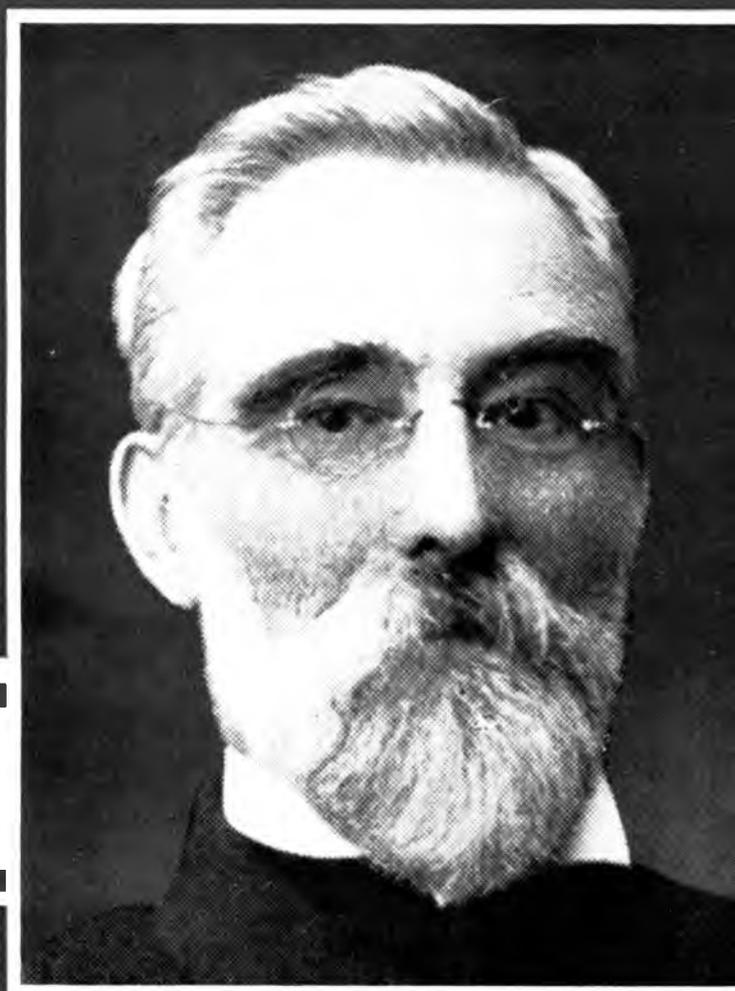


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Preaching Scriptural Holiness

I. What I Have, I Give

By D. Shelby Corlett*

WE GIVE only what we have. This axiom is true in any phase of life. With the preacher perhaps it is true in a more particular sense. It was a preacher, who with his companion was on his way to the house of God to pray, who first uttered this statement. It was his response to appeal made by a needy man: "What I have, I give thee." In the name of Jesus he gave this lame man faith, healing, and blessing.

When a preacher stands before a congregation he is by that act saying to the people, "What I have, I give you." He should know that, whatever may be his ideal at the moment, he will lead these people no farther than he has gone, he will give them no higher vision of God than he has seen, he can give them no deeper insight into the Word of God than he allows the Holy Spirit to give to him. In a very real sense is this true of a preacher who is committed to the preaching of the doctrine and experience of entire sanctification; what he has, he gives.

More than once a preacher has said, "I wish someone would tell me how to preach holiness." Under some circumstances this is a good question. Under other circumstances it may in-

dicating a fault within the preacher's own life, and uncertainty of his grasp of the teachings of the Bible on this doctrine.

A preacher may have a genuine experience of entire sanctification and make this request. His desire is to know how to preach this truth so clearly, convincingly, and scripturally that he may be able to lead others into the experience of heart purity and establish them in the teachings and life of holiness. This is a natural and God-given desire. It is inspired, no doubt, by the recognition that a preacher of the doctrine of holiness should be an expert in this field. He knows that most of his congregation are accustomed to listening to experts in other fields of thought and endeavor. By radio, television, through newspapers, magazines, and books, they hear and read the messages of experts. He reasons, and rightly so, that his people should expect their pastor to be an expert when he presents a message on the distinguishing doctrine of his church, that of entire sanctification as a second crisis experience in Christian life. He realizes that he should be well acquainted with the teachings of the Scriptures as well as the interpretation his church places upon this truth. Every sincere preacher has but one desire—to be the very

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best trained, best informed, and most convincing preacher it is possible for him to be at the present stage of his development. As a preacher of holiness he seeks to have such a firm grasp of the truth and to enjoy such a conscious reality of the experience of heart purity that indeed he has something to give when he stands before his congregation. In truth he can say, "What I have, I give."

Some preachers want to know how to preach the message of holiness because, either consciously or unconsciously, they have little to give. They seek to inspire faith and certainty in their hearers in spite of their own misgivings. What may be the reasons for such a state of heart?

It may be that the preacher has never had a satisfying personal experience of entire sanctification. His experience after regeneration may have consisted of a second time of seeking at the altar, of having some type of emotional response without a true inner cleansing—a profession without any inner conviction that God through the blood of Jesus has cleansed his heart from its impurities and filled him with the Holy Spirit. His life is one of uncertainty at its center, and that uncertainty colors all of his ministerial activities. He gives what he has—uncertainty, questions, doubts, with little confidence, assurance, and positive teachings on a definite personal experience.

Another preacher may be asking how to preach the message of holiness who once had a vital experience of heart purity but for some reason has failed to nurture his own heart in its relationship to God until now he is uncertain and doubtful about it all. He has questions about the importance of truth of the doctrine of entire sanctification, about its having a vital place in the life and ministry

of the church, and at times he even questions whether or not the Bible actually teaches this doctrine and experience as the Wesleyan teachers interpret it. He wants to know how to preach it and he knows not how to preach a memory of a lost experience in a real and convincing manner. What he has, he gives—a memory.

There is another preacher who asks how to preach the message of holiness. He has been reared in a holiness church; perhaps he is a second or third generation member of the church, or he may be a son or grandson of some strong holiness preacher. He is familiar with the history, the practices, and the teachings of a holiness church; he has known these all of his life. He has by close association with the church assumed its standards, accepted its doctrines, and has followed its customs. He may be a graduate of a college or a seminary where the Wesleyan doctrine is taught. But, a tragedy though it is, during these years of being reared in a holiness home and church, of his being trained in a holiness college and seminary, he has never come to know a truly sanctified relationship with God. He has only a holiness heritage to give. He has not experienced a true spiritual awakening within himself, nor has he known a genuine, heart-shaking experience of entire sanctification. What he has, he gives—a holiness vocabulary without a burning heart experience.

There are a host of preachers to whom the preaching of the doctrine of entire sanctification and the life of holiness is a wonderful experience and a heartfelt joy. They know what it is to be fully devoted to God, to be sanctified wholly by the fullness of the Holy Spirit, and they experience the romance of a walk with Christ in the way of holiness. The thrill of a

heart-warming fellowship with the glorious Saviour, our Lord Jesus Christ, the fullness and power of the Holy Spirit, inspire them to share with others what they enjoy. Some of these preachers have limited educational advantages, while others have been more privileged; but they have burned with a desire to proclaim the message of full salvation to others and they have found a way to preach it successfully. They are living demonstrations of the saying of a departed general superintendent, the late Dr. J. G. Morrison, "Where there's a will there are twenty ways."

These preachers have not only had a heart-shaking experience of entire sanctification, they not only know what it means to be entirely consecrated to God, but they have applied themselves in every way they knew to become effective as preachers of the doctrine of entire sanctification. They have read and studied the Bible and the best books and magazines which have taught this doctrine; they have studied the ministry and methods of successful preachers, and they have waited in the secret place with God until their hearts have burned with His love. With great zeal and spirits afire with the Holy Spirit, they have proclaimed the truth of holiness to hungry, frustrated, fruitless Christians and they have led many into the experience of heart holiness. People have been saved, sanctified, and some have become ardent workers in bringing others to Christ. These preachers are in true apostolic succession, for with a passion they proclaim with St.

Peter, "We cannot but speak the things which we have seen and heard." What they have, they give—a vital, victorious experience of entire sanctification.

No person can be an effective preacher of the doctrine of entire sanctification in whose thinking this doctrine has only a casual place. To be effective he must hold it among the most important truths of his theology. He need not preach it as a prominent part of each sermon, but if he is living in a growing assurance and increasing fellowship with the holy God, the overtones of holiness will be noticeable in all that he says and does. The truly sanctified preacher, the person whose life is fully devoted to God in a walk of holiness, preaches holiness in his every act, in his attitudes, by his conscious and unconscious influence, in his personal associations, as well as in his spoken testimony and sermons.

The primary question is not, "How may I preach holiness?" It is rather, "How may I so order my life with all of its duties and activities that I may keep my vision of God clear, my devotion to Him all that He desires me to be, and my heart burning with holy fire for the proclaiming of full salvation to people everywhere?" With the helpfulness of others, the insight given by the Holy Spirit, and the consistent meeting with God in the secret place, the life of holiness is a joyful experience. It provides the preacher with something to give to others. What he has, he gives—a victorious life in Christ.

SPEECH

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.—GEO. ELLIOT, English author, quoted in *Toastmaster*.

Onward to Yesterday!

PEOPLE DO NOT always have a good attitude toward the past. By some, pioneers are to be endured only as being necessary factors to history with virtues only in that they have begotten such illustrious offspring (us!). These persons would be identified with the teen-ager who commented that he was amazed that parents as stupid as his could have given birth to such an outstanding child. Others respect the pioneer only out of a sheer sense of duty; they carry their reverence cautiously, acting as if they might get caught with it. But any respect they show comes only because someone has taught them that they should respect their elders; they do not let it become too great a part of them. Still others reject the past as outmoded and outdated and view it much as one would an old pair of run-over shoes. He wants to junk it as quickly as possible because of appearance and odor.

However, there are others who see in the past many elements of true value. These look to the past with appreciation, seeing in it those factors which they must not lose, which they must recapture again and again if their own lives are to be significant.

A number of years ago your editor had the privilege of hearing Will Durant, American philosopher, famous for his book *The Story of Philosophy*, which brought this lofty subject down to the level of ordinary men. Mr. Durant said that at one time he was so inspired by the value of contemporary ideas that he was sure nothing was

true unless it had been thought up since A.D. 1929. However, he remarked, the longer he lived, the more certain he was that nothing was true unless it had been thought before 1929 B.C. He was merely saying that good ideas and true ideas are really not new; they form the heart of the whole history of human thought. He suggested that one, to be alive mentally, does not discard old ideas but recaptures them. Mental progress then is not always away from the past. At times it goes back into the past.

We can see this vividly in the philosophies of education. Ever and again there is some revolutionary "new" idea which for a period of time takes over the thinking of the world of education. But such ideas run their course and in due time another voice speaks out, more frequently than not calling to mind some important concept of the past which has been forgotten. And education shifts again to pick up some of those forgotten ideas. Progress at that moment means going to the past.

Of course, certain phases of progress will remain with us. We would not want to trade off our streamlined trains or airplanes and go back to the oxcart. There would be no sense in which this could be understood to be progress. And yet we must always be aware that science must operate within the channel of truth. It never creates laws; it only discovers them. Advance in science, then, is not away from God's fundamental laws, but back toward the main laws which hold God's universe together. All progress

must build upon these basic principles. The simple idea of a wheel will be primary not only today but in many steps of progress in the years to come. Progress does not discard the irreducible basic principles, then, but rather builds upon them. If it fails to do this it will collapse and be no progress at all.

Nowhere is this more fully seen or more fundamentally important than in the moral and spiritual realm. We can very easily in our day become misled and overwhelmed by outward factors incident to the church and the cause of God. We can enumerate our many gadgets, our props, our equipment, our medium for propagating the gospel. We can cite our statistics, count our numbers, and point out our unprecedented opportunities. But in all of this, unless we are careful, we shall identify spiritual progress with the mere accumulation of these modern attachments. In so doing we shall fail to see that perhaps (probably) true progress will really move into the yesterdays to pick up some of the essentials which we have left behind. If we have dropped off many of these fundamental truths, then we must return to the past to recapture them. And such returning must be viewed as progress of the most necessary sort. This is not "going backward"; it is actually going forward in the highest sense of modern progress.

This is not to say, of course, that everything in the past is good and that all of it must be reincorporated into the life of the church today. Men do learn some things as they live and labor and serve God. Methods which godly men found would work in their day and generation may not (probably will not) work today. Their methods came as they earnestly sought to find

a way to get the wondrous gospel to needy people. We must see that we will find methods which will suit our day also if we seek as they sought. The basic principle is not the particular method, but rather the fact that they had a *passion* to get people to God, and through their passion and concern they found a tool and a method. We need to recapture—not their methods primarily—but their passion.

There is a real value, then, in having such anniversary celebrations as we have had this year. If we take time to look carefully to the past, we can sift the important from the unimportant, the superficial from the real, and as a result we can incorporate the essentials into our lives and into our progress today. May we not only in the present grasp the values of such retrospection, but may we in the future again and again turn our eyes to the past to recheck our location and to get our spiritual bearings.

God cautioned His people at this point in the days of Moses. In fact, the Book of Deuteronomy is for such a purpose. It was a review by Moses of the past and the way God had led His people. The Christian religion is built upon some events in history. We do not progress as we tend to forget these events, but rather as we move back to recapture them, each of us for his own day. We can never find a substitute for the manger of Bethlehem, or for the Cross of Calvary, or for the Holy Spirit of Pentecost. We find in these events of the past the foundations upon which our progress into the future is built. In much the same way we can also find in the history of our own movement many of the essentials which will (and must be) a part of our history for the next half century. May we see and realize the necessity of going "onward to yesterday."

