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New Testament Teaching About Self

By Jack Ford*

WHEN I LOOK in a mirror, I see my worst enemy."

We have all at some time echoed the sentiments of the one who uttered those words. Adam Clarke goes so far as to say that "a man's self is to him the prime cause of most of his miseries" (Commentary. Matt. 16: 24).

And yet, "no man hateth his own flesh, but nourisheth and cherisheth it" (Eph. 5:29). At times we abhor ourselves, but always we seek to preserve ourselves.

This strange antinomy has led to much confused thinking and teaching. It will help to clear our minds on this point if we glance at what the New Testament has to say concerning self.

LOVE THYSELF

When our Lord was asked which was the greatest commandment, He quoted the Shema, "Thou shalt love the Lord thy God," and He followed it with, "Thou shalt love thy neighbour as thyself" (Mark 12:29-31). Enshrined, therefore, in the second greatest commandment is the recognition of self-love.

Legitimate self-love is basic to human nature, and without it survival would be impossible. A body neglected dies; a mind uncultivated deteriorates; and unless the spirit is valued there can be no response to the offer of eternal life. Every preacher of the gospel assumes a legitimate self-love on the part of his hearers.

*Pastor, Ashton, England.

Ed. Note:

Jack Ford, along with his colleague, Maynard James, were leaders of the Calvary Holiness church of Britain and were instrumental in bringing about the union of their group with the Church of the Nazarene in the summer of 1955. Brother Ford is a trained and capable writer and we welcome him into the family of contributors to the PREACHER'S MAGAZINE. He is at present pastor of the Church of the Nazarene in Ashton, England.

What is the point of warning men to flee from the wrath to come and of inviting them to find in Christ salvation—full, present, and free—if they couldn't care less whether they are saved or damned?

It is interesting to notice that, in the above connection, self-love is set in a social context. "Thou shalt love *thy neighbour* as thyself." A thoroughgoing altruism if of doubtful value to society. If I neglect my garden to tend my neighbor's, the weeds that grow in my uncultivated soil will spread all over the estate. If I neglect my body in service to the community, I may well spread an infectious disease among those whom I serve.

To seek the highest good for myself is my duty to God, my neighbor, and myself.

YIELD THYSELF

In line with this comes the great New Testament call to the surrender of ourselves to God. "Yield yourselves unto God, as those that are

alive from the dead" (Rom. 6:13). Enlightened self-love points clearly in the direction of entire consecration. Indeed, the presentation of our bodies to God is described as our logical (Greek—*logikee*) service (Rom. 12:1).

Recently I went into the shop of a Christian friend to buy a wrist watch. I described to him the kind of watch I wanted, and I indicated one in the shop window which had caught my eye. "But," I said, "I leave the final choice to you. I can see only the outside of the watch. You know and understand its inner workings." He chose one for me, and I have never regretted that I left the choice to him; I have never had a better watch. And so it is with life. We see only the surface, the appearance of things. If we seek the highest and the best, the sure prescription is to put our lives and leave our choices in the hands of divine wisdom and love.

Paul enforces his appeal to consecration in the sixth chapter of Romans by a comparison of the readers' condition under sinful independence of God and under the saving grace of Jesus Christ. "What fruit had ye then in those things whereof ye are now ashamed?" he asks, "for the end of those things is death" (v. 21). Self-management inevitably issues in self-destruction.

"Yield yourselves unto God, as those that are *alive from the dead*." Our own way, the way which seemed right to our proud, unenlightened minds led us to death (Prov. 14:12). Seeking to save ourselves by avoiding the loving hand of divine control, we destroyed ourselves (Luke 9:24). If we have learned our lesson, prudence as well as overflowing gratitude to our redeeming Lord will draw us in unreserved consecration to His pierced feet.

RECKON THYSELF

It naturally follows that, if sin is the destroyer of ourselves, causing us even to abhor ourselves, to preserve ourselves we must sever our relationship with it. Sin is the antithesis of God, and turning the face to Him involves turning the back on it. This is emphasized in the New Testament again and again. The very rite of Christian baptism conveys the idea of death to sin and living to God (Rom. 6:4). We are to "reckon" ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

This attitude is made possible by the redemptive act of Christ on the cross. Our old man has been crucified with Him, that the body of sin might be destroyed, that henceforth we should not be the slaves of sin (Rom. 6:6). We are to reckon on the efficacy of Christ's redeeming act and God will make it a fact in our lives.

Until a complete surrender has been made to God and the merit of the atoning Blood has been applied by faith to our hearts, the spirit of revolt, the mind of the flesh (Rom. 8:7), still has a place within us and forms a liaison with the spirit of disobedience around us (Eph. 2:2). When we dare to believe God, the bold reckoning of faith releases the power of God in our lives, eliminating the spirit of revolt, and we become dead to sin.

This does not mean that the self has been annihilated. It is *dead* to sin, but *alive* to God. It has been emancipated from the destructive element within it to find real freedom and true self-expression in its original relationship with God.

The maintenance of this freedom is dependent on the continuance of our faith. "Reckon" is in the present continuous tense in the Greek. The experience of full salvation begins with an act and is maintained by an atti-

tude. The crisis is followed by the process.

DENY THYSELF

But what now is the condition of the sanctified self? It is freed from the spirit of revolt, that spiritual complex which sought to organize its instinctual life against God, but its basic instincts still remain. It has still the "drives" of hunger, sex, fear, acquisitiveness, pugnacity, curiosity, etc. These are neither good nor bad in themselves; they are amoral. But they are the raw materials of the moral life. As they rise into consciousness, the will must sanction them or dismiss them in the light of the indwelling Spirit of God.

Jesus called upon those who willed to come after Him to *deny themselves* and take up their cross daily and follow Him (Luke 9:23). "Deny" is in the aorist tense, suggesting that the crisis of self-surrender was foremost in our Lord's mind, but the renouncing of "self-government" must be fol-

lowed by the daily discipline of self-control.

It is here that many misunderstand the teaching of scriptural holiness. They assume that, if sin has gone, the subsequent life will be one of glad spontaneity in which self-discipline is unnecessary and unknown. But Paul kept his body under (I Cor. 9:27), and self-control is part of the fruit of the spirit (Gal. 5:23). It is in this very process that holy character is formed. The body is given to understand that it is the junior partner of the human trichotomy, and the soul must subserve the interests of the spirit. The spirit itself waits on the pleasure of its redeeming Lord.

But we must not think of the sanctified life merely in negative terms. Self-denial is but a means to an end, and the end is following Christ. We are to die to sin, that we may live to God; to deny ourselves, that we may follow Christ. Let Christ fill the vision and we shall rejoice in the process which fashions us like unto Him.

THE CROSS

A few of the writers were giving Bill Graham "the business" at a press conference in Mannheim, a German city reported by authorities to have the strongest concentration of Communists outside the Iron Curtain.

One reporter asked:

"What do you know about the suffering of Christ that you preach about so often? You have never suffered. You live well and have the comforts of life."

And Billy answered:

"When a Western Union messenger boy delivers a death message to a home he doesn't take part in all the suffering connected with the message. He just delivers the telegram. That's all I am—God's messenger boy. I don't ask that people look up to Billy Graham. I ask them to respect Jesus Christ. I didn't die on a cross. Neither did you. But Christ did. He suffered and died for your sins. I hope you will be at the meeting tonight."

From *Billy Graham*:

A Mission Accomplished,

By GEORGE BURNHAM

(Fleming H. Revell Co.)

The Homesteaders

YOUR EDITOR has received a number of comments on the editorial appearing in March entitled "The Honeymooners." One district superintendent said he was checking to see for sure that his pastors read it. A pastor wrote, pointing out that one reason why he had found it difficult to stay with the churches he had pastored beyond the honeymoon was because of the attitude of the church. His people were so accustomed to short pastorates they balked when any pastor thought of extending his term. This points up the real need for education in our churches. About the only way to do this is not to allow any church to get the habit of just short pastorates. It is still largely the pastor's responsibility.

Another pastor wrote stating that in his judgment the type of ministry in which one majored had a lot to do with the length of pastorates. His analysis of it was that a man with a teaching, pastoral ministry could and did stay longer than the one whose ministry was more evangelistic. This perhaps shows the need for a greater variation in our preaching programs.

Still another pastor pointed out that now and then a pastor was robbed of his honeymoon because of the former "lovers" who had moved on but who refused to give up their church, demanding affection from more than one at a time. That is a situation, isn't it? Perhaps we ought

to extend the laws against bigamy into the ecclesiastical world!

As is the case with nearly every issue, however, there is another side. That is, the case of the honeymooners applies to some while others need to see different factors in this matter of pastor-church relationships. And so, before the ink was hardly dry, my mind was turned to another classification of pastors who might well be called "The Homesteaders." Let us take a look at this group and see if we can find as much help.

The homesteader, of course, is that pastor who has settled down in one church and expects to stay there for a lifetime. In fact, it was his intention to stay when he went there. He picked out the most likely situation and made it his plans when he received the call to make this his last pastorate, to "quit this moving" and "be comfortable" the rest of his ministry.

We are not speaking, of course, of the minister who is near retirement who sincerely believes that he will be able to serve only about one more pastorate. We are thinking, rather, of those who have years of service before them but who have the avowed (and sometimes vocal) purpose of "feathering their nests," getting things just as nice as they can make them and their stay.

I hope that this description is the extreme situation. But just so that we can see it, let us leave it like that.

What about the homesteader, anyway?

1. It must be kept in mind, first of all, that there are values to be had in shorter pastorates. While we have been talking about the honeymooners, we must not close our eyes to the fact that some things can be accomplished in the church during the honeymoon which cannot be accomplished any other time. The great Methodist church, for example, was built on the philosophy of the "itinerate ministry." And in the history of denominations, the Methodist church grew rapidly on this system and passed up some of the more congregational churches whose pastors were more established. Methodism, even today, looks to this system of frequently moving ministers and other leaders as one which puts life and virility into its church. The homesteader, then, deprives himself of some of these all-important values in church and Kingdom building.

2. Beyond this, the minister who is a homesteader at heart will be placing himself wide open to the temptations to cater to pressure or moneyed groups within the congregation. If he is not careful he will find it easier to yield to their opinions than to hold forth as a minister of God. In short, he will tend to be a compromiser and an appeaser rather than a prophet. And, while he should strive always to get along with people and should never pride himself in the fact that he creates enemies, the minister of the gospel must ever have about him the spirit of daring and recklessness, the abandon of Amos and the boldness of the Baptist. In every age the minister is faced by those seeking to seal his lips against sins and wrongdoing, and if he is to be true to the message of God he must be ready to go. Of course, those who serve longer pas-

torates are not necessarily guilty of appeasement. Many are not. Rather, we are pointing up the danger of being at heart a homesteader to whom staying at any cost is the greatest value.

3. Furthermore, there is the extreme danger that the homesteader will become more interested in material proof of his success than in the spiritual. The one who has set his mind to "feather his nest" will be more concerned with getting his salary increased regularly, with building the new parsonage and furnishing it nicely, with putting up an elaborate church building, with fixing his "nest" so that it will be the most comfortable, than in seeing advances in the spiritual affairs of the church. Granted, that salaries and parsonages and church buildings are necessary. There will be times when attention must be given to one or all of these, and advance at that particular point would be the most significant mark of real progress. But the true minister of God must be so dedicated to his task and so loosely tied to things of this world that first things come first. None of us should get so sophisticated or so sheltered but what fundamentally we would be willing to starve if need be to be faithful to the call of God upon our lives.

4. Perhaps the greatest danger that besets the homesteader is that of tying the people to himself rather than to the church and to the kingdom of God. There is a real problem at this point. To be true, no man can do his best work unless she uses all of the powers of his personality to influence people to God. To create a situation, however, where folks "join the preacher" rather than the church or unite with "Brother Jones's Church" rather than with a denomination is to be failing in the funda-

mental task of church building. It is a tragedy within the fold of God and a travesty upon what should have been consecrated leadership when a good church falls apart at the close of a long pastorate. Of course, it will be expected that ties will be close. A minister cannot bury parents, dedicate infants, baptize teen-agers, marry young people from the homes of the church without creating ties which will never be broken. However, in all of this ministry the dedicated pastor will think of the Kingdom and of the church more than he thinks of himself and of the ties he is welding.

In essence, then, there really should be no out-and-out homesteaders. No pastor should go to a pastorate with his own comfort and his own future

foremost in his mind. He should seek to find a way to serve his community and to build the church to which he has been called. Above all he should seek through a given pastorate to build the kingdom of God through the souls he wins to Christ and sees sanctified. If that ministry continues over a period of years, then well and good. If it terminates sooner than he had thought when he went there, then let him give his energies to other fields of service. In it all, however, the minister must keep his vows to God ever before him. In a real sense he must never get far away from the "vows of poverty" which characterize certain monastic orders, at least not so far away that he will become a homesteader.

PLAYING CHURCH

Voices beneath my window detracted my attention, so I soon found myself closing my book and listening. The voices were children's voices. They were playing church. A post was the pulpit. A stick was the altar. The ground was the pews. Tomato cans were used for offering plates. Rocks took the place of coins. Someone was drafted to be the preacher. Someone else asked for the job of collecting the money. Still another sang the solo. There were even amens, and mourners at the mourners' bench. But the fantastic thing about it all was the unreality; everyone knew it was play church. Yet they went right ahead with the entire program, unashamed that they were playing.

