rather than letting God speak. As Shakespeare has said, they want the pastor to—

Strike their finger on the place And say: "Thou ailest here—and here."

.....

"Religion is believing what the centuries say against the hours."—Emerson.

*Pastor, First Covenant Church, Minneapolis, Minnesota.

*Superintendent, Los Angeles District.

Sermon Subjects for Pre-Easter

By the Editor

John 12:1-11 (Ref. Matt. 26:6-13)

Subjects	Scriptures
1. HOME AMONG FRIENDS	1. v. 1, <i>Jesus . . . came to Bethany.</i>
2. THE PREVIEW OF THE RESURRECTION	2. v. 1, <i>Lazarus . . . whom he raised from the dead.</i>
3. A BANQUET OF HONOR	3. v. 2, <i>They made him a supper. (Wey.)</i>
4. A WITNESS OF THE WORLD BEYOND	4. v. 2, <i>Lazarus sat at the table with him.</i>
5. SERVICE AND WORSHIP—FROM EXPRESSIONS OF LOVE	5. vv. 2-3, <i>Martha served . . . Mary took costly ointment. (Wey.)</i>
6. THE OUTPOURED OBEISANCE	6. v. 3, <i>Mary . . . anointed the feet of Jesus, and wiped his feet with her hair.</i>
7. THE FLOODING AROMA OF RIGHTEOUSNESS	7. v. 3, <i>The house was filled with the odour.</i>
8. THE FIFTH COLUMN AT WORK	8. v. 4, <i>Judas Iscariot . . . which should betray him.</i>
9. WORSHIP AND MATERIALISM—THE ETERNAL CONFLICT	9. v. 5, <i>Why was not . . . ointment sold . . . and given to the poor?</i>
10. BETRAYAL FOR MATERIAL GAIN	10. v. 6, <i>This he said . . . because he was a thief. (Wey.)</i>
11. BEYOND CRITICISM	11. v. 7, <i>Then said Jesus, Let her alone.</i>
12. JESUS' EVALUATION OF SACRIFICIAL WORSHIP	12. Matt. 26:10, <i>She hath wrought a good work upon me.</i>
13. PREPARATION FOR BURIAL	13. Matt 26:12, <i>She hath . . . poured this ointment . . . for my burial. (Wey.)</i>
14. THE ETERNAL SIGNIFICANCE OF A GODLY LIFE	14. Matt. 26:13, <i>This, that this woman hath done, [shall] be told for a memorial of her.</i>
15. THE POWER OF INDISPUTABLE EVIDENCE	15. v. 9, <i>The Jews . . . came . . . that they might see Lazarus.</i>
16. OPPOSITION TO EFFECTIVE WITNESSING	16. v. 11, <i>By reason of him [Lazarus] many . . . believed on Jesus.</i>

We must occasionally forsake the world just in order to go back to it with renewed devotion, and with still stouter purpose to bring into its complex life the spirit of Jesus Christ.

—EDWIN LEWIS

March 6**Morning Subject: THE MIND OF CHRIST**

SCRIPTURE: Phil. 2:1-11; TEXT: verse 11.

INTRODUCTION:

- A. The admonitions of St. Paul in these verses deal primarily with the interior life.
- B. The word "let" expresses requirement, declares possibility.
- I. ATTITUDES OF MIND ARE MORE THAN PASSIVE MOODS.
 - A. Proper attitudes must be divinely imparted.
 - B. Proper attitudes must be cultivated in devotions and practice.
 - C. Proper attitudes must be constantly renewed.
- II. THE REQUIREMENT IS A COMMAND TO EXCELLENCE.
 - A. Excellence in Christian experience is attainable to all.
 - B. God's standard of excellence is just for all.
 - C. Faithfulness, not efficiency, is the standard.
- III. "THE MIND OF CHRIST"—THE UNIVERSALLY APPROVED PATTERN.
 - A. Approved by God. "This is my beloved Son, in whom I am well pleased."
 - B. Approved by the man on the street. "The common people heard him gladly."
 - C. Approved by His enemies. "I find no fault in him."

FRED REEDY

Evening Subject: WHAT IS THAT TO THEE?

SCRIPTURE: John 21:1-22; TEXT: verse 22.