The Preaching of John N. Short

(A Personal Appraisal)

By J. Glenn Gould*

I KNEW John N. Short. I know that to say this definitely "dates" me. Nevertheless, I count it one of the treasures of my life that I knew this gracious and inspiring man of God. From 1910, around which date our family moved from Ohio to New England, down to 1922, when Brother Short entered into the more excellent glory, it was my privilege to know, and frequently to see and hear, this princely minister of Christ.

He was an impressive figure in any religious gathering. He was tall and wore a full beard, which in his younger days was inclined to be red, but which when I knew him was snow-white. His eyebrows were shaggy and his piercing eyes peered out from beneath them in a most penetrating gaze. He always wore clerical clothes, as did most of the founding fathers of our church in those days. To stand in his presence was to stand in the presence of a true prophet of the Lord.

Brother Short was engaged in serious business all the time. His view of the responsibility resting upon a preacher of the gospel was a lofty one. Yet he had a sparkling sense of humor which broke through every now and again. When asked how he, a man well over six feet tall, got the name of Short, his usual reply was that he was short when they named him. One day in the summer of 1918 a rumor somehow got started that Brother Short had died. That summer I was attending summer school in Boston; so the next day when in the city, I made a

telephone call to Brother Short's Cambridge home. He answered the telephone himself. I told him of the rumor and inquired if there were any truth in it. He assured me that the rumor was utterly without foundation. He then commended me for coming directly to him about it, assuring me that he was the one best qualified to confirm or disprove such rumors.

John N. Short was pre-eminently a preacher. His long ministry of around twenty-five years in the church in Cambridge, Massachusetts, hard by Boston, a pastorate which marked the final phase of his long ministry, was marked to an extraordinary degree by his mighty preaching under the divine anointing. His sermons were thoroughly prepared and delivered from copious shorthand notes which made certain that he did not trust to the inspiration of the moment for the content of his message. The greatest weakness of preaching without notes is that so much of such preaching is thin and watery. The great masters of the art of preaching by this method are welcome exceptions to this rule. But the rule stands. Brother Short believed in the inspiration of the Holy Spirit that was operative in the study as well as in the pulpit. Indeed, the Spirit's inspiration in the quiet of the study is of purer ray than that same inspiration in the pulpit, since it is not diluted by the inspiration afforded by a listening congregation, which is not always of the Holy Ghost.

There was a high ethical tone in all of his preaching. He believed that God's saving message could reach and

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transform men only as they had a firm and conscientious sense of right and wrong, of the immutability of the moral law, to form—as he put it—“a lodgment for the truth.” Take, for example, the sermon he contributed to that book *The Double Cure*, made up of sermons by the men who formed the National Association for the Promotion of Holiness. Brother Short's theme was “Light, the Basis and Measure of Responsibility.” That was a typical message and its moral tone permeates all of his preaching.

Furthermore, he was a preacher of the gospel of full salvation and one who led others into the experience. Unfortunately these two qualities do not always meet in a man, but they met in John Short. As a Methodist preacher in his younger days, he adhered theologically and evangelistically to the Wesleyan position on this question of the second work of grace. While he was pastor of the old John Street Methodist Church in Lowell, many of the people who later organized the Church of the Nazarene in that city were led into the experience of heart holiness. Some years ago when the John Street Church was razed, the Wollaston Church of the Nazarene, of which I have had the honor of being pastor for the past thirteen years, secured the black walnut altar from the old church, and it forms the present altar in our church. I never look at it without remembering that John N. Short preached from behind that chancel rail and those who were brought to Christ under his ministry bowed at this rail. Indeed, I have derived peculiar inspiration from this knowledge.

As a pastor Brother Short possessed a loving pastor-heart and by his devotion to his flock evoked their love in return. Their loyalty to him, though he has been in the glory world for thirty-six years, still knows no

bounds. They count it the greatest privilege of their lives to have sat under his ministry, to have received the sacraments at his hands, and to have received the pastoral comfort which he was able to give in such a masterful fashion. Some of his successors in the Cambridge pulpit have wondered what manner of man he was to have inspired such reverent and continuing devotion. I cannot explain it, but I know that those who had the honor of being his parishioners still feel that he was a pastor without peer.

John Short was active in all of the activities of the churches of Christ in and around Boston. In interchurch circles he was a well-known and distinguished figure, and his fellow ministers were eager to do him honor. He was the vice-president of Douglas Camp Meeting while Deacon Morse was president, and it fell to Brother Short's lot to serve each year as platform manager. Never was any camp meeting leader more inspired and more inspiring. His very presence seemed to instill a certain prophetic quality into the services which make my memories of Douglas in those days most deeply cherished ones. No matter who were the workers, it was customary for Brother Short to preach once in each camp, and his service was invariably a memorable one.

In those years between 1910 and 1920 preachers' meetings were held once a month in the Boston area and everyone attended who could do so, laymen and ministers alike. Though I was not yet a preacher, I went whenever possible. I have some cherished memories of the discussions which went on in such meetings. Brother Short was always an eager listener to all that was said, turning half around in his place on the front pew, his hand cupped behind his ear lest he lose a word of the discussion. No debate was ended until he had taken the

floor. I can see him now in memory's eye, exhorting his brethren, of whom I felt myself one, despite my school-boy years and the fact that my future was still all ahead of me. On one such occasion I heard him express his absolute confidence in his brother ministers in words I can never forget. "I would as soon expect the angel Gabriel to fall from heaven as that you, my brethren, should fall from grace." I never think of this without the feeling that here is one more good reason for being true to God: I cannot afford to betray John Short's faith in me!

It was no wonder that in 1906 John N. Short was selected, along with A. B. Riggs and H. N. Brown, to serve as messengers from the Association of Pentecostal Churches of America to the Church of the Nazarene, meeting in assembly in Los Angeles. These three men were called, most appropriately, the "three wise men from the East." All of these men I knew and loved, and each of them had his own peculiar qualifications for this most important assignment. John N. Short was a "natural" for this responsibility, due to his farseeing, statesmanlike vision. He was never a superintendent, either district or general; but it can be said with evident truth that he was more than either. When Dr. Buckley was editor of the *New York Christian Advocate*, so great was his power and influence in Methodism that he was called facetiously the "archbishop of Methodism." If ever the Church of the Nazarene needed an archbishop in the East, my candidate for the post would be John N. Short.

It may seem that I have placed Brother Short on a pedestal in these few words of tribute to his memory, and surely no one's patience would be more sorely tried by my adulation than his own.

When Alexander Duff went as a missionary to India, the aged William Carey, a father of modern missions in India, was still alive, though bedfast and nearing life's latter end. Duff was all but overwhelmed to be in the presence of one so universally revered and spoke his name, "Dr. Carey," with bated breath. When the interview was ended and Duff was about to take his leave, he was detained for a moment by this revealing word from the aged saint: "You have said much about Dr. Carey, Mr. Duff; but when you go forth from here speak only of Dr. Carey's Saviour."

If Brother Short could speak, I am sure he would have some word of rebuke for me for having written as I have. Nevertheless it is all true, and if I speak of him at all, these are the things I must say. His voice has been silent now for thirty-six years. His tall, stately presence is no longer with us. He has laid aside his mantle, and it seems to be waiting for someone on whom it may properly fall. Our need is for prophetic preachers like John N. Short, who can open up the Scriptures with the mark and tone of genuine authority. There were giants in the church in those days, and John Short was one of them. May God raise up a new race of them at this late hour!

OPPORTUNITY

Contact with an opportunity is like contact with a live wire: it is likely to knock a man silly unless he is prepared to handle it.

—*Sunshine*

Jesus Says, "Welcome"***

By George W. Privett, Jr.*

TEXT: *Him that cometh to me I will in no wise cast out* (John 6:37b).

A ship had been a long time at sea and the captain had lost his bearings. Drifting unknowingly up the mouth of the great Amazon River, they ran short of water. When another vessel was sighted, they signaled, drew near, and cried, "Water! We are dying for water!" To their astonishment, the answer came back, "Dip it up! Dip it up! You are in a river. It is all around you!"

To you who hunger and thirst, Christ may be heard saying, "The river of grace and mercy has been filled by My atoning death and victorious resurrection. Over with the bucket, man, and drink to the full!"

From the bottom of His heart, Jesus Christ extends to every sinner a wide and full and free welcome.

I

In truth, this is a comprehensive welcome—"Him that cometh to me I will in no wise cast out." Jesus refers to any "him"—to any person in this wide, wide world who will penitently come. His salvation is wondrously suited to meet the needs of every individual. The claims of Christ are directed to "whosoever will" come humbly and believingly. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of

persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). Paul also underscores the breath-taking scope of Jesus' welcome: "For there is no difference . . . for the same Lord over all is rich unto all that call upon him" (Romans 10:12).

Friend, others may leave you out, preferring better company, but not Jesus. He draws His circle large enough to take you in. You are within the circumference of His mercy. His salvation may be yours for the asking.

II

Interested and encompassed by His claim, we soon realize that this is a captivating welcome—"Him that cometh to me I will in no wise cast out."

At first glance there seems to be a contradiction, for in verse forty-four the Master says, "No man can come to me, except the Father which hath sent me draw him . . ." However, the paradox solves the problem. How is a man drawn? By the powerful magnetism of the atoning Saviour—"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). When the Holy Spirit applies this truth to the unbeliever's heart, the attractive force of Jesus' welcome is experienced. The "heavenly breath" is required to bring life to the dry bones of spiritual deadness. Man at a distance from God is drawn by the sight

*Donalsonville, Georgia.

**Award Sermon, 1957 Sermon Contest.

of Jesus Christ—the perfect Example and source of happiness. When convinced of sin, of righteousness, and of judgment to come, he hears the pleading voice, “My son, give me thine heart.”

Give my heart to whom? To the victorious Christ, the Man with the drawn sword, the Fairest of Ten Thousand, to the One whose voice can calm every storm and whose hand can smooth every pain-ridden brow. He offers pardon, acceptance, purity, and eternal life. As Priest, He ever liveth to make intercession for us; as Prophet, He makes known God’s will; as King, He subdues our enemies and reigns supreme in our hearts.

In Christ we see no “absentee” God. He is infinitely accessible and approachable. He offers to you the right hand—the nail-scarred hand—of intimate fellowship. On earth Jesus walked the dusty miles of Palestine in search of the poor in spirit. But while on earth His ministry was limited by the laws of time and space. Consequently He said, “It is expedient for you that I go away”; and by that Ascension and the subsequent work of the Holy Spirit, He has become graciously approachable to every seeking soul.

III

“If I go to Him, how may I be sure He will receive me?” You may rely on His word, for this is a certain welcome—“Him that cometh to me I will in no wise cast out.” The R.S.V. shows how emphatic these words are—“I will not cast out.” The literal rendering is, “I will not at all cast out.”

If you are willing to quit your sins, on no account will He reject you. If moral character were the basis of our acceptance, how may we explain the conversion of such persons as Mary Magdalene, the thief on the cross, and Saul of Tarsus? What comfort, therefore, in these words, “in no wise”?

“By no means, for nothing whatsoever he hath done,” exults John Bunyan. Though your sins are piled high as a mountain, He will move the mountain into the midst of the sea; though your guilt forms a dark curtain which obscures God, He will rend it in twain and you shall see the Light; though your sins are interlocked in diabolical unity (you cheat; then you must lie and curse), Christ will separate them from you as far as east is from west. Though your wrongs are the talk of the town and your notoriety is in neon, He will bury your sins in the sea of His forgetfulness. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18).

If Jesus ever refused anyone who came pleading His precious blood and this were circulated throughout the world, it would spell the doom of Christianity. But down through the centuries this has never happened. We may go to the regions of despair and question the lost about Jesus’ welcome. They will unmistakably answer, “No, Christ welcomed us and would have received us, but we despised and rejected Him.”

This confidence clinches the issue and captivates the heart. We leave the shadow-land of “perhaps” for the luxurious sunshine of glowing certainty.

IV

Our assurance is enhanced by the fact that this is a cordial welcome—“Him that cometh to me I will in no wise cast out.” “I will by no means thrust out of doors,” is the idea suggested. It is a picture of a person in distress who seeks help at the door of a man of means. The honorable gentleman treats him kindly and supplies his need. The Master’s promise is, “. . . every one that asketh receiv-

eth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:10).

His welcome revives, invigorates, and inspires new hope. It is heart-warming to know that He desires our nearness and arranges for our happiness. Often God receives those whom men ostracize. For example, the prodigal son got his father's welcome but not his brother's! Saul of Tarsus was greeted by Christ but given cool treatment by the church at Jerusalem. John Bunyan felt expelled as the man of old who cried, "No man cared for my soul," until he found strong anchor in our text.

It is not Christ's nature to rudely refuse those who seek His mercy. Though He tested the Syrophenician woman (a subtle compliment to her tenacious faith), she was not rejected nor did her prayer go unanswered. The Bible pictures Christ with arms outstretched, *tenderly* inviting, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

V

Though His grace is strong and sweet, it is nevertheless resistible, for this a conditional welcome—"Him that cometh to me I will in no wise cast out." We must come to Christ with heart as well as with feet. Our response must be true, proper, and genuine if we would be saved. The requirements are: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

The rich young ruler came, but balking at the point of self-renunciation went away sorrowful and unchanged. To come penitently assures an audience with Him, since the broken and contrite heart He will not despise (Psalms 51:17). Then to touch Him by faith will bring heaven to the soul.