I think I have seen grownups play church too. They have drafted a preacher. They have appointed ushers to get the money, real money at that. They listen to someone sing a song about how real their religion is, but the occasion lacks reality. They listen to a sermon about divine love, hard work, and sacrificial giving; but their lives lack love for one another, labor for souls, and sacrificial giving. Like children, they clothe themselves with sobriety, amens and all. But it lasts only an hour, and back they go again into the realm of everyday living.

Are you playing church? Is religion to you an act, which you can "get into" at will? Or is it more real than the grocery bill or the dental appointment? Spirituality is the essence of reality!

FLETCHER SPRUCE, *Pastor*
Texarkana, Texas

The Preaching of Daniel Steele

By James McGraw*

I BEGAN TO PRAY for the baptism of the Spirit to enable me to carry on the revival which has broken out in the village. God answered my prayer most graciously. I am at times so overwhelmed with the love of God that I cannot stand the pressure on the earthen vessel, and have to beg God to stay His hand."

Thus wrote Daniel Steele concerning his experience of entire sanctification on November 17, 1870, twenty-eight years after his conversion. Such was the testimony of one of the most scholarly theologians, prolific writers, and eloquent preachers the holiness movement has seen.

Born in the fall of 1824 in Windham, New York, Daniel Steele was converted at the age of eighteen; but it was not until he had reached the age of forty-nine that he found the experience of perfect love, which changed the emphasis of his preaching and formed the center of his affections during the long and productive years of his ministry before his death at the age of ninety.

Boston University's School of Theology is not conservative, neither is it Wesleyan, in our time. But when Daniel Steele taught there, it was considered a holiness seminary! His scholarly exegeses, combined with his enthusiastic spirit and glowing personal testimony, influenced hundreds of young theologues toward an understanding of the doctrine of holiness. Among these were B. F. Havnes, first editor of the *Herald of Holiness*, and other early Nazarene leaders.

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INTELLECTUAL APPEAL

While scholarship is of little or no value unless it can be used to the glory of God, it is likewise true that scholarship consecrated to God is of immeasurable value in promoting sound doctrine and holy living. Daniel Steele embodied such a combination. His mental capacities were packed with knowledge in nearly every field of human learning. He mastered and understood the philosophies of his time; he was well informed concerning the natural sciences; and he was ahead of his time in the comparatively new science of psychology in his day.

His use of logic reveals his keen mental capacity as he used it in his preaching. He was skilled in finding logical implications in the Scriptures, such as his comment on the passage in I John 4:17, "because as he is, even so are we in this world." He said, "John's statement is what in logic is called an enthymeme. One of the premises not being expressed is carried along in the mind. This premise is the thought that the Judge will not condemn those who are facsimiles of Himself. This is the syllogism: (1) The final Judge will acquit facsimiles of Himself. (2) We are in this world facsimiles of the final Judge. (3) Therefore, the final Judge will acquit us."

As a theological leader in his day, Daniel Steele did the holiness movement a great service in assisting Amos Binney as coauthor of *Binney's Theological Compend*. He was able to combine Binney's insights with the

most complete thought of his day in presenting to the student and the minister a brief summary of the orthodox concepts of systematic theology.

His doctrinal emphasis was unquestionably holiness of heart and life. In his sermon "The Sons of God," he declared: "Holiness, inward and outward, is the second quality which differences these two orders. Holiness is the all-comprehending moral attribute of God. How reasonable that His sons should wear this robe of stainless white!"

In commenting on I John 1:9, he said: "If we persistently confess (present tense) our sins, he is faithful and just to forgive (aorist) us our sins, and to cleanse (aorist) us from all unrighteousness. The cleansing is just as definite, distinct, and decisive as the forgiveness. Alford cannot escape the force of these aorists. 'Observe the two verbs are aorists, because the purpose of the faithfulness and justice of God is to do each as one great complex act—to justify and to sanctify wholly and entirely.' Dusterdieck says: 'The death and blood of Christ are set forth in two aspects: (1) as a sin-offering for our justification, and (2) as the purifying medium for our sanctification.' If the purifying is to be by degrees, then the present tense would have been used instead of the aorist."

In Daniel Steele, the holiness movement had a scholarly and brilliantly intellectual champion of the doctrine of full salvation.

VIVID PRESENTATION

"It is not," declared F. D. Whitesell in *The Art of Biblical Preaching*, "a sign of childishness or weakness to use illustrations, but rather a sign of wisdom and strength!" The preaching of Daniel Steele was made more vividly alive, clearly understandable,

and appealingly attractive by his use of illustrations.

Phillips Brooks once said that an illustration is properly used in preaching when it either gives clearness or gives splendor to the utterances of truth. Many of Steele's illustrations can be said to give both of these qualities to his delivery.

Some of his illustrations were very brief and pointed, others more lengthy and complex. Examples of the former variety are found in his message in which he testifies of his personal experience of baptism with the Holy Spirit. He exults:

"Everybody is astonished at the complete and wonderful transformation through which I have passed. There is a new meaning to the hymns of Charles Wesley—especially to 'Wrestling Jacob,' which I always admired aesthetically, but was never in experimental sympathy with. Oh, how real the promises are! I have been treating them like irredeemable greenbacks, not representing gold today, but payable in coin at some indefinite future time. I have found out, to my unspeakable joy, that God has suspended specie payment; that behind every word of promise there is gold coin in the treasury of heaven."

In his sermon on "The Indwelling Christ" he uses another example of brief, pungent illustration when he says: "In Bunyan's *Pilgrim* the terrific combats with Satan all occur early in the journey. By and by Christian reaches a land where these have entirely ceased, and 'doubting castle' is clear out of sight!"

A bit more lengthy illustration is found in the same sermon, when Steele mentions a beggar saint, blind and covered with dust, standing in rags by the wayside, rejoicing in Christ amid sunshine and rain, hun-

ger and cold. He was questioned by a learned man, seeking rest of soul, and the hardest question asked was the last one: "But if God should cast thee into hell, what wouldst thou do?" The beggar replied: "I should have two arms to embrace Him withal. One arm is true humility, and therewith am I one with His holy humanity. And with the other right arm of love, that joineth His holy Godhead, I would embrace Him, so He must go with me into hell likewise. And so I would sooner be in hell and have God, than in heaven and not have Him!" Steele went on to say: "I have no better words with which to express my oneness with Christ. He is not a capricious dweller in the temple of my heart, present today and absent tomorrow. *He abides.*"

There was tremendous appeal in the sermons of Daniel Steele through his apt use of illustrative material.

POETIC PRESENTATION

Few preachers this writer has studied have used poetry and poetic language as much as did Daniel Steele. His sermons abounded in ornate and beautiful language of his own, and in frequent quotations from appropriate poems. It seems that on almost any given subject Daniel Steele could quote a poem that was apropos.

For example, he once concluded a message with these words:

"Let me say, in conclusion, that my spiritual life is no longer like a leaky suction pump, half the time dry, affording scanty water only by desperate tugging at the handle, but it is like an artesian well of water, springing up into everlasting life.

*"The fountain of delight unknown,
No longer sinks beneath the brim,
But overflows, and pours me down
A living and life-giving stream."*

One of his sermons, on the subject of "Freedom," occupies eighteen pages in the book in which it is published. In that length, there are ten references to poetry.

Daniel Steele preached like a man who liked to preach. He once said: "I can't help preaching. As the boy said of the whistle, 'It whistles itself.'"

On another occasion, he declared: "With what wonderful delight do I preach the unsearchable riches of Christ! The stairs that lead to my pulpit are more inviting to my feet than the ivory steps of earth's mightiest throne."

Again, he said: "I am in full sympathy with Payson's declaration that he had rather a man would eat his dinner for him than preach his sermon for him!"

One who enjoys preaching usually finds that people enjoy hearing him. Such was the case with Daniel Steele.

A study of his preaching would not be complete without some examples of his logical and balanced sermon outlines. His sermon "The Seven Togethers" has been quoted by many preachers since he preached it. His seven points were:

- I. CRUCIFIED TOGETHER WITH CHRIST (Gal. 2:20).
- II. QUICKENED TOGETHER WITH CHRIST (Col. 2:13).
- III. RAISED TOGETHER WITH CHRIST (Eph. 2:6).
- IV. SEATED TOGETHER WITH CHRIST IN HEAVENLY PLACES (Eph. 2:6).
- V. SUFFERERS TOGETHER WITH CHRIST (Rom. 8:17).
- VI. HEIRS TOGETHER WITH CHRIST (Rom. 8:17).
- VII. GLORIFIED TOGETHER WITH CHRIST (Rom. 8:17).

An excellent sermon on holiness was preached on the title: "The Three

Perfections." His main divisions were:

- I. THE PERFECTION OF THE PARADISE OF EDEN
- II. THE PERFECTION OF THE PARADISE ABOVE
- III. THE PERFECTION OF THE PARADISE OF LOVE

Educated, but humble. Scholarly, yet practical and simple. Profound, but at the same time clear and concise. Exposition, but with illustrations and down-to-earth attractiveness and appeal. Honest in interpretation, yet fearless and bold in declaration of perfect love and scriptural freedom from sin. A brilliant head

knowledge, but with it a burning heart and holy zeal. These are the qualities that made Daniel Steele a great holiness preacher. He once cried: "The Church has less to fear from Huxley and materialists than from the preachers crammed with rhetoric, but destitute of the anointing that abideth and teacheth." Those words are still appropriate, as is the message of holiness that he preached.

His classic prayer was: "O that every minister and layman would inquire the way to the upper room in Jerusalem, and there abide till tongues of fire flame from their heads!"

Alert to the Needy

By Travis J. Harrison*

SMALL TOWNS offer a great advantage to our pastor and people along the line of teen-ager troubles with the law. The paper usually carries a good report of what has happened and even gives the home address of those involved. Most of the time these people are not church-going people, and a visit from the pastor or a layman would be greatly appreciated, and thus open the door to a hungry heart. Then there is the child who is in jail to be shown that someone cares for his soul. Such times as this there is much remorse on his part, and with prayerful guidance the minister can lead him to Christ. I have had some very profitable experiences with these people.

Our radio and newspaper both keep us well informed about daily happenings, and we were shocked to get the report that a young woman who was the mother of five children was killed in an automobile wreck. After

receiving the report I asked a member who knew the family to take me to their home, which he did after the evening service. By that time the children were already put to bed, but some were still crying themselves to sleep. The father had for many years not gone to church, but his mother had brought her Bible for him to read, and by the time we arrived he seemed to have lost his reason and respect for everyone. When he was told who I was, he quickly demanded me to prove to him that there was a God, and that salvation was a reality. I assured him there was a God who was amply able to save him. After my quoting some scripture and encouraging him, he got on his knees and prayed through to victory. After we rose from our knees he went to the kitchen and threw out his stock of beer. We did not have time to mention those things; God was speaking. Now he is a member of our church.

*Pastor, Atchison, Kansas.

Some Theologians We Should Know

By J. Russell Gardner*

II. Karl Barth

BORN AT BASEL, Switzerland, on May 10, 1886, Karl Barth, during his eventful threescore years and ten, has acquired a name second to none among twentieth-century theologians. Educated at the universities of Bern, Berlin, Tuebingen, and Marburg, he later held professorships at Goettingen (1921-25), Muenster (1925-30), and at Bonn (1930-35) until expelled by Hitler. Since 1935 he has been professor of theology at the University of Basel.

Without intending either to initiate a new theology or to formulate a new creed, Barth has nevertheless become the acknowledged leader of the "theology of crisis" and the "dialectical theology," which is otherwise known as "neo-orthodoxy." The purpose of this movement has been to lift theology out of its man-centered predicament and re-establish it upon a sound God-centered basis. This emphasis is especially characteristic of such Barthian books as *The Knowledge of God*, *The Word of God and The Word of Man*, and *The Doctrine of the Word of God*.

Barth felt it his mission, furthermore, to reactivate the principles of Protestant faith as enunciated in the Reformation. He therefore stressed the creeds of the Reformed theology of John Calvin, although he differs from Calvin in many important points. It would therefore be incorrect to think of "neo-orthodoxy" as

identical with "neo-Calvinism." He adhered to Luther as well as to Calvin and to St. Paul as well as to St. Augustine.

His rugged faith in the Word of God was a source of spiritual strength to European Christianity during the dark days of the second world war. He was a leader in the German church struggle with Hitler, and gave his full support to the declaration of faith made by the German evangelical churches at Barmen in 1934. In the face of threats from National Socialism and "German Christians" as well, the Confessing Church, led by Barth and Martin Niemöller, adopted the proposition that "Jesus Christ is the only Word of God that man is to hear, trust, and obey."

CHIEF WRITINGS

Karl Barth, like his dialectical predecessor, Soren Kierkegaard, is a voluminous writer. Surpassing Kierkegaard in scriptural depth, he also outpaces him in theological breadth. His mission, unlike that of his revered forerunner, was one of annunciation rather than denunciation. He was—and is—a systematizer as well as a critic. His most important works which have been translated into English are: *Romans* (1919), *The Word of God and the Word of Man* (1928), *The Christian Life* (1931), *The Holy Ghost and the Christian Life* (1938), *Come, Holy Spirit* (1933), *God's Search for Man* (1935), *God in Action*

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and all the time He is tapping them on the shoulder!

One has prayed the prayer, "Let me not sink to be a clod . . ." It won't be God's fault if you do. Note Christ's word to Paul, "It is hard for thee to kick against the pricks." How hard indeed it would have been for Moses to kick against a thornbush, a red-hot one at that! Be it to his credit that, instead of kicking, he "turned aside."

