

PREACHER'S

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**THE CHURCH OF THE NAZARENE AND
PROTESTANTISM**

V. H. Lewis

IS OUR HOLINESS PREACHING FUZZY?

Editorial

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WE NEED THE HOLY GHOST

-proclaiming the Wesleyan message

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The Church of the Nazarene and Protestantism

By V. H. Lewis

IN THIS DAY there is an increase in religious thinking among nearly all nations. There is also an examination of denominations, their beliefs and creeds going on among thinking people of the world. All this is a part of the great revolution proceeding among mankind—a revolution that, without a doubt, is not only altering the map of this globe, but the thoughts, ideas of men, and of course, ultimately their way of life.

Christianity as a religion will not stand detached and unaffected by this great movement of man. It will either meet the struggle and questions of men with an answer or go down in the fight.

History reveals to us that in times of national and international crisis the sham, the useless, the false is cast aside. Not always does man find light and truth, but in disgust he casts the irrelevant aside.

There is a sense in which this titanic struggle of the races will be good for Christianity. It will force a search for more reality and truth among the broad and complex systems that call themselves Christian.

The great meeting of the Vatican Council in the Catholic church's bid for power and attention will sharpen

the forces of Protestantism. It should bring all of us to a re-examination of who, what, and why we are Protestants.

We Are a Protestant Church

The Church of the Nazarene is a Protestant body. In the great group of Protestant bodies we stand as an evangelistic movement. Our beliefs are clear-cut, our program well defined, our procedure methods established. Our identity among world Christian forces is recognized.

As such, then, in this day of crisis we must clearly state these things to the understanding of all men and the satisfaction of our people.

Look at the word itself. "Protestant" does not come from the verb "to protest." It derives its meaning from a noun "protestation," which means a declaration of fact or belief. It is therefore positive. It describes the great beliefs of many churches, Christian beliefs and way of life.

Protestants believe that the Bible is God's Word to man, that it is the guide and rule of our Christian faith and way of living.

Martin Luther, in one of the great dramas of all time, made his break with the church that had usurped the

prime place of the Bible. He nailed his theses to the door. He had come to his great decision—the Bible first. Its commands he must obey. Because of this He uttered his famous statement, “Here I stand. God helping me I can do no other.”

Why We Are a Protestant Church

We are Protestants because we believe that we can have personal contact with God. We believe that we can have this direct contact at all times.

What a wonderful belief this is for all men! God tells us this is His Word as Jesus issued His call, “Come unto me.” People came to Him directly while here on earth. He has not retired into the distance to be approached now only through some human “ambassador.” Surely the God who touched each flower with His hand, giving it beauty beyond compare, can be contacted directly by any man, His greatest creation.

As a child can go, without fear, to his earthly father, we can go to our Heavenly Father. Thank God for such a glorious belief, such a wonderful, approachable God!

This belief, however, is freighted with great responsibility to each individual, not only to care for his soul’s salvation, but to have concern for the souls of others. This means that every Christian is a priest, a minister, an evangelist, an urger of his fellow man to seek and find Christ. This belief practiced would make the Protestant church the world’s greatest evangelistic force.

We are Protestants because we believe that a personal response to God’s offer of salvation is the beginning of Christian life, and to continue in that life is essential. This is accomplished by obedience to God’s leadership, through light given to the individual by God and means of grace (such as

worship, church affiliation, etc.) ministered by man. The church then becomes, in this belief, a “caller to men” to seek God. It also accepts responsibility in assisting the Christian to serve God and maintain the relationship established.

The church that so ministers must keep its orthodoxy, proclaim a clear gospel showing plainly the way to Christ, assist sinners to find the way, and point them, under God, to further steps necessary to maintain that way.

We are Protestants because we believe that true Christian unity is achieved through the fellowship of believers rather than a uniformity or singleness of earthly organization. We believe the true Church consists of those who have repented and have been “born again.”

When the Catholic speaks of the oneness of the church, he is referring to a union under the rule of a man. He has substituted the church for Christ and usurped a place not given to man. To Protestants such would be uniformity and not necessarily unity.

We accept not only the fact that Christ is the “great Head” of His Church, but He is the active Head—directing the Holy Spirit in advancing His Church in the hearts of men.

Now as the Church of the Nazarene we take our distinct place in the great body of Protestants. We are Protestants indeed.