INTRODUCTION:

- A. Jesus was the greatest in the use of the Socratic method. He taught by use of questions.
- B. Jesus here asked three searching questions:
 - 1. "Have ye any meat?"
 - 2. "Lovest thou me more than these?"
 - 3. "What is that to thee?"
- I. JESUS COMMANDS US ON OUR PROFESSION OF LOVE.
 - A. It either engages us or condemns us.
 - B. Love to Christ—personal—not love for a cause.
 - C. Love to Christ rewarded by His approval.
- II. CHRIST CAN ACCEPT NO CONTINGENCY FOR FALTERING.
 - A. The ground of His demands is His own example.
- III. THERE IS INEVITABLE LONELINESS IN FOLLOWING JESUS.
 - A. "Every bridge is burned behind me."
 - B. We must remain true though a multitude fall at our side.
 - C. This loneliness becomes joyous as we comprehend the comradeship of the Cross.

Illus.: The comradeship of the battle line in war.

FRED REEDY

March 13

Morning Subject: THE RESOURCES OF GOD

SCRIPTURE: Ephesians 3; TEXT: Eph. 3:20.

INTRODUCTION: The text focuses our attention upon the shocking contrast between the promised power of God and the weakness of the Church.

- I. THE PROMISES OF GOD ARE LITTLE MORE THAN WISHFUL THINKING AND TIME-WORN SLOGANS TO MANY CHRISTIANS.
- II. THE PROMISES OF GOD MAY BE GRASPED AND FULFILLED ONLY AS WE EMBRACE THE CONDITIONS OF THE PROMISES.
These conditions relate definitely to our personal responsibilities in the co-operative economy of God.
- III. THE PROMISES OF GOD ARE POSSIBLE THROUGH THE POWER OF GOD.
“According to the power that worketh in us”—text.
 - A. The power of our personal devotion.
 - B. The power of our faith.
 - C. The power of our testimony.
 - D. The power of our perseverance:
In prayer, in effort, etc.

FRED REEDY

Evening Subject: THE PRICE OF DISOBEDIENCE

SCRIPTURE: Jonah 1:1-10; TEXT: *He paid the fare thereof* (Jonah 1:3).

INTRODUCTION:

- A. Jonah was in touch with God—a glorious relationship.
- B. God needed him. How good to be wanted and needed in the great program of God!
- I. WE MUST SEE IT IS COSTLY TO SERVE GOD.
 - A. In no place in all the Bible is the Christian life described as an easygoing, cheap life.
 - B. Jesus said, “Sell all you have and give to the poor and come, follow Me.”
- II. BUT IT IS MORE COSTLY NOT TO SERVE GOD. Let us consider Jonah.
 - A. It cost the divine favor and the Divine Presence.
 - B. It cost the high position of a prophet. He “went down . . . from the presence of the Lord.”
 - C. It cost the favor of his companions, and a high toll of material goods.
- III. GOD SHOWS MERCY TO A DISOBEDIENT SERVANT.
 - A. Jonah might have had no second chance. God is not obligated.
 - B. In His mercy and love God makes it hard to disobey, and easy to repent and return to Him.

FRED REEDY

March 20

(A suitable time to distribute Easter Offering envelopes)

Morning Subject: LIFT UP YOUR EYES

SCRIPTURE: John 4:1-36; TEXT: John 4:35.

INTRODUCTION: The key to the text is in the words *fields* and *eyes*.

- A. Jesus' concept versus those of His disciples.
 - 1. Jesus' concept cosmopolitan—that of the disciples nationalistic.
 - 2. Jesus saw souls—the disciples saw sandwiches.
- I. WHAT WE SEE IN SAMARIA IS AN INDEX TO OUR CHARACTER.
 - A. Jesus saw the woman as an immortal soul; the disciples saw her as a hindrance to picnic.
 - B. Jesus found His joy in saving a soul; the disciples spent time fighting flies.
 - C. Jesus said, "I have meat to eat that ye know not of." The disciples thought that another picnicker had fed Him.
- II. THE APPEAL OF JESUS TO "LIFT UP YOUR EYES."
 - A. Above racial prejudice.
 - B. Above the mire of human sin.
 - C. Above material comforts to an eternal task.
 - D. Above the hamburgers of passing pleasure to the value of an immortal soul.
 - E. Above the honor of racial prominence to the high and holy mission of the Church of the living God.