He constrains us by the love shown in His atoning death for our sins. But never will he destroy our freedom. "For as many as are led [not dragged or driven] by the Spirit of God, they are the sons of God" (Romans 8:14). Therefore, everyone who comes, feeling he is a lost and ruined sinner, powerless to save himself, Jesus will receive, pardon, and grant fullness of life.

Won't you lay hold on this wonderful promise and come wholeheartedly to Him?

"Are you a Christian?" asked a preacher of a prominent socialite.

"That's none of your business!" she replied indignantly.

But the words of Dr. Caesar Malan found their mark in the heart of Charlotte Elliott, gifted English lady. Later meeting the sainted Swiss preacher again, she apologized for her previous conduct and then said, "The question you asked me the other evening has abided with me ever since, and caused me very great trouble. I have been trying in vain in all directions to find the Saviour, and I come now to ask you to help me to find Him. I should like to come to Christ, but I don't know how."

"My dear young lady," answered Dr. Malan, "you need worry no more about that; come to Him just as you are."

"But will He receive me just as I am, and now?"

"Oh, yes, gladly will He do so."

They then knelt together and prayed and she soon experienced the holy joy of a full forgiveness through the blood of Christ.

To Charlotte Elliott the whole Church is indebted for the soul-stirring hymn "Just as I Am," which she inscribed with our text: "Him that cometh to me I will in no wise cast out." As we sing, you come.

IV. Life Spiritualized by Love

By Mildred Bangs Wyncoop*

IT IS a human trait that men should seek moral security in obedience. Were it not for Jesus' distinctive teaching, we could have been captured by a new legalism after having been delivered from the old bondage to law. We would have been tempted to justify ourselves by external conformities and it is precisely to this error that Jesus addresses His interpretation. The uniqueness of His teaching is that it takes obedience out of the merely legalistic and moralistic realms and puts it into the realm of love—it is spiritualized. External standards are not obliterated; but love, driven inward, safeguards the vast areas of decision which cannot be covered by laws. The responsibility then rests upon the individual, as he must nurture and strengthen his love and his understanding of God's will and men's needs.

It is reasonable to compare this passage of scripture, Jesus' epitome of the law, with the Sermon on the Mount, Jesus' commentary on the law. In neither case is the law abrogated but spiritualized. Obedience is not legalism, but the whole of life spiritualized. It is possible to perfectly obey the law and yet be carnal, materialistic, wooden, hard, loveless. But it is not possible to obey the law with the "mind of Christ" and do it on the basis of mere external conformity. Obedience, according to Jesus, be-

comes the living expression of the spiritual life. Legalism is negative, a refraining from evil, and the measure of its sanctity is the power of restraint, renunciation, conformity. Jesus' spiritual interpretation includes also the positive—a new life lived out to the finger tips and springing from the deepest resources of a life in Christ.

The existential interpretation of the doctrine of holiness then includes two main emphases: first, attention to the verbal expression of doctrine as Biblically presented, by means of which a strict account may be kept of our stewardship; and second, attention to an adequate life expression of that doctrine in terms of a personal moral transformation demonstrated in life situations.

Sanctification is an act and a life. It is a crisis and a process. It is doctrine, but it is doctrine in shoe leather as well as on the books. Its beauty is not mainly in words, for words apart from vital living condemn it. Its loveliness and power are in a life lived out by the grace of God. Holiness can never be accepted merely intellectually, as a philosophy of life. It turns gangrenous apart from the constant flow of living blood out of the deepest heart. Sanctification does not provide character in a nice, neat bundle at an altar, but it clears the ground for character building and remains as a vital relationship to God as long as the recipient works the ground.

Holiness means something. It means everything. It means a beginning but

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it also means a continuing, and more than that, it means a constantly augmented enlargement of love commensurate with the daily growth of human personality. It may begin in a small soul but no soul can remain small and retain it. It may begin in promises but it dies apart from the fulfillment of the promises that involve the stewardship of personality development in every area.

To be confronted by the doctrine of holiness is the same as being confronted by Christ, for His whole work was to restore us to the love and will of God. To be confronted by Christ is personal judgment. In Him the law is personified. In Him all the demands of God crowd themselves upon us for immediate personal decision. The Bible does not leave us with a historical

Christ only. It confronts us with our living Lord, who cannot be heard by the intellect alone, nor be judged by the intellect alone. He is heard by the whole man and will be accepted or rejected by the whole man in radical moral decision. To reject Him thus, however much one may retain an intellectual belief in Him, clouds the heart and darkens the light which illumines the pages of the Bible, and makes of it mere words upon which men break fellowship. To accept Him involves the whole man in a moral revolution which transforms the very spring of life itself and thrusts His beauty into every area of a man's nature and service. Sanctification, then, grows up with life, is coextensive with life, is as dynamic as life, for it is the Spirit of Life in Christ Jesus.

Thought on Prayer

By Willard Taylor

ADONIRAM JUDSON: "Secret prayer is commonly considered a duty which must be performed every morning and evening, in order to keep a conscience void of offence. But do not, my dear brother, entertain an opinion so defective. Consider secret prayer as one of the three great works of thy life. Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours of secret prayer and communion with God. Endeavor, several times a day, to withdraw from business and company, and lift up thy soul to God in private retirement. Begin the day by rising after midnight, and devoting some time, amid the silence and darkness

of the night, to this sacred work. Let the hour of opening dawn find thee at the same work; let the hours of nine, twelve, three, six and nine at night witness the same. Be resolute in this course, make all practicable sacrifices to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of God. At least, remember the morning, noon and night seasons, and the season after midnight, if not detrimental to thy health."

"The Threefold Cord," in *The Life of Adoniram Judson*, by Edward Judson, p. 572)

Holiness, Our Vision

By W. G. Foote*

IN THIS ENLIGHTENED AGE there is need for vision. Amidst all the bright lights of an atomic age, in the face of the pleasant statistic that 60 per cent of our population are members of some church, in full view of the good news that we as a denomination are growing, that the corners of our tent are being extended, there is need for "seeing God."

However, we must not forget that there are dangers which beset the church. It has been pointed out that there are three besetting sins of religious people—callousness in worship, carelessness in life, and the temper which employs the forms of religion simply for self-indulgence or self-aggrandizement. If we would remain free from these sins, then holiness must be more than heritage or task; it must be a mighty vision.

In Isaiah 6:1 are found these significant words: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." This was the vision of Isaiah. Such a vision was granted to only a few in Old Testament times. But it is our glorious privilege, challenge, and obligation in these New Testament days. For "where there is no vision, the people perish." It is too often sadly evident that the average individual of us is contented with himself. Self-scrutiny does not play a very prominent part in his life. In fact, twinges of conscience do not trouble us often. We are persuaded that we are as good

as, or sometimes better, than our neighbors—we are honest, industrious, liberal, moral, and beside that we go to church all the time and are active in its service. All this is to our credit. But "one thing thou lackest." The blessing and benediction of God carries with it an awful responsibility—too often carried lightly.

To return to Isaiah and our text: "In the year that king Uzziah died." Hear this:

Uzziah reigned 52 years. This lengthened period was just the same to the kingdom of Judah as the shorter age of Solomon to that of all Israel, viz. a time of vigorous and prosperous peace, in which the nation was completely overwhelmed with manifestations of divine love. But the riches of divine goodness had no more influence upon it, than the troubles through which it had passed before. And now the eventful change took place in the relation between Israel and Jehovah, of which Isaiah was chosen to be the instrument before and above all other prophets. The year in which all this occurred was the year of Uzziah's death. It was in this year that Israel as a people was given up to hardness of heart, and as a kingdom and country to devastation and annihilation by the imperial power of the world. How significant a fact, as Jerome observes in connection with this passage, that the year of Uzziah's death should be the year in which Romulus was born; and that it was only a short time after the death of Uzziah . . . that Rome itself was founded.¹

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¹Franz Delitzsch, "Biblical Commentary on the Prophecies of Isaiah" (Grand Rapids, Michigan: Wm. B. Eerdmans Publ. Co., 1949), I, 189.

Does that make us uneasy? It ought to. It was in that year that Isaiah saw the Lord "high and lifted up," and said as a consequence of that vision: "Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." It would not distort the truth to say that Isaiah had been honest, industrious, active in the service of God. But when he saw the Lord he became conscious that God was pure, holy, and just and that he was weak, wicked, impure, unrighteous, and had a deeply ingrained sinfulness. He felt utterly unfit to be associated with the holiness which he had seen. But then came the live coal from off the altar which was laid upon his mouth; and which was applied as cleansing fire for the sin of his heart. After that God spoke: "Whom shall I send, and who will go for us?" Isaiah was able to reply: "Here am I; send me." He became the holy representative of God.

John Wesley came to America to be a missionary and left to return to his England—miserable and a failure. At Aldersgate his heart was strangely "warmed" and an England which thought of God as an absentee-God now felt the power and purity of His presence. The freshness of that "vision of God" served as the impetus and the clarifying element in Wesley's ministry which drove a small man as regarding physical proportions (120 pounds, and 5 feet 2 inches in height) to a mighty work. He always rose at 4:00 a.m. and, as his biographer tells us,

planned to preach his first sermon of the day at 5:00 A.M. By 8:00 A.M. he was on his horse, ready for further appointments. Repeatedly he followed his early morning sermon by 4 or even 5 others before nightfall, riding ten to twelve miles on horseback between each address and the

next. He kept this up for no less than fifty years, preaching an average of 15 times a week for the entire half century.²

A little arithmetic tells us that he preached some 39,000 sermons in fifty years.

One cannot be callous in worship, careless in life, or self-indulgent in forms of worship and do such an incredible amount of work without a vision. And the lasting effect of Wesley's influence is directly attributed to what he was as well as what he did. The atmosphere produced by this man was so because he had seen the Lord.

The greatest of all representatives in this New Testament era was certainly the Apostle Paul and, oh, how he loved to testify of his vision! Paul was a down-to-earth, heavenly-minded enthusiast. Impossible contradiction? Then listen to him in Acts 26:24-29:

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Three missionary journeys, thirteen Epistles, or almost half of the books in the New Testament, beaten, suffered affliction, left for dead—and yet victorious, joyous, and alive forevermore! One could go on to speak of the

²James G. Gilkey, "Solving Life's Everyday Problems" (New York: The Macmillan Co., 1930), p. 102, quoting C. T. Winchester, "The Life of John Wesley," p. 119.

heroes of our own beloved Zion and all those departed representatives of God both small and great who saw the Lord—"high and lifted up."

What are we trying to say? Just this: no one will succeed—whether it be pastor, congregation, or denomination—without holiness as his vision. This is the one thing needful for worship, for conduct, and for conquest. We need that ardent flame to melt the shell of callousness till we see Him. We need His presence to create in us, *keep* in us, a clean heart, for He is "Holy, holy, holy." If ritual is to be more than the means of sensuous indulgence, if organization is to be more than the machinery for selfish and sectarian ends, holiness must be our vision.

Remember, our text says that He is "high and lifted up." Israel failed because she declined to respond to God's call to the highest. God does not compromise or accommodate himself to the depravity of human nature. God makes demands. The first thing that struck Isaiah when He saw the Lord high and lifted up was the uncleanness of himself and his surroundings.

It was not until the live coal from off the altar was applied that he heard, "Who will go for us?" There must first be purity—then peace; first holy—then happy; first righteous—then rejoicing. Whatever we have received of the special favor of the light of His divine revelation will remain so only as long as we walk in that light. "Holiness, Our Vision"—a constant, steady reminder of what Jesus said: "Without me ye can do nothing."

We as ministers need such a vision if we too would carry on the work of denouncing sin. The denunciation of sin is not an easy work. Too many treat it almost flippantly. It is so freely talked about that the sharply etched contrast which Isaiah beheld is lost to us. It loses all its terror.

This is not a call to reading the headlines in our pulpits, but to have such a vision of God that the very atmosphere of ourselves and our sermons will give God "elbow room" in which to work, will give Him a chance to come into His universe as He pleases. And when He comes, "the whole earth is full of his glory."

Gems from Joseph Parker

"Every outward ministry that is massive, life taxing, so to say blood drinking in its fierce demands upon the ministry, is sustained by mountain climbing, solitary communion with God."

"Oh those dewy hours, those opening moments of the day—what conquests may be won by them! When our first interview is with God, we cannot fear the face of man."

"Oh, thou preaching man, do not spend thy time in preparing thy sermon, but in preparing thyself, and the sermon will be right; perhaps not artistically and technically, and according to the written standards of the self-made school, but there will be in it subtle flame, subtle sympathy, magnetism, divine flashings and gleanings that will help men to the mountains."

—SUBMITTED BY B. V. SEALS

The Calamity of Evil

By James H. Whitworth*

WITH INFINITE SLOWNESS all things happened to emerge, so say teachers of evolution, from nothingness and squirmed through countless mutations until they evolved into the miracles which we see today. But the world is not getting better, as they imagine. Evil is everywhere, and that evil is not merely the consequence of a lack of culture and refinement. The wretched state of affairs in our crazy world is the result of a stupendous calamity—the entrance of sin into a world which God created good.