II. DIVINE INFERENCE

In the beginning God's word must have cheered Moses.

I have surely seen (v. 7). I believe such words would chide as well as cheer; for while Moses snoozed in semi-retirement, God had neither slumbered nor slept; while Moses tried to forget, God couldn't forget. It is hard to say which grieves God most, sleeping sinners or sleeping saints.

I know their sorrows (v. 7b). Moses never forgot that word, for he passed it on to generations to follow. Is this where Isaiah got his information? (Isa. 63:9.) How cheering! Surely, if God knew He would act!

I am come down to deliver (v. 8). Wonderful! Imagine Moses' thought: What a fool I was to stew and strain at the task! I might have known God would do it. Picture Moses reaching for his shoes and staff. May as well get back to the sheep now; God is on the job. "But," says God, "wait a minute!"

I will send thee (v. 10). See the panic (vv. 11 and 13). Yet this is always the divine inference—"With God all things are possible."

Note the sequel: See how Moses whines and whimpers (see c. 4, vv. 1, 10, 13, etc.). No wonder God becomes angry. But "when the Lord lets himself go, He knows where He is going," and what He is doing. Why

did God bother with this pathetic figure? Because there was a deal more hope of Moses' being useful now than in his cocksure days in Egypt. The divine inference is: (a) God will do His work through a man; (b) God will do His work through a "little" man. (See I Sam. 9:21; II Sam. 7:18; and cf. I Sam. 15:17.) F. B. Meyer said: "There was a time when I imagined God's blessings on shelves, one above the other, therefore I must wait till I was big enough to get the best blessing. I realise now that God puts His blessings on shelves, one below the other, and I must wait till I am low enough to get the greatest blessing." Yet note Isa. 60:22, "A little one shall become a thousand . . ."

III. DIVINE PRESENCE (v. 12)

God breaks in and God works out, but prior to working out He must *work* in (see Phil. 2:12-13).

Notice the *primary* significance of the burning bush. Without doubt this phenomenon spoke of Israel, or the Church, as being indestructible in the fires of persecution; but primarily, it signified the eternal, immutable God, the "I Am." A fire not consumed by its own activity and intensity, a force with inexhaustible resources—a startling contrast to Moses' case! As someone says: "When God says, 'I Am,' it means that you and I are mere links in the chain while He is the staple from which every link hangs." That is true, but further, God is able by His grace to communicate His very nature to every link that hangs upon Him. Here Moses abandoned himself to the "Eternal Staple" and stability was imparted to him; he abandoned himself to Unquenchable Flame and its undying fervor was communicated to him. And because the God of the burning bush is the God of Pentecost, and because the God of Pentecost is the God of today,

we, if we will but allow the Holy Fire to work on us, can know the answer to that brave prayer, "Let me not sink to be a clod—make me Thy fuel, flame of God."

Where are you? Away in the back side of the desert, plodding aimlessly around instead of helping lead benighted souls into liberty and power by the Holy Ghost?

What are you? Clods, or fuel? Passengers or crew?

Let God interfere. Give the Holy Ghost elbow room. Is it hard to kick

against pricks? Then stop kicking and start obeying.

But where? Right here. "The place whereon thou standest is holy ground."

Tread softly! All the earth is holy ground.

It may be, could we look with seeing eyes,

*This spot we stand on is a paradise
Where dead have come to life and lost
been found.*

(C. G. Rossetti)

Works of Arminius to Be Reprinted!

THE RELIGIOUS WORLD now has access again to the complete writings of James Arminius, which have been out of print for a long time, and which have been extremely difficult to procure. This announcement has just been made by a religious publishing house in Grand Rapids, Michigan, which is engaged in an active program to bring out new editions of well-known classics.

It is remarkable that the works of so eminent a theologian as James Arminius have not been readily available to the large body of Protestantism which supports his views, and to the considerable portion which opposes his tenets. In the main it has been necessary to resort to his scattered writings, to quoted excerpts from his works, or to accept at face value the views which others ascribed to Arminius.

It was a valued service which James Nichols and W. R. Bagnall rendered in translating the writings of Arminius.

Nichols translated about two-thirds of the works of Arminius and presented them in two large volumes, the first in 1825 and the second in 1828. This translation was carefully edited by Bagnall, who also translated the remainder of Arminius' writings and added them in a third volume. This three-volume set was first published in 1853. It is this set, for many years almost unknown and unobtainable, which is once more being made available for general distribution.

The sketch of the "The Life of Arminius" in the first volume and the "General Index of Subjects" in the last are valuable assets to anyone using this set for study and reference.

These three volumes were published on March 15, 1956, by Baker Book House, of Grand Rapids, Michigan, a firm already well known for its active reprint program. The price is \$17.50 for the three volumes. They will be available through the Nazarene Publishing House.

or"—either God and eternity or time and the world—and requires of him an immediate and all-important decision. It is from this experience that the name "crisis theology" emerges.

At this point Barth shows unbounded confidence in the Holy Spirit. The Holy Spirit, he states, exercises a three-fold function: (1) He guarantees to man what man cannot guarantee to himself, his personal participation in revelation. He is the "Yes" to God's Word which is spoken by God both to us and in us. (2) As our Teacher, He remains the "Absolutely Other, the Superior." He is in us but not of us, a power which neither becomes man nor enables men to become "lords." He is himself the Lord. (3) The Holy Spirit is the great possibility by the power of which men can so speak of Christ that their speech becomes a living witness. This in turn is what makes the revelation of God in Christ actual and contemporaneous.

It would seem that Barth is here saying something very positive which helps to counterbalance some of his negations. The audacity of his faith in the revealed Word of God apparently compensates for the paucity of his faith in the written Word of God. But this, we fear, only throws him open to another criticism. Why should the Spirit be more trustworthy now than He was in the days of the prophets and apostles? If His revelation to men now is final and infallible, why was it not equally so when "holy men of old spake as they were moved" by the same Holy Spirit? Prestige gained for the Holy Spirit at the expense of His consistency—and Barth's—appears to this writer to be a double loss.

CONCLUDING CRITICISMS

Like all great thinkers, Barth has many strengths—and some weak-

nesses. We have in this brief article presented chiefly the former. Not to detract from these but rather to balance the picture, we should mention a few of the latter as well.

1. In reacting against the current view of God as essentially immanent he has swung to the extreme right in making God too transcendent. Being the "wholly Other," He is so far beyond man's rational comprehension as to make Him too largely equivalent to "the Great Unknown."

2. He also fails to make clear the relation between the Jesus of history and the Christ of the Gospels. This, as even his friendly critics have pointed out, "leaves a mystifying break between the earthly and heavenly life of our Lord." Here he reflects the weakness of all higher critical thought.

3. He does scant justice to the validity of the scriptural records as a whole. In history, whether sacred or secular, we can never expect to meet God. For Barth, the world of historic fact is but the "dim world of mythology and mysticism." In the light of this one wonders what happens to "the faith which was once for all delivered unto the saints," (A.R.V.). And a further query follows: What will happen to the faith now being "delivered" to the saints—including our "crisis" brethren—when it too shall have turned to history?

In any adequate appraisal of this great Swiss Reformed theologian many other points should be mentioned, some favorable and some otherwise, but such a review has not been purposed by this writer. We have meant merely to sketch a few of the major areas of his thought in order to afford our readers at least a nodding acquaintance with one of the profoundest and most original minds since John Calvin.

III. The Teacher's Opportunities

By A. F. Harper*

WHILE FOR THE TEACHER of very young children, evangelism of her pupils is an indirect and long-range task, we are sure that at least by Junior years we have come to the opening of the golden years of evangelism. One survey revealed that, while few Christians were converted before nine years of age, 70 per cent were converted before they were fifteen. If our children have not given their hearts to Christ in earlier childhood, we must help our teachers of Juniors to make the winning of their pupils a matter of earnest concern. There needs to be serious soul burden for pupils who are yet unsaved in their early teens and for older unsaved class members.

We must help our teachers to understand that leading unsaved pupils to Christ should be as definite a part of our plans as to be regular in attendance and to study the lesson each week. Evangelism is the great purpose of all of our Christian teaching. To fail in this is to fail Christ's purpose for us. It would be failure indeed to forget that we are evangelists—to teach all of these lessons about Jesus without ever confronting our unsaved pupils with the necessity of accepting Him as Lord and Saviour. Every truly Christian teacher must feel the sense of evangelistic urgency that impelled one teacher to write in

her diary: "I am the lay pastor of this little flock. I must bring every one of them into right relations with God, and then help each of them prepare for a lifelong service in the name of Christ."

Such a vision of his task and such a resolution will send a teacher to his knees. For how can we talk to our pupils about God until we have talked to God about our pupils? Teachers will be pressed to pray by a sense of their deep personal responsibility. That is as it should be. When we can do what we do without prayer—without feeling that we *must* pray—we are not attempting enough for God. Let us help our teachers to follow the lead of one who wrote in the flyleaf of his Bible: "I resolve to pray daily for my class and name them individually before God. My heart's desire and prayer to God is that all of my class shall be saved this year."

USE REGULAR SERVICES

In the Church of the Nazarene the Sunday-school teacher shares the evangelistic responsibility with the pastor and the church. Most often the teacher can see the desire of his heart in the salvation of his pupils by co-operating most fully in the regular evangelistic services of the church. We must help our teachers to understand and appreciate this fact.

At the close of the last Sunday

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night service of a revival meeting in Arkansas, a Nazarene Sunday-school teacher with radiant face said to the evangelist, "Five of my Juniors found Christ this week!" All through the year that teacher had been praying for the salvation of her pupils. All through the revival meeting she had been present in every service—with one or more of her Juniors by her side! One night she brought the entire class; other nights she brought her pupils with her to the service one or two at a time. During the services she watched them for signs of conviction. When the Holy Spirit spoke to a child during the service, that teacher spoke to him during the invitation and offered to go with him to the altar for prayer. For one teacher that meeting was a revival meeting! Five of her pupils found Christ.

In an evangelistic campaign in Ohio, the Sunday-school teachers were urged to make a special effort to get their Intermediate pupils into the Tuesday night service. One teacher worked hard at the job, for a pastor had helped her to know that it was important. She invited her pupils to come to the service, to sit in a group near the front with her, then to come to her home after the service for refreshments. It meant extra work for that teacher to invite the class. It meant washing dishes long after midnight when her young teenagers were at home in bed (we suppose!)—but it also meant the answer to her prayers. Out of fifteen who knelt at the altar that night, seven were members of her Intermediate class.

The evangelistic teacher will often be most successful when he works most prayerfully, most diligently, and most co-operatively with the pastor and evangelist in connection with the regular evangelistic channels of the church. In this work we are not con-

cerned who gets the credit. We gladly admit that the teacher sows, the pastor and evangelist water, but it is God who gives the increase.

USE EVANGELISTIC STUDY UNITS

Every year in the Junior and Intermediate graded Sunday-school lessons there is a special unit on evangelism—a series of lessons where teachers are given special opportunity and special urging to press home to pupils the necessity of personal salvation. The pastor needs to know when these series occur and to help his teachers make the most of these special soul-winning opportunities.

Probably the best plan is for pastor and teacher to work toward a special Sunday morning or evening service. For several weeks pupils and teachers will have been talking together about personal salvation, thus informing the minds and giving the Holy Spirit opportunity to speak to the hearts. The pastor will make special preparation for the service; teachers will make special plans to have their pupils present; all will pray much that God will use this service to win boys and girls to himself.

If these special plans fail to get pupils into evangelistic services in the church, then you should arrange to bring a salvation message and appeal into the Sunday-school class or department. Plan with your teachers several weeks ahead of time for such a service. When the time arrives, lay aside the regular lesson for the day and go to the boys and girls with a service in which you present the claims of the gospel and give an opportunity for those who will to come forward, kneel for prayer, and seek God.

The summer vacation Bible school offers an unusually good opportunity for these special evangelistic services

for children and early teen-agers. Our pastors are already using this opportunity, as is shown by the 46,339 boys and girls who sought God in Bible school services last summer. As pastors we must help our teachers to work with us as earnest, evangelistic teachers. We must help them to see that in one way or another their unsaved pupils are confronted with the claims of Christ and are pressed to accept Him as their Saviour and Lord.

If God can use us to challenge and guide our teachers to become soul winners, we shall sometimes have Sunday-school classes that turn into altar services. Certainly not every class session is to be an evangelistic service; but just as surely some class periods should see the teacher pressing upon the unsaved the claims of the gospel. God will honor and bless such a teaching ministry. Pupils have gone from such classes under deep conviction—gone from the class to kneel at an altar and find God later the same day. The invitation of the pastor was the occasion for their conversion, but the conviction of the Holy Spirit gripped their hearts in a Sunday-school class. Sometimes that conviction may be so apparent that the classroom should become a place of penitent prayer; the hungry-hearted need not wait even for the morning service to confess their sins and to know the joy of divine forgiveness. When this happens, it will set the soul of the teacher on fire.

As a result of a pastor's soul-burdened prayer meeting message to his teachers, one of them began to think about his class of high school boys. He writes of that experience: "I realized that only two of the boys were Christians; all of the rest except one were from unchurched homes. This laid the responsibility for their sal-

vation squarely upon me, for they had no other contact with the church.