We believe the Bible is the Word of God.

We believe that we must urgently, fervently pursue the work of Christ in evangelizing the unevangelized.

We accept the truth that man has direct access to God at all times, which means in practice that we have a right to expect an anointed ministry—preaching a message direct from God. We also must keep our services

centered around an open altar where at all times, in all services, men can find Christ. In addition, all during the week—in all weeks—ministers and laymen must seek to win souls.

We further believe that men find Christ through repentance—because this instruction is found in the Bible.

We believe that sanctification, the baptism with the Holy Spirit, is essential to maintain that human-divine Christian relationship, prepare for heaven, and have the essential *graces* needed to become a real witness for Christ.

Our *diligence* here must never be relaxed. “Holiness unto the Lord” must be our practice as well as our creed.

Lastly, we are fully persuaded that when men become Christians they will find the only real, basic, working

unity in this world. In following Christ the world’s social ills will be healed and man can live well, contented, and at peace.

So in this great world revolution we, the Protestant Church of the Nazarene, march confidently. We feel assured of our creed. We practice its benefits among our fellow men. We believe we are led by the Lord. We offer to a troubled, strife-torn world the gospel of the new birth and the joy of being Spirit-cleansed and filled.

We believe by this we serve our generation and offer a better tomorrow.

What a challenge we have! What a privilege to belong to this Protestant body! Let us give our all to our beloved Zion—the Church of the Nazarene—Protestant in faith and practice.

FROM the EDITOR

Is Our Holiness Preaching Fuzzy?

If we are drawing a cat, let’s be sure it looks like a cat!

THERE IS NO USE denying it; there is a certain dubious advantage in being indistinct or fuzzy. If we plan to begin our church service *about* eleven o’clock, no one can prove us tardy regardless of when we start. If we determine to pray *some* each day, we are not easily conscience-stricken if we do little more than make a passing attempt at prayer. By having indistinct plans we are not guilty of

failure. You see, a person cannot readily be accused of failure when he has set up no definable measurement of success. An advantage all right; but a deplorably dubious one.

This takes me back to my first year in school—a little, white country school. My teacher asked all of us in the first grade to draw a picture of our favorite animal. With brow furrowed, pencil grasped in a vicelike

grip, I started in. My favorite animal at that juncture of life was my pet cat. But the sketch of my cat could as easily have been taken for a colt or a fox. My teacher came by and, trying to reassure me, said, "That is a nice little colt you have drawn." I didn't deny it. Hiding behind the fuzziness of that pitiful drawing, I accepted her compliment. But what might pass for a kindergartner is scarcely appropriate for a mature minister. Indistinctness is a tragic temptation in the path of any minister.

Now to the case in point. A fine Nazarene layman attended a convention where a Keswickian minister spoke. Upon reporting on the message later he said, "He was an out-and-out holiness preacher." How did the layman know? Because the minister used the terms "holiness" and "the holy life" and "the Spirit-filled experience." I pondered this deeply when I heard it. Here is what I asked myself: Is my preaching of holiness sufficiently definite and clear so any listener will know that I am thoroughly Wesleyan rather than Keswickian or Calvinistic?

You see, men from these other doctrinal camps also preach holiness. To use the holiness terms does not in itself prove that we are discriminately Wesleyan in our preaching. Our holiness preaching must be crystal-clear at several definite points. And at these points we cannot afford fuzziness. Our laymen must not be left in doubt as to the difference between clear Wesleyan preaching and the "nearly Wesleyan" preaching of some Keswickian men.

For us, holiness preaching must clearly mean eradication from inherited sin. We may use such frontal terms as *death to the old man, pulling out the old stump*—however we phrase it, the meaning must be clear. We are eradicationists pure and simple. Carnality is to be extirpated, eradicated, removed. There can be no temporizing at this point or else our preaching on holiness will become fuzzy indeed.

For us, holiness preaching means heart purity available here and now, by faith. Many of those who verge on true Wesleyan preaching speak in glowing terms of the yearning after heart purity. And they make the search for holiness so appealing it seems almost better than attainment. But ours is the privilege to say to the heart that "panteth after the water brooks" that there is "a fountain opened to the house of David . . . for sin and for uncleanness."

Ours must be ever a message of hope. Seekers can cross Jordan now. They can possess their possession here in this wicked world. Panting after holiness can give way to the shout of victory. And let there be no fuzziness in our preaching at this point.