To implicate God in evolution does not unravel the problem of evil, for theistic evolution merely dwarfs God to the size of man. The existence of evil is not explained by reducing God, because the Biblical idea of evil and the theory of evolution exclude one another.

On the other hand, it is wrong to charge God with being the author of evil. The All-powerful One is sovereign indeed, but He did not decree arbitrarily the existence of evil. When Isaiah made God to say that He created evil, he meant that the Eternal One set up universal laws which when broken precipitated evil on the offender and his world. Any other explanation makes the holy God author of evil. To indict God with the re-

sponsibility for evil is repugnant to everyone except the hardshell Calvinist. He may push the problem back into the past before Adam, but he cannot evade the dilemma. If God predetermined evil, He cannot be holy. If He is holy, God did not make evil.

Between the naturalism of the evolutionist and the determinism of the Calvinist lies the Hebrew revelation of the Fall. The Hebrew language does not quibble over the origin of evil. What we see all about us of misery and ugliness is the consequence of a great calamity.

While the Greek word *kakos* in its simplest form means little more than "bad," the Hebrew words are suggestive of the Fall. Back of the words *raa, ra*, and *yra* is the root that means "to make a loud noise" or "to break in pieces." Likewise, the *rasha* conveys the idea of a noise or tumult. Another word, *shawa*, also calls to mind a noisy crash. To the Hebrew, evil recalled a tragic clash that still rang in their ears.

We make no mistake when we with the blind song writer admonish one another to "lift up the fallen." Apart from grace we were all, as Isaac Watts said, "plunged in a gulf of dark despair"; but thanks be to God, there is a Cross in which to glory, "tow'ring o'er the wrecks of time."

*Normal, Illinois.

I'm Glad That I'm a Minister

By Robert Owen*

LOOK, BOB, there's been a wreck!" From being relaxed and drowsing beside me, my wife became suddenly awake. Wide awake! Up ahead of us a double string of brilliant red tail-lights gave ominous warning. We braked to a stop almost upon a tangled mass of wreckage.

We could not have been prepared for the stark horror that greeted all our senses. Twisted and torn debris, both metal and man, was strewn across the divided highway. There was no way to go on. Nothing had been done! It had just happened!

"Stay in the car, honey! I don't want you to see all of this!"

Not ten feet from me as I jumped out slumped a screaming specter of a woman. Horribly, unnaturally twisted, slammed into a culvert by the force of the impact, she struggled to move, but couldn't. I started toward her.

Her hoarse cry wrung my heart.

"My babies! My babies are still in the car. Must be dead . . ."

Wheels sheared, metal torn, glass sprinkled, it didn't look as if anyone could still be in it alive. But there was, for God was merciful.

My wife, unable to sit idly by in the face of emergency, raced ahead of me to that crumpled mass. Almost afraid to hope or pray, we pulled carefully at the disordered pile of blankets.

From a tiny crib and a small bed in the rear seat came weak, frightened whimpers. Only the bedding had spared them in the terrible impact.

But they were alive—a tiny baby and a young boy. The older was hurt only slightly.

Both drivers in that head-on collision had been killed. Blindly drunk, the father of the children had driven from Reno—ten miles on the wrong side of the divided highway!

By the time I got back to the terribly injured woman she had quieted some. Only moans came from that blood-streaked face. She was hurt too badly to be moved, but I slipped a blanket around her quivering shoulders.

"My babies . . . are they still alive?" The look in her eyes still haunts me.

"Yes, they both are alive. Neither one is hurt very badly."

She tried to jerk herself erect. "Please don't lie to me."

"Lady, I'm a minister. I won't lie to you."

It was then that I was thankful once again that I was and am, for out there in that Nevada desert I was able to point that sobbing hysterical mother to "the Lamb of God, which taketh away the sin of the world."

My wife and I were taking a week off from our busy schedule to visit my mother. We were "off duty." Somehow that term for a minister just does not apply. A minister is on duty all the time. I was glad that I didn't have to say to that frantic mother, "See me in my office Monday morning and I will pray for you."

I almost didn't become a minister. My heart was set on a career at sea. I wanted to become the captain of a

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ship in the merchant marine. After several years of sailing I was already a second mate with just a couple of years to go to reach my ambition. But God changed that.

One night in a Church of the Nazarene in northern California God called me . . . and, with my wife by my side at the altar, I answered. I'm still glad that I did.

It hasn't always been a bed of roses, but it is a glorious occupation. There are heartaches and misunderstandings; long hours, and more often than not, insufficient money to meet all the needs. But its rewards are abundant.

Where else will you have so many people tell you, at just the right time, "I'm praying for you"? And where else is it possible to find so many things to do, helping others find happiness? The answer: Nowhere.

There have been times when,

drained of physical energy, strength, I have been tempted to cry out, "Why did I ever try to preach the gospel?" It is then that the answer comes back clear and strong, "Son, I have called you, and I will stand by your side. Be not afraid."

Despite the heartaches that come when our sheep go astray . . . and the long, wakeful nights that come because of failure to have been wise enough at the right time . . . God gives compensations that money could not buy. He gives the thrill of allowing us to see the Holy Spirit deal with hungry hearts. He allows us to see the shining faces of those who have prayed until the load of sin has been washed away. What else could we ask?

I'm truly glad that I accepted Him when He called me and that He allowed me to become a minister.

A DAD AND HIS LAD

One morning my small son said to me at breakfast, "Daddy, may I read to you? I got nine out of ten for reading at school yesterday."

"Very good," said I, hardly glancing from my paper.

"May I?"

"Eh? May you what?" I demanded—being in haste and wishing to glance over the news and finish breakfast in next to no time.

"May I read to you?"

"Well, not now, Son! There's no time."

So off I went to catch a bus.

Home that evening, I told my little son that I would listen to his reading as soon as I had had my supper. But somebody called, and I had to see him. And then somebody else called, and I had to engage him. And finally I went into my son's bedroom and found him fast asleep, his cheeks wet with tears, a school reader open on the bed.

Thus, through his bitterness, I learned my lesson—to love him a little more and myself a little less.

—*Sunshine Magazine*
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Gleanings from the Greek New Testament

By Ralph Earle*

Under a Man

In Romans 7:2 the expression "which hath an husband" is all one word in the Greek, *hypandros*, found only here in the New Testament. Literally it means "under a man." That is the Oriental conception of a married woman.

Be Dead or Dies?

As is frequently the case, the revised versions represent the Greek more accurately than does the King James Version. The latter says, "if the husband be dead" (v. 2). But the Greek clearly says, "if her husband dies" (R.S.V.). It is the event of death and not the resultant state of being dead that is indicated by *apothane*.

Loosed or Discharged?

When the woman's husband dies she is "loosed." The revised versions all have "discharged."

The Greek verb is *katargeo*, which is translated "destroyed" in 6:6. In 3:3 it is rendered "make without effect," in 3:31 "make void," in 4:14 "made of none effect," and in verse six of this chapter "delivered." In other words, it is translated six different ways in its six occurrences in Romans (K.J.V.).

For the two places where it is found in this chapter Abbott-Smith suggests "separated, discharged or loosed from."¹ Thayer says: "severed from,

separated from, discharged from, loosed from."² Arradt and Gingrich prefer "released from."

It is a favorite word with Paul. He uses it twenty-five out of the twenty-seven times it occurs in the New Testament. The great apostle shows a marked affinity for strong terms, in keeping with his very forceful personality.

Any of the translations suggested—separated, discharged, loosed, released—will fit well in this passage, as in verse six. In both cases the idea is that all authority and power is terminated by a complete severance of the previously existing relationship.

Married or Joined?

In verse three the case is raised of a woman with a living husband being "married" (K.J.V.) to another man, or "joined" (A.S.V.), or "lives with" (R.S.V.)

The lack of uniformity in translations is due to the fact that the Greek literally reads, "if she becomes to another man." This would normally be translated in English, "if she becomes another man's" (Moffatt).

Obviously the question is whether this definitely indicates marriage or whether it could also describe an illicit relationship. The latter idea can be included in "joined" or "lives with."

Knox translates it, "if she gives herself to another man." Spencer gives a very weak rendering, "goes with." Weymouth has "unites her-

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¹Op. cit., p. 238.

²Op. cit., p. 336.

self to." It should perhaps be noted that both Weymouth and the Revised Standard Version have "marries" at the end of the verse, though the same expression is used in the original.

While the Greek does not unequivocally indicate marriage, it may well be that the context suggests it. Goodspeed, Verkuyl, and Willims translate it so. In verse four it clearly carries this sense.

Called

The word "called" here (v. 3) presents an interesting study. *Chrematizo* originally meant "to transact business," and so "to consult, deliberate." In the papyri it sometimes means "to make answer." In Josephus, the Septuagint, and the New Testament its common meaning is "to instruct, admonish."

But it also sometimes meant "to assume a name, be called." That sense is found in the New Testament only here and in Acts 11:26.³ However, it is clearly present in Polybius, Strabo, Plutarch, Philo, Josephus, and the papyri.⁴ In fact, the verb is used that way in an Oxyrhynchus papyrus of A.D. 58,⁵ which is within two years, probably, of the time when Paul wrote Romans.

In the Flesh

The word *sarx* occurs 150 times in the New Testament. With three exceptions ("carnal" in Romans 8:6, 7; Hebrews 9:10) it is translated "flesh" in the King James Version. And in the first two of these it is more consistently rendered "flesh" in the revised versions.

So far so good. But even when we have rendered it uniformly as

"flesh"—which probably should be done—we are still faced with the fact that Paul uses the term in two distinct ways. But first it will be necessary to look at the history of the word.

Vincent notes that in classical Greek *sarx* occurs only in the physical sense. He adds: "Paul's use of this and other psychological terms must be determined largely by the Old Testament usage as it appears in the Septuagint."⁶

Paul uses "flesh" to indicate what we commonly call "blood relationship" (e.g., Romans 1:3; 9:3-8). He also employs it for the physical body (e.g., Romans 2:28). However, it is not entirely synonymous with *soma*, body. The latter is used for the Church (e.g., Ephesians 1:23), but not *sarx*—for obvious reasons. In a comprehensive sense "flesh" means "humanity" (e.g., Romans 3:20), literally "all flesh").

But there is still another very significant use. In some passages, says Vincent, "*the flesh* would seem to be interchangeable with *the old man*."⁷

Romans 5:7 is apparently the earliest occurrence in the New Testament of this use of "flesh" for the old self or the carnal mind. It is obvious that Paul does not mean the physical body, for still in that body, he writes, "when we were in the flesh." Clearly he refers to the time when he was under the control of the carnal nature. This implies that he was no longer in such a sad state.

Just how many times the term *sarx* is used in a spiritual sense is difficult to determine. A check of the 150 passages would seem to indicate that it is used of the carnal nature perhaps some 27 times. Most of these are in Paul's Epistles, though this usage is

³Abbott-Smith, op. cit., pp. 483 f.

⁴Arndt and Gingrich, op. cit., p. 894.

⁵VGt, p. 692.

⁶Op. cit., III, 74.

⁷Op. cit., III, 76.

clear in I Peter (e.g., 4:2) and probably occurs in II Peter and I John.

Eight of the occurrences of *sarx* in a spiritual sense are found in the eighth chapter of Romans. So further discussion will be postponed until then.

Motions or Emotions

The fifth verse speaks of the "motions" of sin (K.J.V.). The Greek word is *pathemata*. It is used of Christ's sufferings (I Peter 1:11). But it also occurs here and in Galatians 5:24 in the sense of "passions." That is correctly the translation in the revised versions, as well as in Goodspeed, Verkuyl, Weymouth, and Williams—to name only a few.

The odd rendering "motions" in the King James Version is doubtless due to the fact that in earlier English "motion" was sometimes used in the sense of "emotion."⁸ But that meaning is now obsolete.

Delivered or Discharged?

"Delivered" (K.J.V.) in verse six is the same word (*katargeo*) as "loosed" in verse two. The revised versions render it "discharged" in both places. "Delivered" is the translation here in Tyndale, Cranmer, and the Geneva Bible. Either word conveys the meaning well (cf. v. 2).

⁸Oxford English Dictionary," VI, 697.

Revitalizing the Results of Our Revivals

By J. C. Wallace*

REVIVALS ARE EXPENSIVE projects. This very evident fact should not discourage us in the promotion of revivals. On the contrary, it should inspire us to search for some means of revitalizing their results. Our church was born in a revival; I was saved in a revival; I am sold on their value and I intend to seek for ways to make them more effective.

If my church is to reap maximum results from a ten-day revival effort, we cannot wait for the arrival of the evangelist to set our revival machinery in motion. My church must be on the move! We should not expect a God who demonstrates order and

planning to honor last-minute prayer and preparation. There should be a concentrated visitation program to prepare the hearts and homes of our prospects for a spiritual awakening. The arrival of the evangelist should not be the signal for us to begin work; it should be the signal for a well-prepared church to thrust in a sharp sickle and reap.

Competent, spiritual personal workers are a tremendous asset to a revival effort. The first effort in mass evangelism after Pentecost must have been the scene of much personal work. When Simon Peter preached, I am sure that 119 Spirit-filled disciples helped him draw in the net with 3,000

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souls gathered into the Church. We desperately need people who are trained in the art of inviting, instructing, and praying with inquiring seekers.