FRED REEDY

Evening Subject: WALKING IN THE LIGHT

SCRIPTURE: I John 1; TEXT: I John 1:7.

INTRODUCTION:

- A. The key word in the text is "if."
- B. Limits of Christian attainment set by individual.
- I. DEFINITION OF LIGHT
 - A. Light is information made truth by the Holy Ghost.
 - B. Light is truth made personal and applied to individual need.
- II. RECEPTION OF LIGHT
 - A. By public worship, private devotion, human experience, and by the direct ministry of the Holy Spirit.
 - B. Truth, the essential agent in receiving light. "Sanctify them through thy truth." "Send out thy light and thy truth: let them lead me."
 - C. The grasp of truth essential to valid experience.
- III. ATTITUDES TOWARD THE LIGHT
 - A. The mind and heart must be active toward truth—light. Passivity as dangerous as rejection. "Walk in the light."
 - B. Not only active in the reception of light, but in seeking it.
 - C. Lack of light no excuse for failure.

FRED REEDY

March 27

(Communion Sunday)

Morning Subject: THE CUP

SCRIPTURE: Matt. 26:21-39; TEXT: Matt. 26:39.

INTRODUCTION:

- A. Gethsemane is as important in its place in the plan of redemption as Calvary.
- B. The prophets saw and declared Gethsemane (Isa. 53:10-11).
- I. PRIOR TO THE CROSS, JESUS WAS PAYING THE PRICE OF REDEMPTION.
 - A. In the Incarnation. His humiliation. In the manger, etc. (Phil. 2:5-9.)
 - B. At home, at Nazareth, in His occupation.
 - C. In the nature of His ministry, etc.
- II. JESUS, THE SECOND ADAM, DRANK THE CUP OF PHYSICAL DEATH.
 - A. This cup was spared the first Adam.
 - B. The cup of physical death bespeaks the redemption of the body—the whole man.
 - C. Consummated in the Resurrection.
- III. THE DEEPER MEANING OF THE CUP.
 - A. The moral aspects of the cup: "When thou shalt make his soul an offering for sin" (Isa. 53:10).
 - B. The just for the unjust, the righteous for the unrighteous, the holy for the unholy.

FRED REEDY

Evening Subject: WHAT SHALL I DO THEN WITH JESUS?

SCRIPTURE: Matt. 27:1-26; TEXT: Matt. 27:22.

INTRODUCTION:

- A. Was Jesus really on trial, or was everybody else on trial? In *The Robe*, by Lloyd Douglas, Demetrius, the Corinthian slave, reports to the Roman tribune, "It seemed that everybody else was on trial except the Galilean."
- I. PILATE'S ATTEMPT TO EVADE THE QUESTION.
 - A. He tried, but he failed.
 - B. Jesus pushes himself into the thinking of man, but like the sun pushes its warmth and light into the darkened room. We can no more push Him away than we can hold back the rays of the sun with our bare hands.
 - C. To resist Him is to walk deliberately into the darkness.
- II. PILATE'S ATTEMPT TO ANSWER THE QUESTION.
 - A. Pilate was well informed by his heathen wife.
 - B. His little ceremony, washing of hands, did not change his personal responsibility.
- III. IT WAS PILATE'S HOUR OF DECISION—A FINAL DECISION.

FRED REEDY

A CALL TO INCONVENIENCE

SCRIPTURE: Mark 1:19-20

INTRODUCTION: I see Jesus calling to men on fishing boats anchored a hundred yards from shore.

I. WHO ARE THESE MEN THAT HEAR THE SHOUT FROM SHORE?

A. They are not:

1. Lazy, shiftless no-goods.
2. Reckless adventurers seeking new experience.

B. They:

1. Are busy, industrious businessmen, having mastered craft and market, nets and men.
2. Did not have business handed to them on silver platter. Had endured the hardship and danger.

C. They are like the Smiths and Browns today who are just settling down to what they really want in life.

II. THEN JESUS CAME WITH HIS SHOUT FROM SHORE. "He called to them."

A. They respond:

1. There is hurried consultation on deck of flagship.
2. Two strong sons come to shore in skiff.
3. The servants reorganize to close vacant ranks.