When we point to Pentecost may we never do it with wavering arm or crooked finger. When we exhort our people to tarry for the blessing may there be no stuttering or shaded meanings.

Let me go back to kindergarten just a moment: when we draw a cat let's be sure it looks like a cat!

In a day when there is much pro and con about divine healing, it will be refreshing to read this account of genuine healing in our day.—
Editor.

Beeston "Miracle Cure" Poses Problem for Nazarene Secretary*

NEWSPAPERS in Britain published recently what they called the "miracle cure" of a Beeston (Notts.) cripple, Mrs. Ruth Spray, of 106 Hall Drive, Chillwell. It took place on June 26, 1962, in answer to the prayer of faith of four earnest Christians.

Shortly afterwards Mrs. Spray received letters from sufferers all over the country, pleading for help on their behalf. She referred them to her brother, Mr. Sydney Bagshaw, the secretary of the local Church of the Nazarene in Ikeston. He had instructed her in the way of divine healing and was one of the four men who had anointed her with oil in the name of Jesus (Jas. 5:14).

Soon Brother Bagshaw, also, was inundated with letters of appeal from afflicted people.

In his dilemma

he wrote to the editor of the *Flame*:

DEAR BROTHER JAMES,

First of all, let me give you the story behind the pathetic letters I am receiving from people who have read of my sister's healing. A woman aged 55, she had suffered with arthritis for a number of years. She grew worse, until she was unable to get out unless in a wheel chair.

Not even a few faltering steps could be taken without the aid of two sticks; and she was always liable to lose her balance. Hospital operations and treatment brought no cure. So bad was her condition that she began to fall out of her fireside chair. The doctor advised her husband to fix a bar across the chair to prevent her from falling out. He also stated that he had expected such collapses, and that medical science could do no more for her.

Just over a year ago, my sister received a further shock when another member of the family died from cancer. She began to lose weight, and we despaired of her life.

About that time a friend advised my sister to receive treatment from a certain "healer." Certainly his visits seemed to bring an improvement, much to my sister's joy. But I was not happy, and felt that there was something satanic about it.

Eventually I found out that this "healer" was a spiritualist, and so I immediately warned my sister against any further treatment from this man. I told her that spiritualism was satanic, and that the devil could heal her body with the purpose of damning her soul.

The curse of God was upon all who dabbled with it. If she would put

*The *Flame*, November-December, 1962. Reprinted by permission.

her trust in the Lord, He would not let her down.

My sister, who was

**unaware of the dangers of
spiritualism,**

heeded my warning and informed the "healer" that she no longer required his services. He replied in anger and said she had been ill advised.

After this my sister grew worse, and I felt challenged to prove the truth of my advice that God would not let her down if she relied on Him.

One day I called to see her and found her with two visitors who, like herself, were condemned to a life of suffering and for whom medical science could do no more. Such a pathetic sight moved me deeply, and I wept as I thought, Oh, that I had the power to lay hands on you in the name of the Lord! Every subsequent visit deepened the challenge to trust God to heal my sister.

After earnest prayer I felt I must accept the challenge, and so I asked my sister if she would like to be prayed with for healing. She gladly agreed. Feeling my need of the prayerful co-operation of other saints, I asked Brother W. Rice, of our church, and two friends of mine, if they would go with me to my sister's home to pray for her healing. They readily consented. Also I asked the members of our local church to pray.

On the night of June 26, we anointed my sister in the name of the Lord, according to Jas. 5:14-15; then, laying hands on her,

we asked the Lord Jesus to heal her.

We believed God would answer prayer—and so did my sister. Then we asked her to walk across the room if she really believed the Lord had healed her. She did so without our aid; and when she sat down again I put my hands at the back of hers and

asked her to move her fingers which had been so stiff through arthritis. Immediately they became quite flexible, and she then picked up some cups I gave her.

After praising God for this wonderful answer to prayer we asked my sister to give thanks to Him for her healing. This she did, and also asked God to restore her to His grace (she had been a backslider for over thirty years). Great was our praise to the Lord for healing her in soul and body.

Soon afterwards she walked unaided into a shoeshop in town and asked for the irons to be taken out of her shoes. She had to leave them in the shop for that purpose, and so she bought a pair of summer shoes and walked home in them—a thing she had not been able to do for years.