If people at our altars become only seekers to report, our church is missing its mission. We should never let them get away from our altars without getting their names and addresses. If they were not interested, they would not be there. If they are interested, they are our responsibility. We have no right to expect them back again if no one shows an interest in them. Laymen with a real interest in souls can render an invaluable service in this important area.

If my church is to revitalize the results of our revivals, we cannot rest until each prospect has become a good Nazarene. It is very easy for us to say that if they really want to serve God they will come along all right. That does not discharge our responsibility. I am sold on the program of the Church of the Nazarene. I believe that those who are not a part of it are missing something worthwhile. Every Nazarene who has this feeling should earnestly desire to share it with others. Although we are interested in building our church, it is not simply for the sake of making Nazarenes. We believe that one who is a good Nazarene will necessarily be a good Christian.

Every revival should furnish the first link in a chain reaction as it relates to one or more individuals. By this I mean that every convert is an undeveloped potential worker. If he has been won to Christ and the church, he in turn should feel the urge to win others. If he has been won by a lay worker, he has learned his first lesson from that one.

And so, as we think in terms of revitalizing the results of our revivals,

we might start by re-evaluating our method of approach to this vital issue. The goal for which we are aiming will greatly determine the method we use in reaching it. If we are vitally interested in the souls of people, everything we do will be thorough and will point in the direction of full salvation.

Revivals may be expensive projects if they are conducted because of custom. If they are conducted as an investment in the kingdom of God and in the interest of lost and needy people they can be made to pay tremendous dividends. I believe in revivals.

To My Pastor

(With apology to Rudyard Kipling)

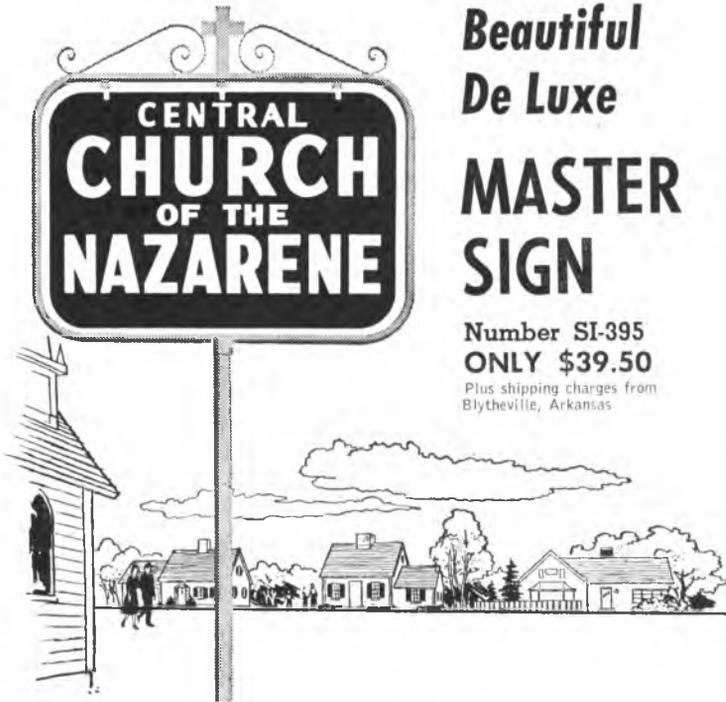
*When your last sermon is given
And the notes are yellow and dim;
When your last prayer is uttered
And you've stood and sung your last
hymn,
You shall rest. Ah, yes, He has promised
Rest by the river of life,
And your Master, the Heavenly Pastor,
Shall wipe away signs of the strife.*

*There is that heavenly study
You shall sit in a golden chair.
You shall drink from the fountain of
knowledge
That has no taint of despair.
You shall have real saints for comrades:
Abraham, Peter, and Paul.
You shall delve in the mysteries of ages
And never grow weary at all!*

*The God of all graces shall teach you
The meaning of trials below,
And show you the beauty and luster
Of tears when the race was slow;
And you in the eternal dawning
Shall finish your labor of love
For Him who loved you and brought you
To His beautiful parish above.*

—LEAH WHITCANACK SMITH

Which one will best identify



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ALL-PURPOSE, DUAL-VIEW. For use along the highway, on the city streets, and most of all, as a dignified sign in front of your church. Identically lettered and completely finished on both sides.

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REACH MORE PEOPLE! A sign that tells everyone at just a glance that there is a Church of the Nazarene in the community. It's dignified enough for the front lawn of your church, readable from fast-moving cars on the highway.

CONSTRUCTED FOR DURABILITY THROUGHOUT. Top panel (3'9" x 7'10") of 25-gauge steel with 1" x 3" wood frame; bottom panel (10" x 9'10") of 28-gauge steel. Large lettering, meaningful design, contrasting cadmium red and buttercup yellow, baked enamel colors—all purposefully planned to provide a sign that can be easily and quickly read.

EASILY MOUNTED. Comes drilled with ten holes for mounting. Two 10' x 4" posts and three 8' x 1" x 3" lattices to be secured locally. Instructions for erection included.

DESIRED LETTERING at no extra charge. Special lettering may be printed at top. However, should this not be desired, sign is so designed as to be complete without it. Lower panel suitable for one line such as location, direction, slogan, schedule of services. Allow three weeks for delivery.

PRICED AMAZINGLY LOW. Benefit by our quantity purchase and have a personalized sign considerably less in cost than if made to order locally.

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2923 Troost, Box 527, Kansas City 41, Missouri

*Using laymen in evangelism***I. We Must Enlist Laymen****

By Melza H. Brown*

THE EVANGELISM of the world, the whole world, is the whole task of the whole Church. All other functions are secondary, and all activities of the Church should directly or indirectly contribute to evangelism. The Church on earth is militant, and the battle cry is, and always should be, "God give us souls."

The success of laymen in the New Testament Church was due to the fact that every member was an evangelist. The young Christians went everywhere preaching the Word. God announces, in the Scriptures, that His primary purpose in this Holy Ghost dispensation is to take out from the gentile nations "a people for his name." Jesus gave promise, to His followers, of the method and power by which this was to be accomplished, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." This promise was to all Christians, to laymen as truly as to ministers.

"Protestantism recognizes that Christianity was in the beginning a lay movement. It remembers that Jesus himself, unordained by any

earthly hierarchy or institution, despised by the priestly classes, was a layman in the strictest sense. It notes that the men He chose to spread His Gospel were drawn from the secular pursuits; there was not an ecclesiastic among them. It recalls that many of early Christianity's historic happenings occurred in lay assemblages—as at Pentecost, where the Spirit of Truth, God's highest gift since His own Son, descended upon lay workers, in a home and not a church, and while nobody was leading the meeting, nobody was intervening in behalf of the others.

"Centuries before Protestantism became a term, its spirit was alive in men and movements. This Spirit was the genius of the Early Church, which spread the gospel through the Roman world, by 'inspired amateurs'—peddlers, carpenters, sailmakers, farmers, soldiers. It proved, all down the ages, that Christianity's fastest and broadest advances could be made by men who, while operating as 'ordinary citizens,' glorified their calling as citizens also of the Heavenly kingdom. Protestantism, by elevating every believer to the priesthood, has brought him off the sidelines and out of the grandstand, put him into the arena as a participant on equal par with the clergy."

Two of the outstanding examples of evangelism given to us in the New

*Evangelist, Boise, Idaho.

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

Testament are of Spirit-filled laymen leading others to Christ. Stephen gave such a testimony in the preaching of the Word, in the victorious life that he lived, and in his triumphant death, that he reached the cruel and haughty Saul of Tarsus for Christ. Saul was unable to get away from the conviction of heart that seized him as he listened to Stephen preach, saw his face as it had been the face of an angel, heard him declare, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God," and then at the end as they stoned him, "he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

IN OUR OWN BEGINNINGS

Laymen also played a big part in the beginnings of our own denomination, the Church of the Nazarene. The people who had the experience of entire sanctification felt that they had a responsibility to bring the message of this truth to their neighbors and friends.

Many a layman secured a tent or a schoolhouse, engaged a preacher or gospel singer, or both, advertised a revival meeting, entertained the workers in his home, largely financed the meeting, attended the services every night with a soul passion and burden to reach his loved ones and friends with this wonderful truth of holiness.

From such meetings came many of our early churches which were really started by sacrificial, consecrated laymen. In fact, many of the laymen in the early days of our church conducted services, held prayer meetings, and preached in revivals, as well as witnessed from house to house of God's saving and sanctifying power.

A lay preacher came into the community where Mrs. Brown and I were living as a young married couple. He preached in the little country church,

prayed in the homes of the people, talked to us about our soul's welfare, and led the larger per cent of that community to Christ. He was the first witness we had heard of God's saving and sanctifying power. He made us so hungry for the baptism with the Holy Spirit and for more of the truth of holiness that we wanted a Church of the Nazarene.

The need of evangelism in our day is tremendous. The social life of the people, of the English-speaking world, is godless. Our age is materialistic. The great majority of the people live in luxury and seek pleasure. We are lovers of pleasure more than lovers of God. The people have every agency for entertainment and their minds are occupied almost continuously with that which is profane or secular. To advertise a revival meeting or a crusade for souls attracts but little attention. People give no heed to their soul's welfare and have no time to think of eternal values. The people will not come to our churches unless we first go to their homes. The world of our age is not going to take interest in the church until we as a church take interest in the individuals of the world.

The laymen of our church make up the great body of our army. Unless we can enlist them in this task of evangelism we will accomplish little. The great success of Alexander the Great was attributed to the fact that he, by his plans, organization, and army maneuvers, was able to keep the most men where the conflict was taking place or in the front of the battle. Evangelism is the battle front.

LAYMEN MUST SEE THE TASK

The laymen of our church must be made to believe in this task. No one is going to work at something he does not personally believe in, regardless of our plans or efforts. If one soul is worth more than the entire world,

what can any individual accomplish in this life comparable to winning a soul? Yet many of our laymen do not believe in even attempting evangelism. They have the wrong perspective of, and attitude toward, this business of soul winning.

I spoke on personal evangelism a few years ago in a district meeting, and conducted a testimony meeting for a while relative to this work to see how the people responded. One of the leading men of the church was first to testify. He said, "I do not believe in this business of going out and hunting folks. I believe if we had what we should have, the folks would come after it without us hunting them up." However, the next to testify was a lady who lived out in the country. She said,

"I was here last Wednesday night and heard the message on winning souls. I couldn't get away from the fact that I should try to bring someone. After I got my children off to school, I prayed about the matter of winning someone, and the Lord seemed to direct my mind to a family that had just recently moved into our community. So I walked across the fields to this home to see if I could interest this family in Christ and the church. I found a mother who had sent her older children to school, but with a sick baby at home, the breakfast dishes and housework undone, and with a hungry heart. I helped her with the work, talked to her about the Lord, and had prayer with her. And," she said, "I have this woman and her five children with us today in Sunday school and church."

The difference between these two testimonies was the man didn't believe in soul winning and of course he didn't bring anyone, while the lady did believe in it and brought six.

We have wrongly taught our people to believe that worship is service. One lady arrived late at the morning

worship hour as the janitor was just closing up the church. The lady asked, "Is the service over?" The janitor said, "No, the worship is over; the service is just begun." But how many people feel if they have attended the worship hour on Sunday morning they have rendered service to the Lord?

I read of one boy whose father left in his will a provision for an income of \$2,000 a year as long as the boy was in college. So the boy just continued on in college the rest of his life. He took eleven degrees but he did nothing with any of them. This reminds me of the people who are great pray-ers and Bible readers, who go to the school of spiritual development all their lives, but never win a soul. One young man felt quite bad because we refused to ordain him as an elder and yet he told the board of orders and relations that he had never won a soul as far as he knew. He had spent years in our church as a layman, had completed the preacher's course of study, in fact had graduated from one of our colleges, and had pastored a church for more than two years, and yet had not won a soul. Evidently there is something wrong with our emphasis or this could not happen.

But how can we enlist the laymen of our church in this great endeavor? I believe in the first place we as preachers must show them how and must also set the example by doing this work of evangelism ourselves. I never found laymen who were very anxious or excited about any endeavor unless their pastor was right in there with them carrying his share and actually helping with the task. The pastors who build church buildings with volunteer labor are men who are willing to do a lot of hard volunteer labor themselves. The same is true in this business of evangelism.

(To be continued)

The Call of the Next Towns**

By Kenneth Vogt*

SCRIPTURE: Mark 1:35-42

TEXT: And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38).

INTRODUCTION:

When the disciples awoke that morning from the night's sleep, Jesus was missing! The Scriptures say, "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed." The anxious disciples find Him after a while and He rises to meet them with His robe wet where His knees have pressed the dew-drenched grass. As He turns to meet them, the call of the next towns is strong upon Him. He says to them, "Let us go into the next towns . . ."

Nearly two thousand years have passed since Jesus stood on that Galilean hillside issuing this call to His disciples, but thank God, the call of the next towns is still clearly heard today. Whenever people pray and enter into the spirit of the Master, they hear that call. The Church of the Nazarene has heard that call, setting its goal to establish 365 churches—one church each day—during this Golden Anniversary year of celebration and commitment.

I. THE CALL OF THE NEXT TOWNS IS A CALL FROM THE WORLD. "All men seek for thee."

This call from the world is often heard the clearest through the spirit-

ual needs of a God-forgetting people. To a discerning, spiritual person, homes where Christ is not mentioned except in vain and children who are untaught in the Scriptures are in themselves an urgent call for help. Everywhere there are sin situations that need the prayers and counsel and concern of a group of God's people.