"I began to pray for help. God burdened me for these boys throughout the week. Sunday morning came and I had not looked at the lesson for the day. Instead I had been praying that God would guide and bless in the attempt that I felt I must make to press the claims of the gospel in my class.

"As I tackled this serious and important task, I found that the evenings I had spent swimming and playing with these boys had paid off in real confidence and respect. They had been impressed by my testimony; I guess the Lord had planned it that way.

"We discussed Matt. 6:33, 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' After talking it over, we bowed our heads and I led in prayer. The Holy Spirit came very near and I knew that the Lord was leading. I asked the boys to keep their heads bowed and their eyes closed. I then asked them to raise a hand if they believed what I had told them was the truth; they all responded. I told them that they could decide right then whose will they were going to seek—God's will or their own. When I asked them to let me know if they had decided to seek God's will and to leave to Him all these other things, three of the boys from unchurched homes lifted their hands. I could have taken off! Praise the Lord for the way He works!

"We then prayed again. I tried to lead them in a prayer of repentance, asking God to forgive the wrong things that each had done. When we raised our heads, five out of the six boys in that classroom were Christians. The three who had just found

Christ had tears of repentance and joy in their eyes—to say nothing of the teacher!

“That was about a month ago. Today, those boys are coming to the young people’s service Sunday evening, they are reading their Bibles and praying. To top it off, they had their parents with them at the Christmas program. They tugged me on the sleeve and whispered: ‘Get ’em to come to Sunday school, will ya?’”

When God can use us to stimulate teachers to that kind of concern and action, His work goes forward on eager feet—for that is what God’s work is all about!

CAMP AND INSTITUTES

Often pupils who have resisted God’s call in the local church have been won to Christ at a boys’ or girls’ camp, an N.Y.P.S. Institute, or a district camp meeting. If we are wise soul winners we shall encourage our teachers to make plans to get their unsaved pupils into evan-

gelistic services where others of their own age are seeking God. An all-day rally or a week in camp or institute may be the occasion for which we and our teachers have been earnestly praying. Sometimes the teacher may himself attend or assist in these camps, inviting one or more of his pupils to go with him. Sometimes he may only encourage pupils to attend—encourage them by what he says, or in cases of need, encourage them with financial assistance. The Intermediate teacher who put off getting a new dress in order to pay a ten-dollar camp fee for one of her girls from an unsaved, poverty-ridden home was wonderfully rewarded when the girl came back from camp with a glowing testimony to Christ’s saving power. The evangelistic teacher who makes an effort to get his pupils into such camps shares St. Paul’s mood when he wrote, “I am made all things to all men, that I might by all means save some.”

(Concluded next month)

A Shepherd’s Prayer

By L. M. Hearn*

*How weak my faltering words of prayer tonight,
As I lift up the hungry flock to Thee!
O blessed Father, touch my words with light,
And let the healing power from the height
Move in our midst. Come down and set us free,
And fire our faith to worship Thee aright!*

*Bless those who take the gospel news afar;
Surround them with the fellowship of prayer;
Wherever any lonely spirits are,
Let love shine in across the hindering bar;
And let each one who faints from grief or care
Lift up his gaze to see Thy shining Star!*

*Lord God, the same as in the days of old,
Oh, hear Thy children now—’tis Thee we seek!
May Thy Shekinah glory make us bold,
And free us from all fears that idle hold;
May we with tongues of fire salvation speak—
Ourselves burn out in lighting to the fold!*

*Elder, San Antonio District.

The Wounded in My Congregation

By Granville S. Rogers*

SCRIPTURE: *I am made all things to all men, that I might by all means save some* (I Cor. 9:22).

Often the first problem confronting a pastor, ministering to a group or an individual who has been wounded, is found in himself. Until he comes to grips with his own thinking, he will not be able to help those who need his help so desperately.

He must see that a church with a group or an individual who has been hurt is a normal church situation. That is, about every other church has such a group. Jesus had it in His disciples.

Always attributing hurt feelings to carnality is to complicate our problem and add to the wound. The wound does not necessarily root in carnality. Sometimes it pointedly says "carnality," but not always. A hurt may be due to one of several things—to misunderstanding, to quick or immature judgment, to someone being "thin-skinned," to a quirk of circumstances which may never occur again. It may be due to a human-nature defect rather than a carnal disposition. There are a lot of "sore thumbs" due to carnality, but not all are.

The pastor must see that such a wounded group or individual is a challenge to his ministry to save rather than to eliminate. We must keep our machinery of elimination functioning, but it must be kept in a very slow gear. Often our first reaction to what we call "problem peo-

ple" is to eliminate them. That is the easiest way—or we feel it is. Usually this is the little man's route around his problem—the coward's method. The wise pastor, full of bigness, full of courage, will make elimination his last resort!

Having faced up to the problem in ourselves, how can we minister to the wounded in our congregation?

1. By casual methods, we must come to know both sides, then do our best to be fair to both groups.

We must not seem to seek to know, yet we must know the facts. We must be careful not to allow our people to carry on a "whispering campaign," but to know the facts is necessary. We must keep a general attitude of "Don't tell me a lot of things," but closing our ears to both sides may place us at such odds that we are unable to help either group. For a pastor to "turn a deaf ear" to such problems may put him in the class of not being interested in his people; it may isolate him so that he cannot help them. If the facts demand that he favor either side, let him conceal it as much as possible. He must, if possible, be a friend to both parties, so as to help both.

2. We must, as much as possible, keep the matter from coming to the surface in our public ministry. To "blast away" at factions rarely ever welds, but instead widens the breach. If the case comes to the surface of our preaching, those involved will feel that we are administering "medicine they deserve." Giving medicine is messy business, even more so if it

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has a bitter taste. If we must give medicine publicly, let it be balm if at all possible. If it must be bitter, do your best to coat it with a sense of sweetness, or pleasantness. Ministers must be wise, as the family physician who can disguise the needed pill, yet make it effective. Just because your "pill" is sugar-coated, it need not lose its effectiveness!

3. If correction becomes necessary, do it, if at all possible, privately. It takes more nerve—and sense—to go to an individual in private to give needed correction or guidance, but it is far more effective! Again we say that to "blast away" publicly more often kills than caresses, blinds rather than brightens, tears apart rather than ties together, hails attention to rather than hushes. And why serve a whole audience a bitter diet when it could be served individually far better?

4. The fewer people who know about the wound, the better the situation will be. Keep the inflammation localized! Refuse to spread it beyond the parties involved, or those who are needed to solve the problem. Here is where we must turn the "deaf ear" to people who want to talk or to know. Confining the problem to the fewest possible will safeguard the innocent if the wound cannot be healed.

5. Where possible, do not let those who are wounded know that you are aware of their hurt. If they do know, then let them feel that you think it is not as serious as they believe it is. As parents, how often have we used this "bit of psychology" on our children! What parent has not laughed at, or even ignored, a child who fell and hurt himself slightly, and the child laughed with the parent or got up, going along with no prolonged crying spell. To have given atten-

tion or sympathy would have prolonged the hurt and involved the parent's time and effort. A bit of advice which has been profitable to me for a number of years—"You do not have a problem until you recognize it; then you have to deal with it." Acknowledging to a person his hurt is to deepen the wound, often to the point of fixing in him a martyr complex.

6. If your problem gets complex, watch carefully the "tone" of your preaching ministry.

If the situation is smoldering and could break out into an open flame any time by even a small provocation, watch the tone of your preaching. Wise is the man who can keep a "well-rounded" preaching ministry over a period of years—a proper emphasis on both the negative and the positive truths of the faith. Failing to make a proper emphasis on either is to provide ground well "soiled" for problems, and to make their solution far more difficult.

When our problems are threatening to break through, it is not the time for a major emphasis on the great negative truths of the Bible. It is not time to "trim our people," not time to "skin" them, not time to "take a crack" at the offending or the offended person. It is time to hold forth the great and wonderful, positive, Bible truths when things are ripe for a rift. Wait until the waters are more quiet to give the negative truths; then is the time to "trim," to correct. When problems are "bobbing up" don't "crack the whip."

A pastor was confronted with a problem which could have divided the whole church. He well knew that his preaching ministry was all-important, so every effort was made to "blackout" the problem when he preached. The great positive truths received major emphasis. The prob-

lem worked out, and today that church is one of the most united churches in our great Zion.

A man and his wife were at odds—one of the most difficult problems a pastor can face. Both of them were heard sympathetically and confidentially. It looked for a while as though the home would go to pieces and the church would lose those involved. When the pastor moved on,

however, the home had been saved and today one of the persons involved is serving the church in a very important position.

Paul gave good advice, "That I might by all means" (he seems to say, Use various methods—go the fullest extent—don't stop until every effort is made) "save some."

Those ringing words—**SAVE SOME!**

My Prayer for You

Our Father, again we thank Thee for all Thy tender mercies and compassion toward us. We feel unworthy to come into Thy presence when we contemplate Thy great majesty, Thy great love, Thy great power. We do know for ourselves that Thou hast heard our heart's cry and that Thy Word and Thy promises to Thy children are true and faithful. We can trust Thee with complete confidence. Now, help us, dear Lord, to show forth Thy salvation to all with whom we come in contact, that our lives may glorify Thee.

Teach us, dear Lord, how to have good manners. Give us the faith and the power to build a reserve within ourselves, that can meet any situation. Help us, as members of a family and of a church, to show consideration, to be kind, thoughtful, and fair with one another, compassionate and helpful.

Give us the good sense to show respect for each other's ideas and opinions. If inadvertently we have offended and hurt anyone, help us to have grace enough to apologize, knowing that to say, "I am sorry," is not only an act of courtesy, it is a balm that heals.

Help us to see that good manners have a beautiful way of glossing over privation. They dignify the plainest duty. They soften sorrow and enoble grief. Children growing up in a well-mannered home learn courtesy and good manners by absorption rather than by rule.

Truly, courteous persons are invariably polite to those who serve and to those of lesser station in life, and courteous people are also relaxed people. Help us, dear Lord, as we endeavor to measure to Thy standards of living. Give us courage to fight the good fight of faith, to improve ourselves, that we may be indeed "a workman that needeth not to be ashamed."

This we ask in Jesus' name. Amen.

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:28-32

TESTED AND REJECTED

OFTEN IN THE NEW TESTAMENT there is a significant connection between Greek words which does not show up at all in the English translations. Verse 28 has a striking example of this.

The King James Version reads: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." No one would ever guess that "like" and "reprobate" are from the same Greek root. Yet such is the case. The former is *edokimasan*. The latter is *adokimon*.

The verb *dokimazo* occurs twenty-three times in the New Testament. In the King James Version it is translated ten times "prove," four times "try," three times "approve," twice each "discern" and "allow," and once each "examine" and "like." It will be obvious that the last rendering, which occurs only in Rom. 1:28, is the farthest removed from the dominant meaning of the word.

Actually, the verb *dokimazo* has two main meanings: (1) "test" or "prove"; (2) "approve" as the result of testing. It was used of testing metals or coins, to see if they were genuine.

This gives a startling connotation to the passage under consideration. Humanity had tested Deity and dis-

approved. Consequently man had rejected God.

But now comes the other side of the picture: "God gave them over to a reprobate mind." The word "reprobate" (*adokimon*) means "rejected after testing." Since they rejected God, He rejected them.

The word for "knowledge," *epignosis*, literally means "full knowledge." Charles B. Williams brings out the connection of the Greek words in his New Testament translation, as follows: "And so, as they did not approve of fully recognizing God any longer, God gave them up to minds that He did not approve."

INCONVENIENT OR IMPROPER?

The King James Version translates the last clause of verse 28: "to do those things which are not convenient." C. B. Williams renders it: "to practices that were improper." Verkuyl (Berkeley Version) translates it: "to practice what is not decent." Goodspeed similarly says, "indecent conduct." Rather clearly the King James translation is too mild.

The expression is a participle of the word *katheko*, which occurs elsewhere in the New Testament only in Acts 22:22. There it is rendered "fit"—"It is not fit that he should live." Here "fit" means "proper." The translation "convenient" would hardly "fit" this passage!

Actually, the expression was a technical term with the Stoics,

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meaning "what is morally fitting."¹ So Paul was talking about what was improper rather than inconvenient.

BRIMFUL WITH BADNESS

Verse 29 begins a long list of vices which were current in the Roman world of Paul's day. Twenty-three are enumerated here.

The list is introduced by *pepleromenous*, the perfect passive participle of *pleroo*, which means "fill to the full." After four² general terms for wickedness, there is the adjective *mestos*. The cognate verb *mestoo* is found only in Acts 2:13, where the crowd accused the disciples on the Day of Pentecost of being "tanked up" with wine. Both of these words suggest being filled to the brim.

It will be impossible to comment on each of these twenty-three vices. But a few observations might be made.

Sanday and Headlam suggest that the first term, *adikia*, is "a comprehensive term, including all that follows."³ All sins may be summed up in the word "unrighteousness." The next three terms are best translated "evil, covetousness, malice." The first of these, *poneria*, suggests "active mischief." The last has more the idea of "inward viciousness of disposition."⁴

The first two terms after "full" indicate a play on words: *phthonou*, *phonou*. The third, "debate" (K.J.V.), has caused some people to condemn all debating as sinful! But the word (*eridos*) really means "strife." The fifth, "malignity," signifies "the ten-

dency to put the worst construction upon everything."⁵

The next two words, translated "whisperers, backbiters," are found only here in the New Testament. The former has the idea of secrecy, but not the latter. The Revised Standard Version translates them, "gossips, slanderers."