B. Inconvenience? Yes! But it was right.

C. We are impressed with the finality of this decision.

III. WHAT WAS THIS CALL TO INCONVENIENCE?

A. Inconvenience to families:

1. Their business plans had to be changed.
2. Aged father was thrown back into the full burden.
3. Families had to make adjustments.

B. Added to this was the uncertainty of following an unknown Carpenter. They believed! They trusted! They acted!

C. You might say, "I would have followed, too, if Jesus had come to me like that." Christ does precisely that still today. He calls. He comes to home, market place, church, and school with His call.

IV. HIS CALL TO INCONVENIENCE HAS ITS OWN HIGH REWARDS.

A. The reward of a clear vision. They saw the world as a great sea. They saw that struggling humanity was worth saving. They saw the way to save them.

B. The privilege of living life with a sense of mission. The glory of sharing in a growing cause.

C. The joys of life everlasting.

CONCLUSION: Ask these men if it paid to follow the call to inconvenience.

KENNETH VOGT, *Pastor*
Westside Church
San Jose, California

THE UNEXCELLED CHRIST

SCRIPTURE: Mark 10: 17-22; Matt. 19: 16-26; Luke 18: 18-30

INTRODUCTION:

- A. We are a people who definitely believe in the fact of divine healing. Nevertheless, our Lord is far more interested in relieving the souls of mankind of the disease of sin than He is in relieving them of their physical afflictions.
- B. It would be better to go to heaven with a wrecked body than to go to hell with a perfect body and a damned soul.
- C. Let us look at this man:

I. AND JUDGE HIM BY THE STANDARDS OF THIS OLD WORLD.

- A. He was young—Matthew. Wonderful thing to be young, full of vigor, vitality, healthy.
- B. He was influential—Luke. A ruler. Had social standing, prestige.
- C. He was extremely wealthy—Matthew, Mark, Luke.
 - 1. All three of the Gospel writers had this to say about him.
 - 2. These three earthly assets are very rare, and very seldom are all three of them found in a man, especially a young man.

II. AND JUDGE HIM BY THE STANDARDS OF HEAVEN AND ETERNITY.

- A. He was honorable. Had a clean record behind him. Kept the commandments, Matthew, Mark, and Luke observed.
- B. He was humble. Ran and knelt. Somewhat a custom for the people of that time and place, but not for a ruler.
- C. He was hungry and thirsty. "What shall I do . . . to inherit eternal life?" Jesus said: "One thing thou lackest."

III. SOME THINGS NEED TO BE ANSWERED.

- A. Why did this young man ask Jesus this question? Simple to answer: This young man, though he may have never talked to another person about it, probably had been doing some thinking of a lack in his life—life at its best.
- B. Why did he go to Jesus? He could have gone to some outstanding rabbi, but he used good common sense. And if we have good common sense, we will go to One who we believe can solve our problems.
- C. Why did he call Jesus good? He had probably never referred to or addressed anyone as being good; for he no doubt knew the law well, and it said: "There is none good, no not one."

IV. AND JESUS SAID: "WHY CALLEST THOU ME GOOD?"

- A. He compelled this young man to settle down from an emotional upheaval and do some serious thinking. "One thing thou lackest."

—C. R. JOHNSON, *Pastor*
Shawmut, Alabama

THE FOUNTAIN OF LIFE

TEXT: *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness* (Zech. 13:1).

INTRODUCTION: There is a work of God in the heart of man, whereby his heart may be cleansed from all sin. (Text.)