The personal fears and anxieties of living in a strife-torn, tension-filled age also call loudly to the Church. The possibilities of national or even world destruction are filling men's hearts with fear. What a day for the Church to move in with the simple and powerful message of the gospel of Jesus Christ!

From the world comes also the call for social betterment. Who can really estimate the value of a church structure in any given community? And what about the righteous lives and faithful prayers of God's people? Are these not the subtle but certain pressures that move any social order toward a more godly way of life? Do you, as a Christian, established in the church and enjoying its fellowship, hear the call of the next towns? Do you hear that call as Jesus heard it after His time of prayer? Is there not a "Macedonian" on the horizon of your life beckoning you on?

II. THE CALL OF THE NEXT TOWNS IS A CALL TO THE CHURCH. JESUS SAID TO HIS FOLLOWERS, "Let us go . . ."

This call to the Church is a call to the individual. When Jesus said "us," He meant "me." The time has come

*Pastor, San Jose, California.

**Submitted to Dept. of Home Missions.

when we need more personal initiative in this matter of the extension of the kingdom of God. That home of yours could be a place to meet an extension class and you could be the teacher. That extension class could grow into a branch school and become a church all because you as an individual Christian exercised your personal initiative. The pastor's prayer support for your enterprise will be gladly given.

This call to the Church is also a call to the pastor to see his church, not only as a place to which people come to be saved, but also a place from which people go to save others. This is the full meaning of church in the New Testament sense—a place from which people go filled with the Spirit, serving the Lord. Worship is not only something that happens in the house of God, but it causes something to happen in the lives of people outside the house of God. The time comes when the mother eagle stirs her nest to put the fledgling on his own. In the healthy church the time comes when she stirs herself to start another congregation in a nearby town.

This call to the church is a call to the whole organized forces of the church, local, district, and general. Just as Canaan spies were sent in to survey the land, so must the church be alert to population trends and psychological movements that are God's conditions and God's times to establish new places of preaching, teaching, and salvation. One-fifth of the population of the United States moves every year. This causes cities and population centers to spring up overnight. One state in our Union welcomes the equivalent of a city of 7,000 every week! Every force at our disposal must be marshaled to this call. It has always been, and always will be, the unchanging gospel for an ever-changing age. For this cause the call of the next towns is upon us!

III. THE CALL OF THE NEXT TOWNS ANSWERED BRINGS DIVINE RESULTS.

This was true in the Scriptures. In one of these "next towns" Jesus found a desperate human need and "put forth his hand, and touched him." It is still true today! Wherever the Church goes, she brings life and light to human misery and darkness. This is especially true of the church with the dual emphasis of salvation and holiness, regeneration and sanctification. As Jesus went into the next towns, He first (a) "cast out devils," and second (b) "cleansed the lepers." This is symbolic of our twofold mission in the world today.

A third divine result that follows is a revived church. The Bible says, "He went out, and began to publish it much, and to blaze abroad the matter . . . and they came to him from every quarter." Thank God, when the church reaches out, the people come in. Here is the thrilling story of a case in point.

The place is a growing city in California. One of the churches there enjoyed a year of unusual blessing and growth, moving from an average attendance in Sunday school of 140 to 287 with equivalent increases in worship services to the near limit of their capacity. Then for the next three years that church showed small decreases in Sunday school, although the financial strength and membership continued to grow. There was but one thing to do. Heed the call of the next towns. Start a new church just a few miles distant in a growing housing area.

Now, just six months later, the mother church is back to strength. The people and official board are united and aggressive. A new spirit of conquest grips that church. In the meantime the new church has a solid

group of seventy to eighty people, a \$20,000 building site, and plans drawn for an adequate neighborhood church.

But that is not all! The call of the next towns answered brings more divine results. For two years the official board and pastor of that mother church had done their best to acquire some property adjacent and expand their facilities. There were so many closed doors and few open ones. Then suddenly, after the new church was organized, God moved in their behalf

and miraculously opened a door. The call of the next towns answered brings divine results!

Our church has some large congregations, and many smaller ones. She will have many more organized this year. The day will come, if Jesus tarrys and the church is true, that the Holy Ghost will visit these points of holiness evangelism with His divine fire, resulting in an unusual ingathering of souls! Let us all heed the call of the next towns.

Pulpit and Parish Tips

Invocation—

Prayer—

Benediction

By E. E. Wordsworth*

The writer was once on a program at a mortgage burning. The alert pastor had prepared an excellent program befitting the occasion. At the opening part of the service the printed program assigned a minister to give the "invocation." Before the special speaker my name appeared for the "prayer." As usual, at the end of the program a place was made for the "benediction."

The good and well-meaning minister who had the "invocation" trespassed on my territory. His prayer, for such it was, took in everything from alpha to omega, from beginning to end, so far as his range of "invocation" (prayer) was concerned. There was actually nothing left for me to pray about befitting the occasion. Now the word "invocation"

means, according to Webster, "a form of prayer at the opening of a church service; the act of invoking; earnest and solemn entreaty to a divine Being." But the body of this good brother's prayer encroached upon me. Therefore, necessity was upon me to offer a similar, though much abbreviated, prayer since he had covered the whole area.

A word about the benediction, too. The word means, "The act of blessing, as at the close of worship." It seems to me it is not necessary generally to have another prayer. But if so, it should be restricted to a very short, one-minute or less, prayer as a benediction. And usually it is best to give some Bible benediction. Ministers would do well to memorize the New Testament benedictions for pulpit use.

*Lynnwood, Washington.

Christian Education Plus

By B. J. Garber*

The following Arabian proverb shows the value of education.

“He who *knows* not and knows *not* that he knows not,
He is a fool—shun him;
He who knows *not* and *knows* he knows not,
He is simple—teach him;
He who *knows* and knows *not* he knows,
He is asleep—wake him;
He who *knows* and *knows* he knows,
He is wise; follow him.”

Class notes often become dead and dry—in fact, it would take “a Philadelphia lawyer” to interpret much that I scribbled on paper in classrooms. However, the spirit of my devoted professors still lives to motivate. In the pastorate I am learning that they “knew that they knew that they knew; and that they were wise.”

The worth of anything is measured by its value to God and immortal souls. Education offered to ministers in our Christian colleges and seminary is of untold value to both.

My years in these halls increased my vision. In every class my professors endeavored to take me up to Mount Calvary—a place of vision. If I am going to be an effective minister, I must possess that vision. A fresh, daily unveiling of the cross of Calvary causes my heart to beat with a love for Christ. It gives motivation to lead others to Him. This is my task. It is here the words of Jesus, “Go ye

into all the world, and preach the gospel to every creature,” take on new meaning. The blood of Jesus is the only hope of salvation to every soul to whom I minister.

In every class my professors endeavored to take me up to the Upper Room—a place of vision. It is in the upper room of Pentecost that our sin nature is cleansed, the struggle with the carnal self is brought to an end, and the power to witness is received.

There were 120 million people in the world at the time of Pentecost and only 120 followers of Christ. One to a million. To this small group Jesus had said, “Go ye into all the world.” As they tarried they realized the task was too big for them. As they tarried longer, the Holy Spirit fell. Then they awakened to the fact that with God the task was not too big for them. They were endued with power from on high.

Acts 4:31 reminds us that not long after Pentecost they gathered again, “And when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the word of God with boldness.” This power was renewed daily and was the key to the success of the Early Church.

But education is only zero without the Holy Spirit. The Holy Spirit is the One who must go before the zero of education to increase its effectiveness. The late Dr. L. A. Reed in a homiletics class taught that the Holy Spirit is “The Plus Factor” that will

*Pastor, Kingsville, Texas.

multiply the efforts in the minister. Training is an essential tool for successful ministry, but without the Holy Spirit it is a dull tool. It takes the presence of the Holy Spirit to sharpen it until it is able to cut through the problem of sin in the lives of people. Dr. Olin A. Curtis in his book *The Christian Faith* says, "The Holy Spirit is the real dynamic of the Christian religion. Without Him, the Christian religion would be, at the most, but an empty intention to rescue men."

The Early Church did not have the New Testament, the printed Bible, printed Sunday school literature, songbooks, robed choirs, organs, beautiful church buildings, fancy cars, and fast means of travel—but they had something our day desperately needs—the mighty baptism with the Holy Spirit! We can learn the methods of the Early Church: Pentecost experiences, prayer meetings, house-to-house visitation evangelism, mass evangelism, personal evangelism. But if we learn methods only, we are far short of adequate preparation.

Study increased my vision of the essential doctrines of the Bible—the necessity of two definite works of grace. The soul that is not led into an experience of sanctification is prone to backslide. It is not enough to preach the necessity of repentance,

divine forgiveness, and the new birth. Of equal importance is the message of full consecration, the cleansing of the heart, and entire sanctification.

Holiness preaching is essential to a spiritual church and to a witnessing church. An unsanctified church is powerless toward reaching an unsaved world. Holiness preaching convicts people who are unsaved and convicts those who are unsanctified. It creates and nourishes a hungering and thirsting after righteousness in people who are sanctified. The holiness message meets the needs of people where they live.

What we desperately need today along with educated scientists backed by a powerful army, navy, and air force—is trained, Spirit-filled preachers backed by the power of the Holy Spirit. What we need more than Sputniks and missiles is the prayers of preachers reaching daily beyond the moon, stars, and constellations into heaven and reaching the ear of Almighty God.

Training is essential. Some have had the advantage of extensive formal schooling; others have not had these advantages to as great a degree. In any event, the preacher must never be content unless he is ever learning, ever applying himself to be a workman unashamed.

Trinidad Bible School Library

Books in English are urgently needed for the library of Nazarene Training College, Trinidad, which is the official Area Bible Training School for British Guiana, Barbados, and Trinidad. Books on holiness (especially the old classics), on preaching, and related subjects as well as some good commentaries are needed.

If you have books which might be used, write, giving titles, to Rev. Herbert A. Ratcliff, Principal, Box 444, Port of Spain, Trinidad.

Aid to the College Student

By W. E. Snowbarger*

TO PUT a young person through four years of college involves a financial burden that many parents are unable to bear. The figure may be estimated conservatively at \$6,000 at current rates in the Nazarene colleges. *Going to college is an expensive proposition.* Here are some ideas concerning aid programs which have been used by some local churches.

The Bellows Avenue Church of the Nazarene, Columbus, Ohio, offers a grant-in-aid of \$50.00 per semester for the first year to any young person who is a member of that church and who attends Olivet Nazarene College. Some churches would prefer to give aid on the basis of superior ability, in which case a scholarship could be awarded.

Still other churches have established local funds from which a student who is a member of that church may borrow to meet educational expenses. (Loan funds are not as desirable as scholarships because the student actually needs the help and may be reluctant to accept a loan because of his fear of debt. Also, the collection of loans may present problems in a local church.)

The making of some kind of aid available to any prospective student is a type of project which will interest even occasional attendants and contributors among the church constituency. If you set up a program, the following criterion and procedures are suggested for the smoothest operations:

1. Make the aid available only to those who attend the Nazarene college on your zone.

2. Pay the money directly to the college with a letter or certificate being awarded to the individual notifying him of the amount and how it may be credited. It will likely be desirable to stipulate that a certain amount for a year, half of it for each semester, is available, to be applied to this student's account.

3. Award only to students who have met the entrance requirements of the college.

4. Provision, perhaps, should be made that this aid would be withdrawn if the student failed to do satisfactory work.

5. If students are to be selected for this honor rather than the aid being offered to every young person in the church, the following character traits are suggested: Christian experience, intended vocation, financial need, participation in the local church, participation in high school activities, health, personality, ability, and promise of future usefulness. In addition, of course, the scholastic record should be considered.

6. You may wish to stipulate that the aid is available only to those who are receiving no other aid. However, it should be noted that most other scholarships are by no means sufficient to meet the entire cost and that even the winner of a district scholarship of \$100 a year may still have a rather heavy burden after he receives that aid.

*Dean, Olivet Nazarene College, Kankakee, Illinois.

7. Finally, do not be afraid to present a program of this sort to your board for consideration. Many laymen will be quite interested in helping young people of the church if it can be presented in a light that makes the acceptance of this aid thoroughly honorable.

If the local church has no scholarship program, individuals who wish to assist a student enrolled in college can claim income tax deductions if the contribution is made payable to the "Worthy Students' Fund" of your Nazarene college. An accompanying letter can indicate the student whose account should be credited or, if no student is designated, a faculty committee will choose a student to receive the aid.

Our young people and their parents do not wish to be put on a dole, but the costs of education are high enough that many deserving young people are not attending our colleges for lack of finance or are sacrificing their health in overwork due to their financial difficulties. Your assistance in this problem will be appreciated both by the college and by the many young people who will receive this aid.

In a day when public institutions, subsidized by tax money, are able to offer lower rates than our Nazarene colleges, we need to help students and parents to see the vital importance of attending a Nazarene college and urge it to the point of investing money in these worthy young people. Sometimes a small "push" is all that is required to turn the decision.

The "Orange Juice" Meeting

By J. Kenneth Grider*

Yesterday our four-year-old daughter referred to her junior church service, in differentiation from her Sunday school class, as her "orange juice" meeting. At this service they sing, rest, and worship; but what stands out to her is that they have orange juice.

We adults are often no more mature than four-year-olds.