The term "despiteful" is perhaps better rendered "insolent." It comes from a verb meaning "to insult." The word "proud" is better "haughty." It means literally "appearing above," and so "stuck up." The term "boasters" comes from a word meaning "wandering." So it suggests "empty pretenders, swaggerers, braggarts."⁶

The first two terms in verse 31 also contain a play on words—*asunetous*, *asunthetous*. Sanday and Headlam define the second as meaning "false to their engagements."⁷ All four words in this verse begin with a (alpha privative), equivalent to our prefix *non* or suffix *less*. The Revised Standard Version reflects this in its striking translation (which also carries over the alliterative feature of the first two words): "foolish, faithless, heartless, ruthless." That makes the original Greek live for the English reader.

APPROVAL OF SIN

The King James translation in the last clause of verse 32, "have pleasure," goes beyond the original. The Greek word means literally "think well with." It carries the idea of "heartly approval."⁷ The Revised Standard Version correctly reads: "approve those who practice them."

¹Sanday and Headlam, "Romans," p. 47.

²The K.J.V. has five, adding "fornication," which is not in the oldest MSS.

³Op. cit., p. 47.

⁴Ibid.

⁵Ibid.

⁶A. T. Robertson, "Word Pictures," IV, 332.

⁷Op. cit., p. 48.

VI. Courtesy and Consideration

By C. B. Strang*

CCOURTESY WILL HELP in places where the knowledge of the original text will not avail.

I came away from a recent three-week stay in the hospital, saying: "We have nothing anyone wants but kindness." Everyone had been so kind to me. I tried to return it. As a result, my stay, aside from the pain and suffering I underwent, was pleasurable. Some of the nurses and doctors commenced attending my church because of my stay in that hospital.

A smile, a thank-you, and a handshake will go a long way to curing the ills of this world.

Just today I read in a bulletin sent to me, "A smile is the same in all languages."

A smile for the underprivileged is a wonderful contribution. In order to be treated courteously one must himself be courteous. In Dr. O'Leary's office in Oklahoma City one is treated as if he were one of the family. Even on the first visit one may be addressed by his first name. Dr. O'Leary is known as "the wizard with the knife." But he has built up his large practice by his kindness and politeness. In the same city is Dr. Goodwin. Before the days when Bethany had medical doctors, he would come out to see me or one of my family. He would look at my daughter Joyce, when she was about three, and say: "I would give a river-bottom farm to have a girl like you." He meant it too.

One day when Joyce was about four we took her to him for examination. He ordered her to the hospital immediately and told us that her appendix probably would be removed. "But, Doctor," I remonstrated, "she is the only little girl I have. Are you sure? What would you do if she were your girl?" Tears were in his eyes as he replied, "I'd do the same thing." It was enough to convince us. His courtesy and kindness overcame our hesitancy, and to the hospital Joyce went. The doctor went with her. Her blood count was taken every hour. The doctor looked after her as if she did belong to him. The blood count fell each hour and no operation was necessary. Dr. Goodwin was as happy as we over the result. That is the type of doctor I want for my children.

Some of the highest praise I ever received came from a man who is now my very good friend. He was in two services in my church when I pastored in Bethany, Oklahoma. He came back to Chicago to report, "He treated me as if I were somebody." Of course I did. That is the minimum of treatment in my church if I know it. This is the norm. The ABC's of the ministry are: *Always Be Courteous*.

They say that a doctor should be very aware of his bedside manners. His deportment there is most important. This is true regarding home or hospital. A patient looks forward to his doctor's visits. If anything mars them, it might have a bad physical effect on the patient.

*Pastor, First Church, Chicago, Illinois.

Perhaps the minister could learn something at this point from the courteous, efficient, immaculately clad doctor. A good doctor diffuses confidence and courtesy and lifts the morale of his patient by his presence.

Ministers might do well to develop a bedside manner. I'm no expert after thirty years of it, but I believe the presence of the minister can mean much to the sick and suffering. Motivated by love, the minister in a kindly, courteous manner can lift the spiritual morale of a sick person. He should not rush in unprepared. He should give some thought to the scripture he intends to read and to the nature of the prayer to be made. The prayer must not be loud and long. The sanctity of the minister should create an atmosphere in the room. If in the hospital room there should be one or more others besides the one he is visiting, he should if possible include all in the room in his prayer. Indeed, he should ask for that privilege whenever possible. Usually deep appreciation will be his reward for this kindness and courtesy.

The minister must practice courtesy in his sermons also. The good physician is characterized by his observation of time and its value. The preacher should not engage in long sermons. No sermon should be lengthened merely to use up time. If a minister has an audience of one hundred persons and preaches one-half hour, he has used a total of fifty hours of time. That's a lot of hours! Much can be said in half an hour. An inspection of sermons one-half hour long might

well reveal about ten minutes of worth-while material and twenty minutes of "filler." Filler is cheap. I am told that magazines occasionally advertise for it, but they don't pay much for it. Let's be courteous enough to delete the filler. A good doctor seldom stays around to gossip. He gets his work done in the sickroom and then he is gone.

Ministers expect certain courtesies. They should learn to give them. However, ministers should be careful about expecting courtesies and privileges just because they are ministers. I have known ministers to demand discounts on purchases. It is a bad practice. True enough, some establishments are kind enough to grant them readily. Where this is the case they should be accepted gratefully. I have noticed the extreme respect and courtesy that doctors show for each other, especially in the presence of patients. They always refer to each other as "Doctor." They are always careful to use the titles. So different from some ministers, who in the presence of the laity call each other by their first names, use the first names of their brethren in speaking to laymen, familiarly call each other "Doc" in the presence of anyone! If laymen sometimes do not have proper respect for ministers, the preachers themselves are to blame.

Doctors can teach us much about professional ethics. Men in partnership with God should not need to demand respect; they should command it by their very presence and ethical actions.

Service

Who would not rather be a plow outworn than rusted out?
God does not bring any man to triumph who stops trying.

—*Church and Home*

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

It's New

You Can Win Others is not actually a new book (1951), but it is one many pastors will find useful to put in the hands of young people. It is written for young people, to guide them in how to win other young people to the Lord. The author, Dr. Orville S. Walters, is a Free Methodist. The book can be used in a Christian Service Training Course, "Personal Evangelism for Youth," 315.17a, and the price is 35c.

For the pastor interested in getting some new slants for messages on visitation and personal evangelism, the book *Man to Man*, by A. C. Archibald, (Broadman Press) will be valuable. It is a book of ten sermons in this field by an author of other similar books. The price is \$1.75.

The Pastor's Meditation

The Stork Works for Evangelism, But He Is a Very Sensitive Old Bird

If we ignore him by failing to have an organized Cradle Roll Department actively engaged in tying new parents and their babies into the church, we will find that he will not help us at all. If we have an age group gap in our total Sunday-school and church organization, we will find that we are losing all the gains the old bird is trying to help us make. For example, if we have fine departments, well organized through the Junior Department and then have very little to offer to the Intermediates and not much of

a program for teen-agers, our young people will drift away from the church when they have completed the Junior Department.

It is well for any pastor to consider his over-all total program of reaching and keeping people from the cradle to the grave. If he would study the losses by ages in Sunday-school members, he might find the answer to some of the attendance problems that have been bothering him.

Let us use the stork as a worker for evangelism and make sure that the gains are conserved for the church at all age levels.

The Call of Discipleship

TEXT: Matt. 4:18-22

"Follow Me" is a

- I. Call to Consecration
Leaving all
- II. Call to Commitment
They followed Him
- III. Call to Companionship
A lifetime with Jesus

VIRGIL L. SPRUNGER, *Pastor*
Grand Avenue Church
Lima, Ohio

Sunday-School Evangelism

The pastor must keep the fires of evangelism burning in his own heart if he expects the fires of evangelism to burn brightly in the hearts of his Sunday-school officers and teachers. Reading books and magazines will give him information. Talking to lost people about Jesus will give him compassion and concern.

—J. N. BARNETTE

*Secretary, Crusade for Souls Commission.

HOW WE DID IT

Rev. Claude E. Pittenger, of Fairbury, Nebraska, has worked out a variation of the "Bite and Invite" plan to emphasize prayer in preparation for a revival campaign. Perhaps this could also be coupled with a visitation drive for the maximum results, using some to visit and some to pray, and urging all to do both. The wording on the pledge card is as follows:

CHURCH OF THE NAZARENE

I promise to
"PRAY OR PERISH"

in the
CRUSADE FOR SOULS

For each meal I eat I will pray at least an average of ten minutes

Name _____

"GIVE ME SOULS OR I DIE"

—John Knox

A PASTOR ASKS

QUESTION: *What can I do to get the inspiration of the Crusade for Souls into practice in my church?*

ANSWER: (1) Go through the Bible and pick out all the scriptures and illustrations you can find on soul winning. This will bring inspiration to your own heart, and these verses and illustrations will also be available to you to weave into your messages.

(2) Read the Crusade for Souls books and get them into the hands of your laymen. By ordering six or more on his personal account, a pastor can get a good discount from the Nazarene Publishing House for such a book as *Go Ye Next Door*, so that he can distribute these among the laymen on a prayer meeting night, or in his calling.

(3) Pray about the Crusade for

Souls and get the people praying about it.

(4) Preach about it.

(5) Arrange for Christian Service Training classes on the Crusade for Souls and teach the people how to reach others.

(6) Organize the laymen and go out calling.

(7) Enlist the young people in the Lamplighters' League.

(8) Keep the Crusade for Souls before the people, as suggested in this column in the July, 1955, issue.

Prayer and Works

I have a friend who took his little seven-year-old boy fishing with him one day. They put out the trotline and then went back down to the river to see if they had caught anything. Sure enough, there were several fish on the line. "I knew there would be, Daddy," said the boy. "How did you know?" asked the father. "Because, I prayed about it," said the child. So they baited the hooks again and put out the line and went back to the cabin for supper. Afterward, they went back to the river; again, there were fish on the line. "I knew it," said the boy. "And how?" asked the father. "I prayed again." So they put the line back out into the river and went to the cabin. Before bedtime, they went down again. This time, there were no fish. "I knew there wouldn't be," said the child. "How did you know?" asked the father. "Because," said the boy, "I didn't pray about it this time." "And why didn't you?" asked his father. "Because," said the boy, "I remembered that we forgot to bait the hooks."

I wonder if many times the apparent failures we have in prayer are not the result of some failure on our part, and not on God's.

ROBERT E. GOODRICH, JR., in
What's It All About?

(Fleming H. Revell Co.)

No Short Cuts Available

By J. H. White*

THE SERMONS of the effective preacher are taken out of the heart. Truth may be taken from the head, but it must be carried through the heart before it is imbued with the spirit and with power.

It is especially important that the preacher be sensitive to the undertones and overtones of human struggles, because preaching is always an act of revealing oneself. No one can preach without revealing how much or how little he knows about God, the Bible, and human nature.

How inescapably the preacher discloses his own religious faith in his preaching! Thus the necessity of really knowing what he is going to say when he stands behind the sacred desk.

Sermons do not usually come to one's mind in a flash, but are generally the product of long hours of hard work.

There are several sources from which the first germ of an idea for a sermon may come. In reading God's Word how often texts have stood out before us that at other times have had no unusual meaning! These are truths made clear by the Holy Spirit.

Or perhaps that first thought arrived as you visited among your constituents. Getting a glimpse of their burdens and problems or of their blessings has given you that first in-

spiration. It is here that we come face to face with the real needs of our people, and no pastor can preach as he should unless he is thoroughly acquainted with the spiritual and material needs of most of his congregation.

It may have been that trip through the mountains with their valleys and snow-capped peaks, or across the rolling plains of the Middle West with its ripened fields of grain, that started the wheels of thought and was the beginning of another sermon.

Many times as I have listened to another as he preached the Word, an idea has struck me that I have later been able to develop into a sermon.

Certainly the channel of reading good books has provided many an inspiration that has yielded fruit and been preached from the pulpit.

I have even had the seed for a sermon planted in my mind in a dream. Sometimes an advertisement on a billboard or over the radio has been the thing that turned my mind in the direction of a sermon.

Thus, we see that the sources for sermon ideas are varied and many.

It is at this point that the real work on a sermon begins. Every alert minister of the gospel should have some handy means by which he may preserve these seed thoughts as they come to his mind. A handy pocket notebook or a dozen card notes could be the answer to this. I once toured with a man who used the card-note

*Pastor, First Church, Lincoln, Nebraska.

method. He was continually pausing to jot down this note or that fact. At the end of a nine-day tour he had twenty-three card notes filled with information and ideas he had picked up along the way. Needless to say, his sermons were filled with many stories and illustrations that stood out in the minds of his hearers.

I have set up a simple system of filing my notes under subjects. This requires very little time and effort if done often and is of untold value to me in building a sermon.

Choosing a subject or a text for a given service may at times be a very difficult task. It is something that cannot be lightly done but must be the object of much prayer and meditation. On my knees in my study with my Bible open before me I have searched and asked God to give me a text and a message that would meet the needs of my people. Sometimes this has taken hours, and other times in a relatively short period I have felt very clearly the leading of the Spirit. This particular phase of sermon building cannot be hurried, but we must wait God's time and the moving of His Spirit.