- I. *Is It Scriptural?* If not found there, cannot be established.
 - A. Promises in the Old Testament.
 1. Ezek. 36:25—"Then will I sprinkle clean water . . ."
 2. Zech. 13:1. Quoted above.
 3. Isa. 35:8—"And an highway shall be there . . ."
(And many others can be quoted here.)
 - B. New Testament promises.
 1. I John 1:7-9—"But if we walk in the light . . ."
 2. I John 3:8—"He that committeth sin is of the devil . . ."
 3. I Thess. 4:7—"For God hath not called us unto uncleanness . . ." (Many others can be used.)
 - C. These speak directly of cleansing. Other places deal by inference and in other terms.
 - D. Commands to holiness.
 1. I Pet. 1:16
 2. Matt. 5:48
 3. II Cor. 7:1
 - E. Prayers for holiness.
 1. Psalms 51
 2. I Thess. 5:23
 3. Heb. 13:20
- II. *Did Anyone in Bible Times Receive This Experience?*
 - A. Noah—Gen. 6:9
 - B. Abraham—Gen. 17:1
 - C. Job—Job 1:1
 - D. Isaiah—Isa. 6:7
 - E. Zacharias—Luke 1:6
- III. *What Has Been Its Historical Record?* Every one of these explicitly wrote of the possibility of this experience: Polycarp, Clement of Alexandria, Ignatius, Theophilus, Gregory, Irenaeus, Origen, Clement of Rome, Chrysostom, Cyril, Augustine, Marcarius, Moshem, Luther, Arminius, Wesley.
- IV. *Can One Live a Pure Life? How Is It Done?*
 - A. Not by the faith of one high moment. Not a state.
 1. Wesley disliked this phrase very much.
 2. Perfect faith of each moment through love to God.
 3. Life proceeds in chain of glorious "nows."
 - B. Wesley did not believe life could be chopped up in time.
 1. Philosophically one cannot isolate a single moment.
 2. The present is apparent to man.
 3. All action must take place in a present moment. "Now" (II Cor. 6:2).

4. New Testament recommends life lived in present.
5. Saints have all lived by this means.

V. *Is This Experience Attainable?*

- A. The greatest saints have given humble testimony to it. Fletcher, Hamline, Upham, Taylor, Baker, Palmer, Foster, Madam Guyon, Adam Clarke, Payson, Bramwell, Daniel Steele, Jonathan Edwards, Spurgeon, Moody, Booth.
- B. A host of saints in our day.
 1. Strength of Church of the Nazarene rests here.
 2. We are not alone; other denominations also preach it, and many in denominations who do not teach this experience have received it.
 3. Can testify to the experience personally.

VI. *Why Do Not More Receive This Experience?*

- A. Suffers from inadequate statement.
 1. Unlearned persons receive who do not know how to express.
 2. Our ability to portray it falls short of glory.
- B. Needs to be reborn in our day.
 1. Needs more open testimony by those who have received.
 2. Must be interpreted in terms understandable today.
- C. People living below where holiness begins.
 1. We need a revival more than a restatement.

SHELBURNE BROWN

Los Angeles District Superintendent

THE MEANING OF HOLINESS

TEXT: *And to cleanse us from all unrighteousness* (I John 1:9b).

INTRODUCTION: Definition of Holiness.

- A. That state of heart which results from being sanctified wholly by the power of the Holy Spirit.
- B. The results from the crisis of sanctification.
- C. Absence of unrighteousness.

I. HOLINESS LIKENED TO HEALTH.

II. HOLINESS, THE ENABLER. It enables one to live up to the standards he has always tried as a Christian to reach.

III. HOLINESS, THE NORMAL ATTAINMENT.

IV. HOLINESS NECESSITATES SELF-ABANDONMENT TO EVIL.

V. HOLINESS IS THE ABSENCE OF PRIDE AND THE PRESENCE OF HUMILITY.

CONCLUSION: God is able to cleanse from all sin. Yes, He furnishes a complete job, not a job partially completed.

—TOM PAULEY

Student, Nazarene Seminary

DRIPPINGS OF SWEETNESS IN A BITTER WORLD

SCRIPTURE: Ps. 119:97-112

TEXT: *How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! (Ps. 119:103.)*

INTRODUCTION:

- A. The Psalmist has given us a beautiful picture of God's sweetness to man amidst a world of conflict and doubt. "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" "O taste and see that the Lord is good." John 3:16—"For God so loved" (human family).
- B. God is especially interested in His children.
 1. It seems He draws the curtain back so His children can look through the telescope of faith and see the invisible future.
 2. The Psalmist states in Ps. 119:98-100, 104: "Thou through thy commandments hast made me wiser than mine enemies . . . I have more understanding than all my teachers . . . I understand more than the ancients, because . . . through thy precepts I get understanding."
- C. Let us bring this truth near today:
 - I. *Some of the Sweet Benefits Flowing Through Christ to Man*
 - A. Christ, the Rock in a weary land (Isaiah).
 1. Means security.
 2. Means shelter.
 3. Means rest.
 - B. Christ is the Light of the World (John). "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). We must have this light because:
 1. Of the darkness of sin.
 2. Of the pitfalls.
 3. To keep the right path.
 - C. Christ is compassionate.
 1. Means stirred to action—He was moved. "O Jerusalem, Jerusalem . . ." (Matthew).
 2. Paul states very clearly that Christ is touched with the feeling of our infirmities. He knows our every pain, sorrow, disappointment.
 3. Matthew calls Him the great Burden Bearer. Takes the burden and gives rest to the soul.
 4. Paul says Christ will supply our every need. It's according to His riches in glory.
 - II. *To Accept These Benefits Means*
 - A. Privilege
 1. We become the light of the world.
 2. We are on the Rock the gates of hell shall not prevail against—"My grace is sufficient."