What glories touch us! There is the glory of flowers. There is the glory of the brain. There is the glory of the soul. There is the glory of cultures past. There is the glory of service. There is the glory of friends. There is the glory of the church. There is the glory of worship. There is the glory of Christ, of the Father, of the Holy Spirit.

And yet we talk about the newest automotive development. We yearn together for new clothing styles. We drool over each other's material fineries in the home. We brag about bypasses and bridges and skyscraping buildings, about what man has wrought.

Materiality has its proper place. Man has wrought well, in this sphere, if his technological ingenuity actually contributes to life in its main issues.

But a person's life consists of more than the abundance of the things he possesses. It is orange juice, but it is far more. We are four-year-olds spiritually when the orange juice is top interest.

*Associate Professor of Theology, Nazarene Theological Seminary.

Contributed by Nelson G. Mink

IS THE CHURCH DEAD?

Seemed the radio announcer, on the day before Easter, was groping for the right words to urge his listeners to go to church on Easter, even if they were not in the habit of going. He said, "Drop into your nearby church and-er-pay your respects."

—KENNETH JONES in the *Gospel Trumpet*

REAL WORSHIP

A young man attended a Quaker meeting. Fifteen minutes went by, then half an hour, and still nothing happened. Finally the youth nudged his neighbor and whispered, "When does worship start?" Came the reply, "Worship starts whenever thou begins to worship."

—*Wiley Mission News*.

"YES, I TITHE"

"1. It makes such a difference in my enjoyment of religion and the church.

"2. I don't have a guilty feeling when the collection plate is passed.

"3. I don't feel resentment toward my pastor any longer when he preaches the Bible doctrine of tithing.

"4. I don't feel like it is 'their' church, but 'our' church.

"5. Now I don't have to excuse and explain, but I just give my tithes and get blessed."

—*Parkersburg, West Virginia, Southside Bulletin*

SENTENCE SERMONS

"Many a girl who can't stand a man's ways marries him for his means."

"A parasite is that which one cannot do without, nor live within."

"A budget is a plan that enables you to pay as you go, if you don't go anywhere!"

—*Selected*

TWO DOLLS

A long time ago a certain king had no heir. He called his courtiers before him saying, "The one who solves a particular problem is to sit upon my throne when I am gone." So he presented two dolls which seemed exactly alike. The king demanded of the courtiers the difference between the two dolls which seemed exactly alike. But though there was careful examination, no one discovered anything but likeness.

At last a shepherd boy came. He took a straw and pushed it far into the ear of one doll. The end of the straw came out of its mouth. Then he pushed a straw into the ear of the other doll. The straw did not come out, but merely doubled up in the head. "There," said the boy, "is the difference. The one cannot keep a secret. Whatever goes into its ear comes out of its mouth. The other is prudent. It knows that sometimes it is good to bury in the heart what is heard." "You are right," said the king, "and someday you shall sit on this throne."

—C. L. HOWLAND, in the *Free Methodist*

SERMON AMMUNITION

1. *The Holy Ghost and a Good Heart*

Text: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

—NELSON G. MINK

2. *The Holy Ghost and a Good Conscience*

Text: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Romans 9:1).

—NELSON G. MINK

3. *The Holy Ghost and a Good Walk*

Text: "Then had the churches rest . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost" (Acts 9:31).

—NELSON G. MINK

October 5, 1958

Morning Subject:

WITNESSING THROUGH THE CHRISTIAN ATTITUDE—LOVE

SCRIPTURE: II Corinthians 6:1-10

TEXTS II Corinthians 6:4, 6 "Approving ourselves . . . by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned."

INTRODUCTION:

1. The predominant motivating force in the life of Christ was love.

2. The Christian attitude of love is the focal point at which all points of the Christian's life must conjoin if he is to be identified with Christ.

TRANSITION: The text clearly sets forth six steps necessary for obtaining this requirement of love if we are to be faithful witnesses for Christ.

I. PURITY—a heart condition

A. In regeneration we are purified of our past; in sanctification we are purified of the principle that produced the evil in our past.

B. Purity of heart is the divine standard for God's people from eternity to eternity.

C. A pure heart opens the way to personal relationship with our "faithful Creator."

II. KNOWLEDGE—a holy conception

A. Pureness brings us to God and opens the way into God.

B. True knowledge of God accepts the very interior of His nature and takes the entirety of His character.

C. A holy conception of God's true being gives no room for questioning His wisdom. His Word is taken as true, void of all skepticism.

III. LONG-SUFFERING—a harmonious composure

A. Perfect composure is acquired in perfect knowledge of God, His power and wisdom.

B. When resting in true knowledge of God there is no place for questioning His wisdom.

C. Patience waits for God's time and God's way to accomplish what is already settled and promised.

IV. KINDNESS—a hearty congeniality

A. The waiting on God in a static state is not patience, but presumption.

B. God invites us to wait so that we might be more adequately prepared for His "answer-in-miracle."

C. Kindness is the active means of waiting on God that empties

us of all self. Losing our “self,” we then give out to others (in form of kindness).

V. **THE HOLY GHOST**—the heavenly Controller

- A. When self is removed, the Holy Ghost comes in as the ruling Agent of our lives.
- B. He has come to spread His refining influence throughout our beings.
- C. Purified, persuaded, resting in patient composure, and spreading kindness through the incandescence of God’s power, we know the heavenly Guest will control the elements both within and without for His glory to be revealed.

VI. **LOVE**—the highest communion

- A. Love becomes identified with the one who is in need. It enables the Christian to feel as the sinner feels in his guilt.
- B. When love makes us one with the object of our prayers, then we can turn to Christ to do what we cannot do. He does the miracle.
- C. Love then becomes the living witness; Christ shining through.

CONCLUSION:

- A. Love is the primary essential for Christian witnessing.
- B. Life of witnessing for Christ is necessary for divine approval.
- C. Therefore let us graduate step by step into the “highest communion”—love—so that our witnessing to others will carry with it that divine motivating force that identifies us with Christ.

—WILBUR BRANNON, *Evangelist*
Elkhart, Indiana

Evening Subject:

WITNESSING THROUGH A COURAGEOUS AFFIRMATION

SCRIPTURE: Acts 4:13, 18-20, 23-29, 31-33

TEXT: “. . . they spake the word of God with boldness” (Acts 4:31).

INTRODUCTION:

- A. Peter and John had just healed the lame man at the gate Beautiful at the Temple.
- B. It caused a stir among the people, but Peter fearlessly testified to God’s power.
- C. We need to be as courageous in affirming our faith as the early Christians were.

TRANSITION: There are three important reasons why Peter and John were so courageous in their affirmation.

I. THE CONTENT OF THEIR TESTIMONY

- A. A testimony of a person—“in the name of Jesus” (v. 18; cf. 3:12-13).
- B. A testimony to a personal experience—“things which they had seen and heard” (v. 20).
- C. A testimony given with power—“with great power . . . of the resurrection of the Lord Jesus” (v. 33).

II. THEIR CHALLENGING OPPORTUNITY

- A. The fact of opposition in the past. Vv. 25b-28 give a history of opposition.
- B. The fact of opposition in the present. They admitted, did not evade, the existence of contrary forces (v. 29a).
- C. The facing of opposition with power. They were challenged to search for a source of power that would enable them to withstand in the midst of enemy fire (v. 29b).

III. THE COMPELLING PERSONALITY

- A. The method of their search—prayer “. . . and when they had prayed” (v. 31).
- B. The manifestation of the Spirit—“the place was shaken where they were assembled together; and they were all filled with the Holy Ghost” (v. 31).
- C. Their ministry of supernatural power—“and they spake the word of God with boldness” made possible by the Holy Ghost (v. 31).

CONCLUSION:

- A. Let our witnessing in testimony be centered in a person supported by personal experience.
- B. It will not be accepted universally—opposition must be expected.
- C. But possessing the Spirit of power, we will not fail.

—WILBUR BRANNON, *Evangelist*
Elkhart, Indiana

October 12, 1958

Morning Subject: BLOW THE TRUMPET—SET THE STANDARD

SCRIPTURE: Jeremiah 4:3-21; 8:13-14

TEXT: Jeremiah 4:5, 6 . . . “Blow ye the trumpet in the land: . . . Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not . . .”

INTRODUCTION:

- A. Brief historical background of Judah’s promised punishment.
 - 1. Complacency in their spiritual lethargy. Jeremiah 5:30-31; 6:13-14.
 - 2. Trumpet of warning was going unheeded. Jeremiah 4:5, 21.
 - 3. The defense cities were their only hope. Jeremiah 8:14.
- B. The Church is also receiving its warnings from God.
 - 1. The present age of possible total destruction.
 - 2. A slow (too slow) response to spiritual needs . . . “Why do we sit still?” (Jeremiah 8:14).
(Paraphrase) Why is our church growth inconsistent with population growth?
 - 3. The trumpet is blowing—the standard is set!

I. WE NEED THE SPIRIT OF PIONEERS.

- A. Church leaders pioneered its way by a consecrated, sacrificial spirit.
 - 1. Churches are a heritage of faith, vision, sacrifice.
 - 2. Pioneers succeeded under handicaps of finance, equipment, etc.
- B. Spirit of pioneering needs to be reborn in us.
 - 1. Vision of cities with no Nazarene churches, suburban areas (use local illustrations).
 - 2. Many present home mission churches struggling need our support. (Consult needs of district.)

II. WE ARE FACED WITH GREATER OPPORTUNITIES FOR PIONEERING.

- A. In many large cities Nazarenes have not grown.
 - 1. Population has grown—where are the churches?
 - 2. Nazarenes need to hear the trumpet.
- B. Churches that have gone into selected areas have grown rapidly.
- C. “Showers of blessing” radio program has paved way for many friends in these areas. Recent survey in Kansas City showed it to be one of the most popular religious programs, and one out of twenty homes with radios listened to it.

III. THE DANGER THAT FACED JUDAH IS THE SAME AS WE FACE.

- A. Trumpet had been blown—standard has been raised. Establish new churches (one a day—1958).
 - 1. Jeremiah 4:21 . . . “How long shall I see the standard, and hear the sound of the trumpet?”
 - 2. We may fail to catch the vision . . . Jeremiah 6:16-17.
- B. Israel had been “holiness unto the Lord” (Jeremiah 2:3).
 - 1. Sin of “covetousness” destroyed its cause (Jeremiah 6:13).
 - 2. Spirit of lethargy had gripped it until sin took its hold (Jeremiah 8:15).
 - 3. They waited too long.

CONCLUSION: We are obligated to give the gospel in the same measure as we have received it.

Illustration: “Why Not Sooner?”

Dr. DeLong speaks of a converted heathen who asked, “Why didn’t you come sooner with the gospel?” and also of a converted Negro while waiting execution. Question asked: “Jim, why didn’t someone tell Tom of Jesus ninety days sooner?” Get printed copy from Nazarene Radio League.

—C. E. PITTINGER, *Pastor*
Chanute, Kansas

Evening Subject: LIVES OF GREAT MEN REMIND US

(A Sermon Celebrating Our Fiftieth Year as a Church)

TEXT: I Corinthians 11:1—“Be ye followers of me, even as I also am of Christ” (K.J.V.), or, “Copy me as I copy Christ” (Moffatt).

INTRODUCTION:

- A. At this Golden Anniversary of our church we recognize that we have come this far because of the lives of great men.
- B. Their lives beckon us on, and seem to speak as the Apostle Paul did. "Copy me as I copy Christ."
- C. The fundamental mission of the Church never changes.

LIVES OF GREAT MEN REMIND US:

I. OUR TASK REQUIRES DEEP CONSECRATION.

- A. God's command to Moses and the children of Israel (Exodus 32:29).
- B. The Church is surrounded by lukewarmness, modernism, rationalism, etc. John saw the danger (Revelation 3:15-16).
- C. Phineas Bresee and others faced such a situation.
- D. To meet these conditions we must have a thorough and deep consecration.

II. MULTITUDES ARE IN DARKNESS.

A. Our foreign fields.

1. Christ told His disciples this (John 4:35). The task is not easy.
2. Harmon Schmelzenbach saw the perishing multitudes. His overwhelming burden caused him to leave school, friends, etc. to go to Africa. Africa will never be the same because of a consecrated life.
3. Even today multitudes are lost in India, China, Chile, Brazil, Germany, etc. This year we are entering West Germany and Brazil. This is our task, a task that demands dedicated lives.

B. Our home mission field.

1. We were promised the power to witness (Acts 1:8). This fiftieth year we have set new goals: new home mission churches, new Sunday schools, etc.
2. But the task is not new. Lives of great men remind us that it can be done. The life of J. G. Morrison reminds us that the hour of personal outreach is not ended. His life illustrates this during (1) the Spanish American War, (2) the Laymen's Movement, (3) and in the Church of the Nazarene. He was famous for the saying, "Can't you do a little more?"
3. Lives of great men say to us, "Copy me as I copy Christ." The task is now ours. It is a task that requires consecrated lives.

III. THE NEED IS NOT HUMAN POWER BUT GOD.

- A. Organization alone is not the answer. Education, talent, etc. are helps, but not the answer (Zechariah 4:6).
- B. All of our leaders succeeded because they were Spirit-filled men.
- C. *Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;*

*Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.*

—LONGFELLOW

CONCLUSION: For fifty years others have carried the load. Now it is our turn. The task awaits us. It is a task that demands consecrated lives. Why not consecrate your life now, so you can enter into the task?

(Use illustrations from your own area and experience.)