Not long ago while visiting in the home of a couple who were recent converts I was made to realize, through my conversation with them, that I had been neglecting to preach on a certain phase of holiness about which they were troubled. After that visit God laid a message on my heart in a way that I shall never forget it. In another instance, shortly after changing pastorates, I felt led to bring a message on tithing, because in a single week five members of the congregation asked me to explain storehouse tithing. It may be that a situation arises in the congregation that calls for a certain type of message. Here care must be taken lest we at-

tempt to preach *at* an individual or a group.

We should never preach in a hit-and-miss fashion, but every sermon should have a purpose and an aim. Some sermons I preach with the idea of feeding the saints. Other messages are messages of instruction. But what can bring more joy to the heart of the pastor than, after having preached an evangelistic message, to see hungry souls at an altar of prayer seeking God! When an altar call is his intention, then the whole sermon should be focused in that direction.

After the text has been chosen and the purpose is well in mind, the huge task of collecting material for the message begins. Let us suppose that a text on holiness has been chosen. Where do we go for material? The Bible is our primary Source Book. From the text I have chosen I use the center references, which lead me to a chain of verses in both the Old and New Testaments dealing with the same subject. My Bible has a "Coalition of Scriptures" in the back which has been very helpful in bringing together a series of related scriptures. A good concordance is also very helpful. I like to use a lot of scripture that will help in verifying or backing up the truth of my text. We must be careful about giving too many personal opinions. People may argue with what I have to say, but never with God.

Then I turn to my file box to the cards on which, across the weeks, I have been jotting down ideas and thoughts. Almost without exception I find something here that is of value to me.

I also want to know what Bible authorities have to say in their commentaries about my text. Some preachers have found themselves in deep water by giving personal inter-

pretations to a text that could not be proved. We must be sure that we have authority for the things we are going to say. Our people do not want guesswork.

Every Nazarene pastor should have at least a score of good holiness books on his bookshelves, to which he may now turn for ideas. I like to make it a practice of underlining outstanding statements in a book as I read it. This makes it easy to find material of importance quickly. Books of good sermon outlines are also of value in bringing ideas to light that one may want to use in his message. We should learn to profit by the works of others and yet not be unscrupulous in the use of the same.

Sometimes a definition from the dictionary will add a touch of authority to your sermon.

The preacher should have at hand by this time quite a sizable stack of rough notes. It is from these that he must prepare the final draft of his sermon.

Since I preach from a rather full outline, I will make this proposition quite complete. I frequently write sermons in full manuscript; but I have found that I enjoy more freedom in delivery when I take only an outline to the pulpit.

First, there is the introduction, which I try to make short as possible, with the idea only of getting the attention of the listeners. From there I go directly into the main divisions of the text. Most texts will lend themselves beautifully to two or three main topics. These divisions will be governed by the text and the purpose for which the message is intended. Once these have been decided upon, I usually have ample material in the rough notes for the subdivisions and meat in making the skeleton into a full outline. I use il-

lustrations throughout the sermon, but never try to use an illustration without a point.

The conclusion I make as brief as possible and to the point of the message. In two or three sentences I sum up the message and then in as few words as possible try to bring my people directly to a decision.

Sermons are not easy to build, and there is no short cut to building a good sermon. I cannot hope to complete a sermon in less than ten to twelve hours, and that is a little less time than it took me in the earlier years of my ministry.

Unimpressive Professionals

By John T. Donnelly*

There are many men, some of whom hold key positions in our churches, who on the business side of their lives have all the strong impetuosity of "sons of thunder," but on the distinctly moral and religious side their wills beat as feebly as a dying man's forceless pulse. They flaunt a religious profession, but they have no religious *life*. These anemic religionists have a form of godliness but manifest none of the power of Godlikeness. They constitute the very poisonous cause of ruin and destruction to the Kingdom, for they are the unimpressive professionals who make the Christian religion unattractive and repellent.

Rev. 3:15-16: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

*Chaplain, U.S. Air Force.

SERMON WORKSHOP

Contributed by Nelson Mink*

WAS THIS OUR CHURCH?

The story is told of a man in a back pew who was seen from the pulpit with his hat on. The minister beckoned to a deacon, who went to the man and asked if he was aware that his hat was on.

"Thank God!" said the man, "I thought that would do the trick. I have attended this church for six months, and you are the first one who has spoken to me."

(Selected)

STEADY PREACHING

"Uncle Bud, I heard you preach that same sermon thirty years ago," said a man to this veteran of the Cross, Bud Robinson.

"That's fine!" said Uncle Bud. "Most preachers have changed their messages a dozen times in that time. I keep mine the same, for the Bible message never changes."

SENTENCE SERMONS

"Conscience gets a lot of credit that belongs to cold feet." (Sel.)

"A child who gets off on the wrong track can usually be put on the right one by pulling a switch." (Sel.)

"A fish wouldn't get hooked if he knew when to keep his mouth shut." (Sel.)

"The features of Christ are best developed on the tablets of the soul in the darkroom of meditation." (Sel.)

"When you are average, you are as close to the bottom as you are to the top."

"The most difficult part of getting to the top of the ladder is getting through the crowd at the bottom."

"If you look back too much, you will soon be heading that way."

"The aim of education is to enable a man to continue his learning."

*Pastor, Waco, Texas.

CHURCH ATTENDANCE

"I see in your church convention," said the old farmer, "that you discuss the subject of how to get people to attend church. I have never heard a single address at a farmers' convention on how to get cattle to come to the rack. We spend our time in discussing the best kind of feeds." (Sel.)

EXCHANGED QUOTATIONS

*Some of your hurts you have cured,
And the sharpest you still have
survived.*

*But what torments of grief you've
endured*

From evils which never arrived!

—Louisville First Church Bulletin

Mark Twain: "Grief can take care of itself; but to get the full value of joy you must have somebody to divide it with."

GOOD IDEA

"The difference between listening to a radio sermon and going to church is the same as the difference between calling a girl on the telephone and spending an evening with her."

HIGH CALLING

I am both dust of the earth and breath of God. I am a citizen of time and eternity. There lies before me high destiny or moral disaster, and it is mine to make the choice.

THEME SUGGESTIONS

Arrested Development: "Ye ought to be teachers . . ." (Heb. 5:12).

Contrast in Characters: "There were together Simon Peter, and Thomas called Didymus" (John 21:2).

Chance, Choice, and Character: "By chance there came down a certain priest that way" (Luke 10:31).

A Lesson in Whiteness

I. A White Experience

Regeneration: "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

Sanctification: "Wash me, and I shall be whiter than snow" (Ps. 51:7).

II. A White Harvest

"Look on the fields; for they are white already to harvest" (John 4:35).

III. White-clad Escapees

"They shall walk with me in white: for they are worthy" (Rev. 3:4).

IV. A White Enclosure—Heaven and Home

"Every several gate was of one pearl" (Rev. 21:21).

—REV. THOMAS E. FRANTZ

The Gardens of God

(Sunday Evening Sermon Series)

"The Garden of Eden"

—With a Choice and a Curse

"The Garden of Prayer"

—With a Song and a Sigh

"The Garden of Gethsemane"

—With a Cup and a Kiss

"The Garden of My Heart"

—With a Hope and a Hush

"The Garden of the Atonement"

—With a Tree and a Tomb

"The Garden of God's Tomorrow"

—With the Master and the Mansions

—FLETCHER SPRUCE
Texarkana, Texas

Sermon Subjects for July—from the Editor

Theme: The Person of Christ

Hebrews 1:4-14

Subjects

1. THE NAME OF JESUS
2. THE SON OF GOD
3. WORTHY OF WORSHIP
4. OUR ETERNAL KING
5. THE KINGDOM OF OUR CHRIST
6. THE HOLINESS OF CHRIST
7. THE ANOINTED SON
8. THE LORD OF CREATION
9. GALAXIES AT HIS FINGER TIPS
10. JESUS CHRIST, THE SAME
11. THE CHRIST OF ULTIMATE TRIUMPH

Scriptures

1. v. 4, . . . he hath . . . obtained a more excellent name . . .
2. v. 5, *Thou art my Son . . .*
3. v. 6, *Let all the angels of God worship him.*
4. v. 8, *Thy throne . . . is for ever and ever.*
5. v. 8, . . . a sceptre of righteousness is the sceptre of thy kingdom.
6. v. 9, *Thou hast loved righteousness, and hated iniquity . . .*
7. v. 9, *God . . . hath anointed thee with the oil of gladness . . .*
8. v. 10, *Thou . . . hast laid the foundation of the earth . . .*
9. v. 10, . . . the heavens are the works of thine hands.
10. vv. 11-12, *They shall perish; but thou remainest . . . thou art the same.*
11. v. 13, *Sit on my right hand, until I make thine enemies thy footstool.*

Illustrations

PROCRASTINATION

A modern parable is told about a man who dreamed that he attended a convention of the devil's advocates in which a discussion was in progress concerning the best means by which they could destroy the Christian faith. Someone suggested that they spread the idea that the Bible is a fable; another proposed that they say everywhere that Jesus was nothing more than a man; still another suggested that they whisper widely that there is no God, no Saviour, and no Heaven. Some in the company expressed approval of each of the plans as it was proposed. The oldest of the devil's advocates waited until the others were finished before he rose to address the assembly. "Let us go far and wide across the earth," he said, "and let us tell men that there is a God. We will agree that there is a Saviour, and that there is a Heaven. But let us tell every man on the earth that there is no need to accept and follow Christ *now*. Let us assure them that tomorrow will be soon enough." Cheers greeted the suggestion, for the devil's advocates realized that one of their number had found a way by which they could bring death to the soul.

FROM F. ERNEST THOMAS, in
*Spiritual Life in the New
Testament*
(Fleming H. Revell Co.)

RESURRECTION

If evil were stronger than God, He would never have sent His Son to show us how to overcome it. God in His wisdom knew that evil could be defeated. God in the person of His Son faced the cruel facts of evil and pain and death unflinchingly for us. The crucifixion was the seeming triumph of evil, and God allowed it, but the resurrection was God's secret weapon and with it He triumphed by demonstrating His power to replace evil, suffering, and death with the creative force of love and life. The resurrection tells more about God and

His power to overcome evil than any other event in history.

From *The Secret of Effective Prayer*
By HELEN SMITH SHOEMAKER
(Fleming H. Revell Company)

CONVERSION

During the last World War, thousands of bombing planes were sent on missions of destruction. After the war, a few of them were taken over for commercial service. They are called "converted bombers." A converted bomber is the same plane that once carried a lethal load of destruction. It has the same wings and fuselage, the same type motors, the same cockpit and instrument panel. The bomb racks are gone. The gun turret is gone. It has a new paint job, but it is essentially the same plane. It has, however, this difference. It has a new owner. It carries a new cargo. It has a new pilot. This is true conversion.

In Christian conversion, Jesus Christ delivers us from the old life and possesses us for God. He enters into the cockpit of the heart, takes over the controls and operates the old life on a new course, pointing us to a new and glorious purpose— ". . . the kingdom of God, and his righteousness . . ." This means, of course, that all our relationships and activities are to be converted and viewed now in the light of our new mission. The old job, the old routine of the day, the old cargo which remains to be carried, may be lifted through Jesus Christ and moved toward God. The spiritual may invade and take over the secular through a new purpose by the power of Jesus Christ.

Do you want to venture on a sacred mission and serve an eternal cause? Then turn over the controls to Jesus Christ. Recognize the fact that you belong utterly to God. Then start operating your home, your business, your job with your heart set on God's Kingdom and His goodness.

ROBERT BOYD MUNGER, in
What Jesus Says
(Fleming H. Revell Co.)

July 1, 1956

Morning Subject: THE PROGRAM FOR PEACE

TEXT: John 14:27—*My peace I give unto you.*

INTRODUCTION:

- A. Independence Day brings thoughts of peace.
 - B. Today "peace" is discussed by authors and statesmen.
 - C. Ultimately "peace" is a *personal* problem.
- I. THE INDIVIDUAL MUST BE AT PEACE WITH GOD.
 - A. God's will for our redemption from the enemy.
 - B. God's will for the crucifixion of the military power.
 - C. God's will for total occupancy by His Spirit.
 - II. THE INDIVIDUAL MUST BE AT PEACE WITH HIMSELF.
 - A. Sin always brings the frustration of self-condemnation.
 - B. Peace always brings the satisfaction of self-approbation.
 - III. THE INDIVIDUAL MUST BE AT PEACE WITH OTHERS.
 - A. Sin is always a divisive force. It divides homes, families, friends, and neighbors.
 - B. Peace is a unifying force.

CONCLUSION: World's peace by legislation, Christ's peace by impartation.

—E. S. PHILLIPS

Evening Subject: THE VOICE OF GOD

TEXT: Joel 2:1—*Blow ye the trumpet in Zion.*

INTRODUCTION:

- A. The place of the trumpet in a soldier's life.
 - (1) Reveille, (2) inspection, (3) "mess" call, (4) taps.
 - B. The trumpet had many uses in Bible times.
- I. IT WAS USED FOR CALLING OF ASSEMBLY.
 - A. The people obeyed its call.
 - B. Calls today to business, duty, pleasure.
 - C. We need to obey God's call to worship.
 - II. IT WAS USED TO SOUND AN ALARM.
 - A. The priests blew the trumpets.
 - B. Ministers and Christians today should sound alarm.
 - III. IT WAS USED TO INCITE TO ACTION.
 - A. God's people journeyed, fought, and camped as directed by the trumpet's blast. It was to them the voice of God.
 - B. We would gain more victories today if we were more concerned about God's leadership.