B. Responsibility

1. It means we have compassion and the theme of our life is, "Lord, what wouldst Thou have me to do?"
2. It means we must give out to others and out of our innermost being will flow rivers of living water.
3. "The Spirit also helpeth our infirmities . . . with groanings which cannot be uttered."
4. It means a big God will supply all our needs if we seek first His kingdom and righteousness.

C. Consecration

1. Christ must come first—before father, mother, wife, children, brethren, sisters, "yea, and his own life also, he cannot be my disciple" (Luke 14:26).
2. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Matt. 18:8).
"If thine eye offend thee, pluck it out."
"Thou shalt have no other gods before me" (Exod. 20:3).

III. *The Guns of Persecution Will Be Discharged on Those Who Accept These Benefits, but the Promise—"Lo, I Am with You"*

- A. The three Hebrew children—Shadrach, Meshach, and Abednego—were cast in the fiery furnace, but no harm came to them, because the Son of God stood in the furnace with them.
- B. Daniel was put in the lions' den, but God sent His angel, and shut the lions' mouths, that they did not hurt him.
- C. Paul and Silas had been faithful in preaching, and they were arrested and beaten. God sent an earthquake and the jailer and family were converted, and church at Philippi started.
- D. John was put in exile on Isle of Patmos, but he saw and talked with the glorified Christ. The words from Christ to John as He laid His right hand upon him—"Fear not; I am the first and the last."

C. R. JOHNSON, *Pastor*
Shawmut, Alabama

Character

If we work upon marble it will perish;
If we work upon brass time will efface it;
If we rear temples they will crumble into dust;
If we work upon immortal souls,
If we imbue them with immortal principles,
 with the just fear of God and love of fellow man;
We engrave on those tablets something which will brighten all
 eternity.

—DANIEL WEBSTER

WHAT TIME IS IT?

(*Pre-revival sermon*)

INTRODUCTION: We are a time-conscious people. A common question: "What time is it?" The Psalmist said: "It is time for thee, Lord, to work: for they have made void thy law" (Ps. 119-126).

I. IT IS TIME TO WAKE UP (Rom. 13:11).

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Frank Laubach wrote a book: *Wake Up or Blow Up!* Porter on a Pullman has rather rough job, waking people from sleep, yet it is a necessary task.

A. Saints are to wake up.

Isa. 52:1; I Cor. 15:34; Matt. 25:5; Rom. 13:11-12

B. Sinners are to wake up.

Eph. 5:14

II. IT IS TIME TO LOOK UP (Pray up) (Hos. 10:12).

A. People need to pray.

1. Saints—II Chron. 7:14, "If my people . . ."

2. Sinners—Isa. 55:6, "Seek ye the Lord . . ."

B. Until God comes on the scene. And He *will* come!

III. IT IS TIME TO BREAK UP (Hos. 10:12).

We sing: "There shall be showers of blessing . . .," but few showers—why?

A. Fallow ground. Uncultivated; disturbed little.

B. Must be broken up. Let the plow of the Holy Spirit and the Word down deep until the soul is broken, melted, concerned. Saints must be stirred.

Zeph. 1:12.

(Jer. 48:11) Here is a picture of vinegar that has been permitted to set until a scum has formed, a picture of milk that has been allowed to set until it has curdled. People can get this way.

IV. IT IS TIME TO STRAIGHTEN UP (I Pet. 4:17-18).

A. A real revival must have its beginning in the church. Note Ezek. 9:6—" . . . begin at my sanctuary."

Amos 6:1—"Woe to them that are at ease in Zion . . ."

B. Ps. 51:13—"Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

When? Ps. 51:10-12. I Pet. 4:17—" . . . judgment must begin at the house of God."