—JOHN BRYSON

Red Deer, Alberta, Canada

October 19, 1958

Morning Subject:

THE IMPORTANCE OF REGULAR COMMUNION

TEXT: "I must by all means keep this feast" (Acts 18:21).

INTRODUCTION: It is probable the apostle refers to the Feast of the Passover, where he might meet old friends, and where he might also have a favorable opportunity of making known the doctrine of the cross of Christ. The passage can be applied to the Lord's Supper. Let us notice some interesting truths.

I. THE LORD'S SUPPER IS A FEAST.

- A. Fully prefigured by the Jewish Passover.
- B. "Christ our passover is sacrificed for us" (I Corinthians 5:7).
- C. There is spiritual provision in Christ Jesus.
Pardon, peace, holiness, joy, grace, comfort, etc.
For every time of need.
- D. It is a royal feast. It was founded and prepared by the King of Kings (Matthew 22:1-4).

II. IT IS A LOVE FEAST.

- A. Christ's love displayed to His disciples.
- B. Where disciples meet and exhibit their love to Him.
- C. Where disciples show love to one another.

III. IT IS THE CHRISTIAN'S FAMILY FEAST.

- A. Where friends meet in their family capacity.
- B. Where the Elder Brother is the Head.
- C. Where all guests are brethren.

IV. LET US NOTE THAT ALL CHRISTIANS SHOULD BY ALL MEANS KEEP THIS FEAST.

- A. Because the Lord commanded it.
- B. Consistency requires it.
- C. Safety demands it.
- D. The church obligates us to it.
- E. The love of Christ constrains us to observe it.
- F. Our own advantage urges it.

V. SOME DIRECTIONS FOR RIGHTLY KEEPING THIS FEAST.

It should be kept—

- A. With deep humiliation of mind and heart.
- B. In the exercise of faith in Christ's precious, all-atoning blood.
- C. With strong feelings of kind, benevolent regard to our fellow man.
- D. With complacent and strong love to the brethren.
- E. With the blessed hope of beholding the Saviour at His second coming.

CONCLUSION:

Regular communicants at Christ's table value and improve their privileges. Why absent yourself from a spiritual banquet?

"Come; for all things are now ready." "Yet there is room."

—E. E. WORDSWORTH

Lynwood, Washington

Evening Subject: COMPLETENESS IN CHRIST

TEXT: "Ye are complete in him" (Colossians 2:10).

INTRODUCTION: The philosophy of the world is empty and vain. The Colossians were empty, dissatisfied, spoiled, and deprived, while following the empty philosophy and groundless traditions of Jewish and gentile teachers; but since they had accepted Christ they were filled with Him. The word complete is better translated "filled" in this text says Clarke. There is fullness of Deity in Christ that provides for us completeness, fullness, and sufficiency.

I. OUR REDEMPTION (Titus 2:14)

- A. He is the only living and true Redeemer.
 1. His blood the price, His work the means.
 2. His death and resurrection.
 3. His ascension and intercession as well as His second advent all proclaim the completeness of redemption for man, nature, and all created beings.
 4. He removes every obstacle, meets all demands, finishes His glorious task. "It is finished," He cried on the Cross.
- B. Our justification is complete in Christ (Acts 13:38-39); Romans 5:1).
 1. Includes remission of all sins.
 2. Brings peace with God.
 3. Assures restoration to His favor.
 4. Absolves from all guilt, gives acquittal before the bar of God, and forensic declaration of righteousness in the mind of God in our behalf.
- C. Our holiness is complete in Christ (I Corinthians 1:30).
 1. He is made unto us Sanctification. His blood "cleanseth us from all sin" (I John 1:7).
 2. Fumigation of the moral nature.
 3. Cleansing from all fleshly appetites (II Corinthians 7:1).

4. The mind is purified—renewed.
5. The inner self is renovated.
6. The inner man is indwelt by the Spirit.
(Disciples—Day of Pentecost)

II. OUR LIFE

- A. Our peace, joy, righteousness, and comfort are complete in Christ (Romans 14:17).
 1. The Kingdom of grace within.
 2. All our consolation aboundeth by Christ (II Corinthians 1:5).
- B. Our Christian services are complete in Christ
 1. By His grace.
 2. Reasonable and spiritual (Romans 12:1-2).
 3. Acceptable (Romans 12:2).
 4. Through Christ (Revelation 8:3).
- C. Our triumph over our adversaries is complete in Christ (II Corinthians 2:14; Romans 8:37; Philippians 4:13).
 1. He is the Captain of our salvation.
 2. His armor is invincible.
 3. We are “more than conquerors” through Christ.
(David and Goliath—five stones left over.)

III. OUR ULTIMATE VICTORY

- A. Our present life, death, resurrection, glorification, and eternal life are complete in Him.
- B. Provision made for all these. “Christ is all, and in all.” Having all, we possess all things.
- C. Ultimate and complete victory over sin, Satan, sickness, death, trouble, adversity, reverses—everything.
—“And when the battle’s over, we shall wear a crown.”
“There’s no disappointment in heaven.”

—E. E. WORDSWORTH

October 26, 1958

Morning Subject: WHO CARES?

(Pre-Revival)

TEXT: “Is it nothing to you, all ye that pass by?” (Lamentations 1:12)

INTRODUCTION:

- A. The prophecy here rises into poetry. Jerusalem is personified under the guise of the weeping widow, beauty faded, left without consolation and support.
- B. Her sorrow was unequalled.
 1. Her streets never echo to a footfall.
 2. Her beauty faded.
 3. She was left a widow.
- C. Her sorrow was unheeded.

- I. IS IT NOTHING TO YOU THAT SIN CAN BRING A NATION INTO SLAVERY?
- A. Song and laughter once filled her streets.
They gathered into their churches unmolested.
Their armies returned with victory.
Prosperous—idol of the nations about.
But—forsook God.
- B. Is it nothing to us today?
1. We are at the peak in technology and wealth, but also in drunkenness, crime, and immorality.
 2. A nation which is becoming more pagan by the day.
- II. IS IT NOTHING TO YOU THAT A SAVIOUR DIED?
- A. The matchless, pure Son of God—to redeem.
- B. That multitudes have been transformed by His blood?
- III.: Magdalene made fit company for God and angels.
Crooked tax collector made honest.
A shiftless sand made into a rock.
A disipated wretch restored to his family.
Bloodthirsty Roman—beloved saint.
- III. SUNDAY SCHOOL TEACHER, HOW MUCH DO YOU CARE?
- A. To have our children brought to the Saviour?
- B. Do we care enough to do something about it?
- CONCLUSION: We have seen the results of willful sinning, and may we do our best to change tomorrow.

—KENNETH A. HUTCHINSON
Pontiac, Michigan

Evening Subject: DISREGARDED LESSONS OF HISTORY

TEXT: "This their way is their folly: yet their posterity approve their sayings" (Psalms 49:13).

INTRODUCTION:

- A. The thought is often expressed that they would like to have lived in the earlier ages of the world.
1. Life was more simple and localized.
 2. Places of vice and sin were not as accessible.
- B. We who live near the end of the world have opportunity to profit by the experiences of those who have gone before us.
- I. MEN HAVE EXPERIMENTED WITH SIN.
- A. Adam and Eve experimented with sin and found the results to be suffering and hardship.
- B. Samson experimented with sin and found it to be a hard master.
- C. Saul tried experimenting with disobedience and discovered it cut him off from God.
- D. Lot experimented with evil influences. He took his family where he could make good money, but couldn't get them into the church.
- E. Ananias and Sapphira experimented with lying to God. It cost them their lives.

- F. Others have experimented with lust—discovered it brought sorrow to their household and the wrath of God.
- G. The text says, “This their way is their folly.” One generation after another disregards the solemn lessons taught by its predecessor.

II. BUT MEN BLIND THEMSELVES TO THE LESSONS OF HISTORY.

- A. Some presume on their cleverness.
 - 1. One says, “I know gambling ruins men every day; but I know how to be discreet. I know a thing or two; I do not lose my head; I am a cool politic. I will not be taken in.”
 - 2. Another says, “I’m no fool; I know how to take care of myself. My guilty gains shall defy detection.”
 - 3. A third says, “I go in for enjoying myself. No Puritan shall rob me of women and ale. I know how far to go without endangering my health and reputation.”
- B. Others presume on their strength.
 - 1. “I know where to draw the line, where to pull up, where to put my foot down.”
 - 2. Where to stop on evil course is before it begins.

III. MEN SHOULD PROFIT BY THE EXPERIENCES OF OTHERS.

- A. Mr. Romones, who studied the minds of animals, says, “We may infer intelligence when they can profit by past experiences.” Man is capable of profiting by the past experiences of others.
- B. The text accuses men of disregarding the lessons of history.
 - 1. Men seek to profit by political and social history.
 - 2. Not so eager to profit by the moral pages of history.
 Illus.: Baxter tells of seeing a man driving a flock of lambs over a bridge. Something frightened them and one lamb leaped on the wall of the bridge and into the river, and the rest followed.
- C. Why do men follow paths that have led their predecessors to doom?

They feel time and circumstances make a difference in the results.

CONCLUSION:

- A. If God had pointed out one clear consequence of transgression, it ought to be enough to guide us aright.
- B. The road of life is lined with the wrecks of men that were smart and strong (Solomon and Samson).
- C. Do not follow in the footsteps of those who have gone to hell.
- D. Join the procession that moves upward, and with them shine as the stars for ever and ever.

—KENNETH A. HUTCHINSON
Pontiac, Michigan

Book of the Month Selection, August, 1958

POWER THROUGH PRAYER GROUPS

By Helen Smith Shoemaker (Revell, \$2.00)

I come again with enthusiasm this month in presenting *Power Through Prayer Groups* as the Book Club selection. Let me present the pros first, and the cons can wait until a little later.

It is a thrilling book on prayer as an organized and spiritual ministry in any local church. There are many books full of inspirational exhortation toward prayer. This book adds the "how" of prayer to the "why" of prayer. It tells of the thrilling experiences in various churches when prayer groups have been organized and went to work in the interests of the needs of the local congregations.

I especially appreciate the sane yet persistent approach to healing through prayer. It will make any pastor and any layman wish to enlist himself in the scrutinizing practice of undergirding the needs of a congregation in prayer. It speaks of the need of prayer groups, the background for prayer groups, and the various types and procedures for group praying. The closing section on "The Disciplined Life" will make any holiness person scrutinize his own spiritual deeps. The chapter on "Healing Through Prayer" is a splendid treatment.

Now as to the cons of the book, you will react as I did at the appearance of the author on the back jacket. There is an affinity toward liberalism at various places in the book, even a friendly suggestion toward movies and a commendatory use of the *Interpreter's Bible*, which is generally accepted as a liberal commentary. But screening these out, your own soul cannot help but profit as you take this book into a careful and prayerful study.

THE MANUAL 1908—1958. Comments and Comparisons

By Hardy C. Powers (Nazarene Publishing House, \$1.00)

No Nazarene is fully equipped without a Bible, a hymnal, and a church *Manual*. The church *Manual* is a large part of our background and thinking. Our senior general superintendent has done a definite and substantial service to the church in this Golden Anniversary contribution. He has compared the first *Manual*, 1908, with the last *Manual* of the church. From this he shows that the Church of the Nazarene has still retained its position doctrinally and ethically.

Dr. Powers prefaces the book with a splendid discussion of the meaning of the word Nazarene, and concludes it with a challenging section on "The Task of the Church." There should be no Nazarene home without our official *Manual*, and no Nazarene home without this particular *Manual* comparison.

TOWARD A CHRISTIAN FELLOWSHIP

By R. Eugene Sterner (Warner Press, \$2.00)

The author of a very wonderful series of little books on "Steps to Helpful Living" has given us a scholarly and thorough study of the Church as a fellowship. It is based on good scriptural support. However, in fairness it must be said that the denominational thinking of the author comes through strongly in his view, and denominational membership is made to appear of insignificant value.

MOSES' MIGHTY MEN

By *Herschel H. Hobbs* (Broadman, \$2.50)

It is well for us always to remember that unusually successful men or women usually have those around them who contribute to their success, though perhaps they themselves are personally unknown. It was that way with Moses, the great lawgiver. This author points out, describes, and introduces you to what could be called the "lesser lights" who contributed to Moses' everlasting greatness.

This is especially helpful to laymen to realize how they can fulfill their ministry, serve the Lord in places unsung and unpublicized, and realize that by serving in the church they are serving God—that any place of service is a blessing.

A WORKMAN THAT NEEDETH NOT TO BE ASHAMED

By *Frank B. Stanger* (Herald Press, \$2.25)

This is a highly commendable book for pastors and laymen who are vitally interested in an effective, working church.

It is lectures given at Asbury College by a Methodist preacher with a definitely fine spiritual tone. The author speaks with authority and apparently a very successful background on all of the practical details that make a local church successful. One thing that strikes me with quite an impact is the splendid chapter on healing. More and more books are coming out dealing with the spiritual ministry of healing on a sane and scriptural basis. You will definitely like this book.

COOPERATIVE EVANGELISM

By *Robert O. Ferm* (Zondervan, 75c)

In this era of the Billy Graham crusades there are yet some who criticize him severely for the fact that he co-operates in his evangelistic planning with persons who could not be classified as conservatives.

In this book the author deals through the perspective of history with the whole area of co-operative evangelism. A great deal of research has gone into this. It is definitely a permanent contribution to evangelism of the rugged kind.

RENDEZVOUS WITH ABUNDANCE

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