Radiant with praise to God, my sister gave testimony to as many people as possible. In fact

**people began to stare at her
as she walked about,**

and so many stopped to ask what had happened that she thought the best thing was to give a report to the local press. This was not for publicity for herself, but simply to make clear to all who read the paper what had happened. Unfortunately, it did not stop there. Papers all over the country took up the matter, to the distress of my sister, who did not want such publicity. However I told her not to worry; things would soon die down. But they did not. Soon she received letters from sufferers all over the country, asking about her healing and who were the persons who prayed for her. Most of the letters were almost heartbreaking to read. My sister sent duplicated replies and referred the enquiries to me.

Now I am receiving letters from the same people asking if I can do

anything for them. They seem to think I am a "healer" who can do something for them. People have come to my house expecting that I could relieve them.

It has created a problem.

I know these poor souls are suffering, and with all my heart I wish that, in the name of Jesus, I could do something. I have been on my knees before the Lord and have wept as I have spread these pathetic letters before Him, longing that in His name I could be of help.

Is this a call to do something? Is it a call to trust God for others as I have trusted for my sister? Or is it

my own lack of faith to face up to this challenge for others?

After reading their letters I feel I cannot leave them without any help at all. What would you advise me to do, Brother James?

I believe the power of Christ is still the same today. As He went about healing the sick when He was on earth, He is still able to heal today. Also He commissioned His disciples to heal the sick and promised that, if they believed on Him, they should do greater works than He had done (John 14:12).

Yours sincerely in Christ,
S. BAGSHAW

Some pertinent answers to a perplexing problem—

When Should a Pastor Move?

By Harold E. Platter*

WHEN *should* a pastor move? This is an area of much concern and thought among our ministers. It is also one of the least approached subjects of public attention.

Acts 20:28 helps to give us a good foundation on which to build: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." We have become ministers in response to the call of God. For the Nazarene ministry is a God-called ministry. We have each one, at some time in our lives, sensed that

wondrous and divine Presence revealing to our hearts, minds, and souls that God had chosen us to preach His Word.

You have rejoiced, and so have I, when seeing souls find God as the result of being faithful. But the greatest rejoicing has come in that quiet time alone with God when we have rejoiced in the assurance from the Father that we have been obedient to His bidding. Before God we are not classed as big and little, but rather as faithful and unfaithful.

This strongly applies to the area of thought in this discussion. Our concern is for the pastorate. This is our field. Most of us will spend our lives working as pastors. Dr. G. B. William-

*Pastor, Franklin, Ohio; paper given at 1961 Southwestern Ohio Preachers' Meeting.

son, general superintendent, has said: "A full consecration to do the whole will of God is necessary to be a pastor." This consecration, if kept intact, will always be a strong factor in any change a pastor may make in his place of service. And let the question be answered quickly and positively, a pastor should move only when God has given the knowledge that this is His will for his life. For the will of God was diligently sought and followed in the call and preparation for the ministry. In the contemplation of a move, the will of God must just as diligently be sought and followed. Out under the stars, or housed in a cathedral, the known will of God must guide the choices of the pastor. As called preachers of God's Word, we are not our own, for we have committed our ways to the leadings of the Lord. He has called us to serve—to serve where He would deem it best for us to be.

The concept of our day infers one must always move up or his status and standing with his fellows is lowered. But God often takes us down before He takes us up. Remember Joseph and his experiences in Egyptian servitude and prison. He went down but God had in His will the saving of His people. Learning obedience to God's will is expedient for successful Kingdom building. We are not called to simply commend ourselves to a comfortable pastorate. In fact, if we knew the full picture of what might be thought of as comfortable pastorates, the work loads and demands would probably slow us down a bit. For a Nazarene pastorate can never be a comfortable place under the themes which we have advanced—"Mid-Century Crusade for Souls," "Crusade for Souls Now," and in this present quadrennium, "Evangelism First." We are in a battle for souls and it is next to impossible to

crusade for souls from a rocking chair. God's will is going to involve us in a battle. We need to know without doubt His will in whatever we do within His kingdom.