—E. S. PHILLIPS

July 8, 1956

Morning Subject: GOD'S MEASURING STICK

TEXT: Revelation 11:1

INTRODUCTION:

- A. Scholars concede this verse refers to Christ's Church.
- B. How do we measure up to God's standards?
- C. This command was to measure:
 - I. THE EXTERNAL AREA OF THE TEMPLE
 - A. Not the size of physical structure only.
 - 1. We are happy to measure our physical equipment.
 - B. But the area of our activity also.
 - 1. We may ask, Is my church meeting the needs of the people?
(a) Older people, (b) young people, (c) children.
 - II. THE INTERNAL HEART OF THE TEMPLE
 - A. A church is great in proportion to its altar life.
 - 1. The altar of sacrificial giving.
 - 2. The altar of intercessory praying.
 - 3. The altar of character changing (altered lives).
 - III. THE WORSHIPERS IN THE TEMPLE
 - A. A church is great in proportion to the spirituality of its members.
 - B. Spirituality consists in being Christlike.

—E. S. PHILLIPS

Evening Subject: THE SUICIDE OF UNBELIEF

TEXT: Heb. 4:6—*They entered not in because of unbelief.*

INTRODUCTION:

- A. The text refers to ancient Israel and the land of Canaan.
- B. It is applicable to God's people today and to the experience of entire sanctification typified by Canaan.
 - I. GOD MADE PROVISION FOR THEIR POSSESSION.
 - A. By His promise.
 - 1. To bring them out (Egypt).
 - 2. To bring them in (Canaan).
 - B. By His providential dealings.
 - 1. Delivered them from Egypt.
 - 2. Guided them through wilderness.
 - 3. Provided for all their needs.
 - II. GOD HAS MADE PROVISION FOR OUR POSSESSION.
 - A. By the twofold provision of the atonement.
 - 1. Jesus died to save us from our sins.
 - 2. Jesus died to cleanse us from our sins.
 - B. By providing man the ability to accept these provisions.
 - III. UNBELIEF MAKES IMPOSSIBLE THE POSSESSION.
 - A. Unbelief is a sin against the only remedy.
 - B. Unbelief shuts the door of the only entrance.
 - C. Unbelief eliminates God by the rejection of His only method.

—E. S. PHILLIPS

July 15, 1956

Morning Subject: SHEATHING A SWORD

TEXT: Titus 3:2—*Speak evil of no man.*

INTRODUCTION:

- A. The use of intelligent speech is a prerogative of man alone.
- B. The power of speech equips us to take our place in society.
 - (1) Constructively, (2) destructively.
- I. WE NEED TO GUARD OUR TONGUES FOR SELF-PROTECTION.
 - A. For family and business interests.
 - B. For personal and Christian influence.
- II. WE NEED TO GUARD OUR TONGUES FOR THE PROTECTION OF OTHERS.
 - A. Unconfirmed conjectures produce unpredicted consequences.
 - B. Libelous slander leaves lasting scars.
 - C. Purposeful barbs cause profuse bleeding.
- III. WHY DO PEOPLE GOSSIP?
 - A. Manifested by evil—retaliation—getting even.
 - B. Manifested by self-exaltation—by running others down.
 - C. Manifested by idle diversion—participation for enjoyment.
- IV. WHAT SHOULD BE OUR ATTITUDE TOWARD GOSSIP?
 - A. Refuse to engage in it or listen to it.
 - B. Rise to the defense of the party attacked.

CONCLUSION: Prayer of Indian chief: "May I not criticize a fellow brave until I have walked in his moccasins a few days."

—E. S. PHILLIPS

Evening Subject: THE DRAWING POWER OF THE CROSS

TEXT: John 12:32—*If I be lifted up.*

INTRODUCTION:

- A. The Cross a message of victory through conflict.
- B. The Cross a message of peace through struggle.
- C. The Cross a message of life through death.
- I. HERE A STORY OF SIN'S CONTINUATION
 - A. They lifted Him up for crucifixion in His day.
 - 1. They did it unknowingly—"They know not what they do."
 - 2. They did it unthinkingly—just another malefactor.
 - B. Some lift Him up for crucifixion today.
 - 1. They do it knowingly—crucifying the Son of God afresh.
 - 2. They do it purposely—denying His divinity.
 - C. Some lift Him up for a demonstration of His power.
 - 1. They do it adoringly.
 - 2. They do it unashamedly.
- II. HERE A POWER OF PERPETUAL TRANSFORMATION
 - A. Its drawing power is demonstrated in every generation.
 - B. By transformation of governments, society, and individuals.
 - C. Christ lifted up our only hope.

—E. S. PHILLIPS

July 22, 1956

Morning Subject: THE JOY OF THE LORD

TEXT: John 15: 11—*That my joy might be in you.*

INTRODUCTION:

- A. Man is basically interested in that which brings joy.
- B. The commercial world appeals to that basic interest.
- C. Consider two observations relative to joy.
- I. GOD INTENDED MAN TO BE JOYFUL OR HAPPY.
 - A. Evidenced by His provisions.
 - 1. God intended this to be a happy world.
 - 2. Sin has made it a sad world.
 - B. Man's happiness consists in living God's way.
 - 1. By keeping His commandments.
 - 2. Not in mere accumulation or achievement.
- II. THE RELIGION OF JESUS CHRIST MAKES MEN JOYFUL.
 - A. It brings to us the joy Christ has for us on earth.
 - 1. His joy, as manifested in life's reverses.
 - 2. His joy, as demonstrated at life's crosses.
 - B. It brings to us the joy Christ has for us in heaven.
 - 1. The joy of a faithful stewardship (Matt. 25: 21).
 - 2. The joy of a faultless presentation (Jude 24).
 - 3. The joy of His favorable presence (Ps. 16: 11).

—E. S. PHILLIPS

Evening Subject: SOMEONE IS TRAILING YOU

TEXT: Luke 19: 10—*Son of man is come to seek and to save.*

INTRODUCTION:

- A. Relate incidents relative to meeting with Zaccheus.
- B. Jesus took this occasion to make this great assertion.
- C. Jesus speaks of three key words—son, seek, save.
- I. THE QUALITY—"The Son of Man"
 - A. Implies the quality of His divinity and humanity.
 - B. Implies the internationality of His character.
 - C. Implies the impartiality of His sympathy.
- II. THE INTENSITY OF HIS PURSUIT—"To Seek"
 - A. To seek all who are lost.
 - 1. Those living within the ranks of religion—Pharisees.
 - 2. Those living outside a profession of religion—the publican.
 - B. To seek until man makes his finding an impossibility.
- III. THE CLARITY OF HIS PURPOSE—"To Save"
 - A. He saves by a recognition of individual worth.
 - B. He saves by a transaction of pardon for all sin.
 - C. He saves by an impartation of a new nature.
 - D. He saves by a transformation into God's image.

—E. S. PHILLIPS

July 29, 1956

Morning Subject: WORSHIPING FROM THE HEART

TEXT: John 4:24—*Worship him in spirit and in truth.*

INTRODUCTION:

- A. There are approximately 264 sects and denominations in U.S.
- B. Religious differences produce confusion as to what is worship.
- C. Christ sets forth the essentials of true worship.

I. A RIGHT CONCEPTION OF GOD

- A. God is a Spirit (infinite, omnipresent, etc.)
- B. Wrong conceptions of God produce errors in our thinking.
 - 1. The error of localizing God to one place.
 - 2. The error of monopolizing God by one group.
 - 3. The error of circumscribing God to one method.

II. THE RIGHT CONCEPTION OF WORSHIP

- A. It is not mere veneration for doctrinal legacy.
- B. It is not adherence to invariable forms.
- C. The genius of true worship is simplicity.
Not question of place or form, but of spirit.

CONCLUSION: A large magic mirror at entrance of an ancient church cast upon the worshiper the image of the God he worshipped.

—E. S. PHILLIPS

Evening Subject: SEEING OURSELVES IN OTHERS

TEXT: Acts 27:24

INTRODUCTION:

- A. Stories of the sea are always interesting.
- B. Relate interesting incidents of Paul's journey.
- C. Some lessons we should learn from people of Malta:

I. THEY WERE HOSPITABLE AND SHOWED HUMAN KINDNESS.

- A. Even strangers to Christianity have a natural goodness.
- B. But natural goodness did not prevent gross sinful indulgence.

II. THEY HAD IDEAS OF RELIGION.

- A. All people entertain some ideas about religion regardless of the type of life they live.
- B. *Illus.*: Woman at well of Samaria.

III. THEY EXPECTED VENGEANCE FOR FLAGRANT CRIMES ONLY.

- A. People today willingly classify sins as great or small.
- B. All sin will be punished by God.

IV. THEIR FAITH WAS IN A MIRACULOUS DEMONSTRATION.

- A. The falling viper changed Paul from a murderer to a god.
- B. The element of the miraculous is the secret of all cults.

CONCLUSION: God brought them to shore—not by the miraculous, but by His power.

—E. S. PHILLIPS

THE TRAGEDY OF A STAGNANT VISION

TEXT: Proverbs 29: 18

INTRODUCTION: Lift up your eyes.

- I. EVIDENCES OF STAGNATION.
 - A. Fields are white and laborers are few.
 - B. Houses of pleasure are full, churches are partly empty.
 - C. Growth of delinquency and moral laxness.
 - D. Sin in the saddle and the world in confusion.
- II. DANGERS OF STAGNATION.
 - A. Decay and destruction of principles, ideals.
 - B. Loss of freedom, personal and national.
 - C. Internal weakness and inertia.
 - D. Loss of hope, will to advance, and desire to resist wrong.
- III. A GREAT CHALLENGE FACES THE CHURCH.
 - A. "Where there is no vision, the people perish."
 - B. We must accept personal responsibility for preserving righteousness and all good.
 - C. We must keep hope alive in the world.
- IV. STEPS TO UNDERSTANDING.
 - A. World conditions, tragedies, and increasing sinfulness help us to understand the present need.
 - B. The brevity of time and the surety of judgment all cause us to be alert.
 - C. The voice of the prophet must be heard above the din of confusion now so evident in the world.

—A. F. RALOFF, *Pastor*
Adrian, Michigan

GOD'S LITTLE CAKE FIRST

TEXT: I Kings 17: 13

INTRODUCTION:

- A. Context.
- B. To the woman, Elijah represented God.
- C. God has limited himself in your behalf to your obedience.
- I. THE "UNREASONABLENESS" OF GOD'S DEMAND
 - A. The seriousness of the threat—"even death."
 - B. Out of poverty, "Make me first . . ." *1420*
 - C. Then, "Do as thou hast said."
 - D. What have I to give God?
 - (1) Myself, (2) time, (3) service, (4) means, (5) reactions, (6) testimony, influence, etc.
- II. THE REVELATION OF GOD'S POWER
 - A. vv. 14 and 16.
 - B. The use of the little.
 - C. "Did not waste or fail."

- B. Own salvation from drought.
- C. God to another need (v. 17).
- D. Truth of God verified (v. 24).

—HARLEY DOWNS, *Pastor*
South Side Church
Indianapolis, Indiana

SUNLIGHT BEYOND OUR SHADOWS

TEXTS: Isaiah 6:1; Revelation 5:6

I. THE SHADOW OF LIFE AROUND US.

- A. We in our world have a freedom which is not freedom. The freedom of our circumstances does not erase our tyranny of evil.
- B. There is barbarism in our learning. We have acquired much knowledge and catalogued many facts, but we haven't learned how to live.
- C. We have morals without adequate standards.
 Too much do we compare ourselves with ourselves.
 Anything is right as long as we do not get caught.
 This is prevalent in our thinking.
- D. There is mockery in our religion.
 We have forms with no real spiritual power.

II. AND SO OUR SPIRITUAL SIGHTS HAVE BEEN BLURRED.

- A. Some look through discouraged eyes. Tragedy and disillusionment have overtaken them.
- B. Some look through faithless eyes.
 All faith fails when based on anything less than God and Christian character.
- C. Some look through conceited eyes. What a great and dead idol is self-sufficiency that is so marked, especially in America!
- D. Some look through divided eyes. Compromising concepts will never give us victory or peace of soul.

III. BUT THE THRONE OF THE UNIVERSE IS NOT EMPTY.

- A. God's blazing lights are upon us.
- B. The divine throne for Isaiah stood for:
 - 1. The fact of God as sovereign Ruler of life.
 - 2. A Ruler whose laws are not to be disregarded.
 - 3. A God who when beheld rightly makes us know our insufficiency, and our need of cleansing from sin.
- C. The divine throne for John the Revelator stood for:
 - 1. The defeat (final) of sin.
 - 2. The eternal victory of holiness and righteousness.
 - 3. The full vindication and final victory of the kingdom of our Lord.

—FORREST NASH, *Pastor*
First Church
Topeka, Kansas

THE CHRISTIAN IN "3-D"

TEXT: *But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city* (Heb. 11:16).