B. W. DOWNING, *Pastor*

Central Church, Meridian, Miss.

Habit

Habit is like a soft bed—easy to get into but hard to get out of.

—*Sunshine Magazine*

The Book Club Selection for March

***FROM ETERNITY TO ETERNITY

By *Erich Sauer* (Eerdmans, \$3.00)

Many of our readers will connect the author's name with his previous books, *The Dawn of World Redemption* and *The Triumph of the Crucified*, which were listed by Dr. Wilbur M. Smith as the two most valuable books in his vast personal library. This new book is an outline of the divine purposes as they are revealed in the Scriptures. It sets forth the historical unity of the Bible and the great periods of salvation. There are three divisions: (1) God's Plan of Salvation in Christ, (2) The Bible as the Record of God's Dealings with Man, (3) The Coming Kingdom of God: Objections Considered.

This is a volume for serious study rather than quick, superficial reading. The investment of time and energy required will pay satisfactory dividends.

WHO SPEAKS FOR GOD?

By *Gerald Kennedy* (Abingdon, \$2.50)

Bishop Kennedy starts his discussion with the premise that God speaks to man—because He is a living God, He must and does communicate with His creatures. And beyond and in addition to that, God commissions selected men to speak for Him. Today God's spokesmen are His ministers. In four chapters Bishop Kennedy challenges the minister to represent God with persons. Religious systems, mass evangelism, group movements are not to be despised but the servant of God must work with persons and their individual needs. In this day of materialism, spiritual values are ignored or dismissed. If spiritual ideals are to be kept before us, the minister must uphold them. The problem extends over a wide area. The roots of freedom are nourished by religion. Here the Christian leader has a staggering responsibility. Hope is one of the key words of the religion of Jesus Christ—not shallow optimism, not rationalization, but a firm, steadfast hope in God's omnipotence now and hereafter. Here's a worth-while book.

A CHRISTIAN APPROACH TO PHILOSOPHY

By *Warren C. Young* (Van Kampen, \$4.00)

An introduction to philosophy written from the evangelical, Christian point of view. The arguments of non-Christian thinkers are presented and evaluated. In opposition the Biblical theistic position is advanced and its relevance to contemporary problems established.

THE LIFE OF OUR LORD

By Samuel J. Andrews (Zondervan, \$5.95)

A 650-page study of the life of Christ. A unique feature is that every incident in Christ's life is given an exact date verified by secular history. This is a reprint edition, first published in 1862. Dr. H. Orton Wiley says that nothing has been written on the life of Christ that excels it. Dr. Ralph Earle, of the Nazarene Theological Seminary, calls it "a monumental work displaying devout scholarship at its best."

TWELVE SERMONS ON THE PASSION AND DEATH OF JESUS CHRIST

By Charles Haddon Spurgeon (Zondervan, \$2.50)

A reprint edition which actually needs only the title and author to commend it. For a series of pre-Easter sermons this material is excellent.

OUR REFUGE AND STRENGTH

By Maynard A. Force (Augustana, \$2.00)

Five full-length sermons, eight devotional messages, seven character sketches, and six meditations on prayer. Evangelical throughout and packed with sermonic background suggestions.

WE KNEW JESUS

By John Calvin Reed (Eerdmans, \$2.00)

Twelve Lenten sermons, each one presented as a message in the first person from one of the contemporaries of Jesus associated with Him in the events of His life, especially the last week. They are Herod, Judas, Peter, John, Caiaphas, Pilate, Simon, the repentant thief, Nicodemus, Paul, the landlord of the Upper Room, and Lazarus (an Easter message).

SERMONS FROM THE MOUNT

By Charles M. Crowe (Abingdon, \$2.50)

Sixteen chapters each based on a text from the Sermon on the Mount. In these sermons life is portrayed as joyous, radiant, superior, brotherly, loyal, willing, distinctive, prayerful, wealthy, unified, trustful, understanding, adventurous, rewarding, disciplined, genuine. Altogether an unusual approach to and treatment of the fifth, sixth, and seventh chapters of Matthew.

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The following system of rating is used:

***You cannot afford to be without it

**Of especial value to any preacher

*A worth-while book and a good buy

No star—depends on your taste and need

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By John Sutherland Bonnell (Westminster, \$1.50)

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