Here I would be quickly reminded that sometimes both pastors and people do get out of harmony with God. Most often, as I heard a pastor once say, "It is the laymen and their carnal votes." At least they get the blame. May we remember that we continually give this right to our laymen. They may not always be in the right but neither are they always wrong. Our people will always be a determining factor in pastoral moves. Often the negative vote is necessary. The district superintendent would attest to this. A great deal of heartache and embarrassment could be spared if honesty would be displayed. At the same time, the whims of a dissatisfied and impatient preacher add to the burden and cares of the district superintendent as much as the unfair actions of groups in local churches.

The pastor must always be the master of his charge—not the dictator, but the leader. He must seek to fill his place of leadership with strength. For if he loses his grip on his local situation, moving days are ahead. Dr. R. T. Williams has said that a pastor seldom, if ever, is able to again regain the reins of his church once he has dropped them or permitted them to be taken from his hands. This often happens when he becomes "Just one of the boys" in the congregation he is supposed to shepherd. The dignity and authority of the pastor's place must ever keep the minister as the head of his people. He must guard this as a sacred trust. If this is lost, moving days are on their way, and so is a conference with the district superintendent.

In connection with moving minis-

ters, several questions have presented themselves. I have asked these questions of some of my fellow ministers, and not all within the Church of the Nazarene. The following are often given as justifiable reasons for moving:

1. Should a Pastor Feel He Must Have a Larger Place in Which to Fulfill His Call?

Dr. G. B. Williamson has said: "God seldom allows a man to outgrow his assignment. As the man grows, the opportunity enlarges. Much more frequent is the predicament of a small man trying to do a job too big for him." This quotation should suffice.

2. Should a Pastor Seek for a Particular Church That Is Open?

It is woefully true that "the grass on the other side of the fence is just as hard to cut, even if it does look greener . . . especially, when you're going to use the same equipment for cutting" (from a Presbyterian pastor). It is possible to see golden opportunities and open doors away over yonder and yet not see lost and needy souls where we are. This is possible because we permit ourselves to become so engrossed in problems that we are unable to see needs, spiritual needs of folk right where we are. Place seekers are seldom soul seekers, and soul seekers are not place seekers!

3. Will a Pastor Ever Rightfully Feel That His Work Has Been Completed in a Given Area?

Without reservation, the answer must be, "Yes." However, this is never a snap-judgment decision. It always is clearly thought out and prayed out, and perhaps even talked out, before fully acknowledged. The first one to know of this decision

should be the district superintendent. For his responsibility to the local church still carries on. It is still a Nazarene congregation with needs and opportunities. The average pastorate is between five and ten years. This is not to say that every five years one should start thinking about moving. Someone has facetiously suggested that it doesn't take that long for a Nazarene pastor to start thinking about moving. The least amount of thinking about a change is needed for a vital ministry. The thought that I'm just marking time until something good opens up is not needed in the Nazarene ministry. A Nazarene pastor needs to bend his entire, undivided strength to the task at hand. The size of the church is not the main factor in our devotion to our assignment. We must see an opportunity to win people to Christ and to the church. Souls are committed to our care, and every soul is a tremendous trust. God has never permitted one to serve past his usefulness to the Kingdom without making it fully clear to the man himself.

4. Are Difficulties and Hard Times a Sure Sign One Should Move?

No! Emphatically no! Perhaps the difficulties would be made worse by a move. Dr. E. O. Chalfant used to challenge pastors to hold on in the trying times and bring the church through in the name of the Lord. God's Word gives us proof positive for this: Isa. 4:9-10—"Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will

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The Altar Service*

By Rev. Isaiah Reid

THE WORD "altar" we use in an accommodated sense. We carry up into it most of its meaning from the Old Testament, though we spiritualize its material service. Many of the objections to our altar service arise from an utter misunderstanding of the important meaning and place occupied by the altar in the old-time worship. Many of the abuses and misuses of the altar services are from the lack of carrying into our ordinary work the important cluster of considerations wrapped up in the material service of the old dispensation. Note:

- a. The original altar was a place of sacrifice.
- b. It was a holy place.
- c. Approach to it was a religious act.
- d. The idea of death was always connected with it.
- e. Fire always burned on it.
- f. It was a place of human acceptance or rejection of God.
- g. It was the central point in all Old Testament service.