INTRODUCTION: The worldly crowd is talking a lot these days about "3-D" (Three Dimension). It is one of the latest developments in modern science, being largely capitalized upon by the movie industry. But long before Satan's forces learned of 3-D movies, God's Word spoke about 3-D Christians. Notice the 3-D's of the Christian, according to Heb. 11:16—

- I. THE CHRISTIAN'S DESIRE—"They desire a better country."
 - A. This is the dimension of *depth*. The first measure of a man's true worth is his *desire*—the deepest and innermost longings of his soul.
 - B. Someone has said: "There must be forever flapping against the windows of one's soul the wings of a great desire." The Christian has such a desire. He desires a "better country."
- II. THE CHRISTIAN'S DIGNITY—"God is not ashamed to be called their God."
 - A. This is the dimension of *height*.
 - B. Man was made in the image of God, crowned with glory and honor. Thus a certain dignity attaches to human personality in general.
 - C. However, God has no fellowship with *sinful* personality. Sin destroys the moral image.
 - D. But redeemed humanity enjoys the highest possible dignity—God is not ashamed to be identified with Christian men!
- III. THE CHRISTIAN'S DESTINY—"He hath prepared for them a city."
 - A. This is the dimension of *length*.
 - B. The Christian has the hope and promise of eternal life and an eternal home.

CONCLUSION: What about your dimensions? Your life can be expanded to its fullest possibilities only as it is "hid with Christ in God."

—ROB L. STAPLES, *Pastor*
Bakersfield, California

Heaven

In the army one night Chaplain Hauge was sent out to quiet a bunch who were driving. He went out and heard the sergeant bawl out: "Don't drive your stakes too deep; remember we're movin' on in the morning!"

Don't drive your stakes too deep into the things of sense and time. Remember we're moving on tomorrow.

—Selected

The Way of Faith

The Vision for an Appointed Time

Series of Prayer Meeting Talks from the Book of Habakkuk

I. Faith's Beginnings . . . Vision of God (Hab. 1:12-13)

- I. "O LORD MY GOD" (Habakkuk's view of God).
 - A. Eternal. "Art thou not from everlasting?" Makes contrast with puny gods of the Chaldeans.
 - B. Mighty. "O mighty God." Chaldeans make power their god. Habakkuk, speaking for his people, would make God his power. (Hebrew: "O Rock!")
 - C. Holy. "Mine Holy One . . . Thou art of purer eyes than to behold evil, and canst not look on iniquity."
- II. SUCH A VIEW OF GOD IS FIRST STEP ON WAY OF FAITH.
 - A. Gives right sense of values (values for eternity).
 - B. A reliance upon the Rock for power—to venture in faith. Circumstances of our time, as Habakkuk's, would blind the faithless. But this reliance gives Christian the willingness to dare for God.
 - C. Vision of God's holiness brings holy demands upon believer. or Habakkuk's conversation with God would have been an impossibility.

—B. W. CULBERTSON

Pastor, Lovington, New Mexico

II. Faith Enlivened . . . Vision Not a Dream (Hab. 2:3-4)

The just shall live by his faith (v. 4b).

- I. HABAKKUK'S VIEW OF GOD A VISION, NOT A DREAM
 - A. No doubt had been many dreamers, but prophets have visions. We follow in this train. Faith makes for a vision.
 - B. Converse of text is just as true: "Faith shall live in the just." Reality of faith shown in lives of the just. (Use local illustration.)
- II. "BEHOLD . . . THE JUST SHALL LIVE"
 - A. His faith uplifting. "His soul which is lifted up." Illus.: Hebrew children lifted up by Christ's presence. And others.
 - B. His faith life-giving. "Live by his faith." Illus.: Hebrews 11 (Noah, Abraham, etc. "By faith . . .")
 - C. His faith gives patience. Jas. 1:3—"Knowing this, that the trying of your faith worketh patience." Jesus said, "In your patience possess ye your souls" (Luke 21:19).

—B. W. CULBERTSON

III. Faith for Revival . . . Vision of Mercy (Hab. 3:2)

O Lord, revive thy work in the midst of the years.

- I. GIVES HIS GROUND FOR REVIVAL FAITH
 - A. Recounts what God has done in ensuing verses from text.
 - B. Why would God warn, is the inference of his reasoning, were correction not possible?
- II. "REVIVE THY WORK"
 - A. "Thy work" here refers to Israel. (So today, the Church.)
 - B. Puts God to test.
 1. "Make known" or "demonstrate."
 2. Show that it is Thy work.
 3. God can make known and demonstrate His work today! (Revival faith.)
- III. REVIVAL A MISSIVE OF MERCY
 - A. "In wrath." The evil of "the midst of the years" are deserving wrath.
 - B. But, Lord, remember mercy.
 1. As Thou didst show mercy to Israel in her deliverance from Egypt.
 2. And in spite of her being undeserving, through the wilderness.

CONCLUSION: Faith for revival comes from a vision of God's mercy, an awareness that divine mercy is available. (Are we really aware of it?). Illus.: When plague raged in London, in 1666, it became the practice to write upon the doors of all infected houses, "Lord, have mercy upon us." So, as the world is plagued by sin today, let us write across its door, as Habakkuk did in his time, "Lord, have mercy upon us."

—B. W. CULBERTSON

IV. Faith to Save from Sin . . . Vision of Deliverance (Hab. 3:13)

Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck.

- I. GOD WENT FORTH FOR SALVATION.
 - A. With Habakkuk's vision of God, he would then have no doubt but that salvation would be obtained, seeing God went forth for it.
 - B. He must have understood in some measure the salvation the Messiah would obtain for His people.
 - C. God's initiative ("wentest forth") calls for ours.
- II. SIN IS BEHEADED.
 - A. Head wounded in that God for Christ's sake forgives sin.
 - B. But He goes further and cuts the head off sin "unto the neck." This is at least a clear analogy and illustration of God's work in regard to sin.
 - C. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth

therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13).

III. CHRIST, OUR CAPTAIN ("with thine anointed").

- A. He appeared to Joshua, "As captain of the host of the Lord am I now come" (Josh. 5:14).
- B. So Christ is Captain of our salvation and leads us against the enemy, giving us faith to save from sin each day that we walk with Him!

—B. W. CULBERTSON

V. Faith of Consecration . . . Vision a Reality (Hab. 3:17-19)

Although the fig tree shall not blossom . . . yet I will rejoice in the Lord.

I. CONSECRATION DIVORCES US FROM DEPENDENCE ON MATERIAL.

- A. Habakkuk's resignation to any office in this world's goods is complete.
- B. So must ours be.

II. FOLLOWS THAT UNCONDITIONAL SURRENDER IS NEEDED.

- A. Talents and abilities must be God's or they will lead us to worldly attachments.
- B. Loved ones and friends must become secondary or affairs of this life will prevent godliness, and release the bond of consecration.
- C. Consecration, as with Habakkuk, is "all or nothing at all."

III. FAITH IN GOD'S PROMISE IS KEY TO SURRENDER (the faith of "yet").

- A. "I will joy in the God of my salvation."
- B. "The Lord God is my strength." Not dependent on strength of the fig tree and the olive, etc.
- C. "He will make me to walk upon mine high places." (Israel restored.)
- D. Note that, while Habakkuk here speaks in the person of the people, yet the message can and is to be applied to us today either personally or as a group. Let us do so!

CONCLUSION: Illus. of Jesus: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Faith Christ authored finds its acme in faith of consecration.

—B. W. CULBERTSON

FOOT IN MOUTH

I heard a fellow in a camp meeting giving his testimony. He said, "I may not have very long to live, but I want to do my devil-led best from here on out." I think he meant his dead-level best, but his enthusiasm carried him across, anyway, which proves that sometimes they appreciate our spirit although we don't say the exact thing we intended to.

—B. V. SEALS

Book of the Month Selection for July**MEET THESE MEN**

By *Clovis G. Clappell* (Abingdon, \$2.00)

Here are pictures for your sermonic billfold! Fourteen of them: each a man from the Bible, each line of his features carefully drawn. His stark failure or glowing success portrayed in the light of modern problems.

These sermons fairly plead to be repreached, cloaked again (of course) in your own mental tailor shop. The illustrations sparkle, lighting up the area till the path is well seen—oh! how we search for illustrations like these!

Some are old favorites like Naaman and Judas, but they come again with fresh insight to tell their age-old story. Some are seldom seen or heard from. This book will be an antidote to pulpit staleness—or pew sleepiness—if you are bothered with either or both!

TO WHOM SHALL WE GO?

By *D. M. Baillie* (Scribner, \$3.00)

The late professor of systematic theology at the University of St. Andrews leaves behind a heritage of clear, evangelical thinking on the richness of redemption. These are sermons preached in a university chapel—polished, thoughtful, well illustrated, heart-warming; also some radio messages and a few preached on special occasions. Each one is carefully prepared, clearly outlined, sermons that merit rereading.

There is a loyalty toward Calvinism which creeps out from time to time, but so warmly evangelical are these that anyone can screen with profit.

THE MINOR PROPHETS

By *Theo. Laetsch* (Concordia, \$5.00)

This is a special interest item. A major treatment of this largely ignored area of the Bible. Over five hundred pages—no pamphlet this. Careful, exegetical treatment with evangelical warmth, and you need not be a Hebrew scholar to digest its rich diet of Biblical food.

Worth its price for the man who would like to enter the dusty portals of the Minor Prophets to do some spadework for a richer pulpit ministry.

THE WRITINGS OF ARMINIUS

Translated by *James Nichols* and *W. R. Bagnall* (Baker, \$17.50)

The entire theological works of James Arminius gathered in these three volumes. Tremendously important, as his name and thinking denote a great branch of religious world, as Calvin heads the other. What Arminius taught is as important to us as the Calvin *Institutes* are to Calvinism.

Nichols translated about two-thirds of the material a century ago. Bagnall has carefully edited these old volumes and added to the third volume, which is his own translation of Arminius materials not in the original two volumes. The three volumes were first made available in 1853. Have been out of print for long years. Now made available after nearly a century.

The sketch of the "Life of James Arminius" in the first volume and the "General Index" in the third volume are real assets in this edition.

PREACHING ON THE BOOKS OF THE NEW TESTAMENT

By Dwight E. Stevenson (Harper, \$3.95)

He who would buy this really makes an investment: this is no light book. Two hundred and sixty pages of solid Biblical benefit. This is both a "Why to" and "How to" book on Biblical preaching. The first chapter, "Redigging the Wells of Biblical Preaching," is wonderful. Then follow twenty-seven chapters, one for each book of the New Testament, showing how to develop sermons which envelop, enliven, and brighten each of these books. Not sermons on scraps or wisps of scripture—these are sermons saturated in both the words and the thoughts of the Bible.

Don't look for a Wesleyan interpretation; it is not here. But find you will a new appreciation for Biblical preaching. And may the Lord help us all to move in that direction.

HELPING THE BIBLE SPEAK

(Association Press, \$2.50)

Next to a drab, monotonous preaching tone the worst feature of some church services is the dead and uninteresting reading of the scripture from the pulpit.

This is a practical know-how study of Bible reading for the minister. The Problems of Bible Language, Tone Quality, Pitch and Volume, and Emotional Contact—all are discussed. Real value to all preachers who would like to honor the Word by reading it sacredly and thrillingly.

TRANSLATION OF THE NEW TESTAMENT

By W. B. Godbey (God's Revivalist, \$2.25)

An old favorite holiness scholar gives us the New Testament translated with thorough loyalty to the holiness sections. The Gospels are given in a harmony. There is a wealth of warm Biblical comments. The one disappointing feature is the small-size type used in places; the format is decidedly unappealing. But the material is surely wonderfully rewarding.

CHOOSING OUR MEMORIES

By Edward Kuhlmann (Wartburg, \$2.00)

Sixty sermon quickies; much on the style of Boreham (though, to be honest, not quite so well done). These sparkle with thought-provoking suggestions. Many splendid illustrations. The titles really beg to be read: "Blowing Candles Out," "Playing by Ear," "Don't Chew Your Pills."

These concise, appealing sermonettes will bring many happy suggestions to ministers; to laymen, both comfort and stimulation.

THE VIRGIN MARY

By Giovanni Miegge (Westminster, \$3.50)

This is for your permanent shelf. A carefully documented story of the development of Mary-worship in the Roman Catholic church. Mariolatry is so much on the ascendancy that all Protestants will do well to know the story from an accurate source. The author is professor of church history in the Waldensian Faculty of Theology in Rome.

Every aspect of Mariolatry is considered, even to the discussion of present-day reactions and the widening gulf this is bringing between Protestants and Catholics.

Wherever the Catholic pressure is steadily felt, this should be read. It will help us answer the question, "Why this worship of Mary?"

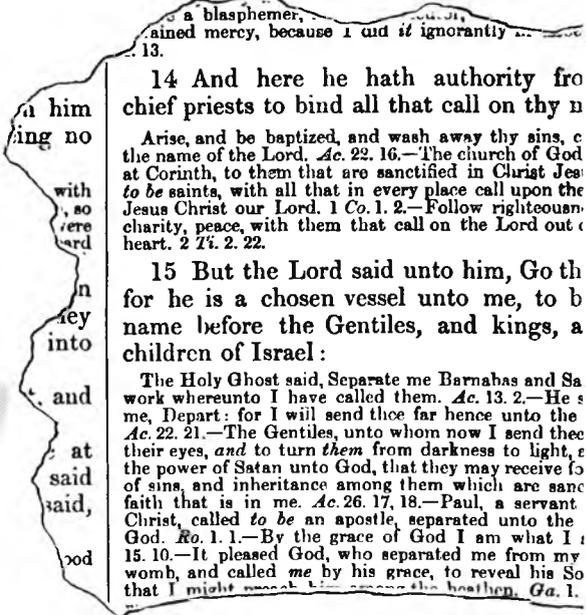
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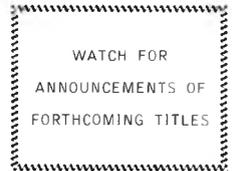
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