Our accommodated use of the word, when properly considered, carries up out of the Old Testament most of these ideas. Though these were material, they help us understand that which is hard to be understood by

the way of mere word and thought. As in the olden time that was the place of offering, so now, this is our place of presenting in a public way our "bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." In the old, an animal was offered. In the new, we offer ourselves. In the old, was a human priest. In the new, Jesus is our High Priest. The altar to us, as it was then, is the declaring place and act of the soul. There we are separated from the world, as was the lamb separated from the common herd in the field. In the old, the fire on the altar consumed the sacrifice, that is the fire representing the Divine presence, took hold on, and appropriated, used, took to itself, and changed into other form and use the parts of the animal offered, so we are accepted by the Lord, and the virtue in the Divine nature, as the fire on the altar, takes hold on us. "The altar sanctifies the gift." The soul has actually met God.

Up to this time it has believed on him. It has intellectually indorsed truth and had given adherence to truth, but truth had never been realized in experience. The Old Testament worshipper believed in the altar before he came. The proof of this was his bringing of the lamb. But it required not only a lamb on the altar,

*Taken from *The Altar Service, A Symposium*.
Published by the Christian Witness Co., 1904.

but the additional fire which consumed it was that which rendered the service complete. He had "decision day" when he went out to get a lamb from his flock. But that was not enough. It was a good act, but it was a long way from there before he came to the altar. The Old Testament worshipper had his "inquiry room" investigation when he went out to select his lamb. He did not go to the altar with any question in his mind. All doubts were settled before that. He went there as the culmination and completion of the whole thing.

Our modern altar service means much more than an "inquiry room," or a "decision day," or even a "penitent form," or "mourners' bench," though it may answer for these in the wider meaning of the word and in common acceptance. But it goes further than all these. The whole of the old symbolic service was of no special avail until the sacrifice met fire on the altar and was consumed. So in our service the essential thing, and that for which all necessary preparation is made, is the meeting of the soul with God. If this is not secured the soul goes away from the service uncertain and unsatisfied. Going to the altar as a mourner is not thought sufficient, though it is right to go there to mourn, and good to go there to mourn. Going there to get rid of or solve doubts is not motive sufficient. Doubt will hinder the soul from meeting God. The "inquiry room" precedes the offering of the sacrifice. Going there as an experiment to see what God will do, implies such a measure of doubt as will defeat the going. Going there for any other purpose than to meet God in final settlement will not meet the need of the hour. The altar is the place of the soul's last extremity. All questions as to willingness on the seeker's part, or all question about the willingness on God's

part are previously settled. The issue is now final. The soul must meet God for a settlement. The altar is the appointed place to do it. The altar call is the set time for it. The sacrifice and the fire must meet or there is nothing effected in the service. The fire represents the Divine presence. The sacrifice represents the soul.

Stopping short of this, is the bane of the altar work. Such teaching, and such leading of the seeker which proposes to satisfy him short of this is to land him in darkness of spirit and uncertainty, and send him out into the world with no conscious salvation, an empty professor having the form but in reality denying the power thereof.

"Taking the Word for it," is well enough as a means, but will never answer for the end. Faith that the Word is true does not satisfy, only God satisfies. The end and object of truth is not faith; but truth making one true. The end of the promise is not the raising of a blissful expectation of meeting God in the sweet by and by; it is in meeting and having Him now.

For these special reasons, and for this special end, is the altar. Unless this is secured the whole altar service is a failure. I say these things because many go to the altar and get nothing; because many invite to the altar and have little or no such meaning in their invitation or in their instructions at the altar; because the popular estimation or idea of the altar is so nearly out of mind that in an ordinary congregation many who go on invitation to pray at the altar never dream, even, that it is a place to pray and pray till God answers by fire—by His presence—and are therefore ready to jump up and run the first time anyone says, "Amen."

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This is another in the series of sermons provided by our college presidents. As you read this, you will be thrilled to know that men of such caliber are giving leadership to our educational institutions.—*Editor.*

The Baptism with the Holy Spirit

By A. E. Airhart*

TEXT: *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire (Matt. 3: 11-12).*

JOHN THE BAPTIST stood with one foot in the old dispensation of law and the other in the new dispensation of grace. He was the last of the prophets, and the forerunner of Jesus Christ. An austere, lonely, solitary figure, his rough manners and homelessness indicated that he cared little for this world, but that the focus of his life was upon spiritual realities. Utterly self-effacing, John declared that his person mattered nothing—his message was everything.

John pointed to Jesus with the cry, "Behold the Lamb of God, which taketh away the sin of the world." He then pinpointed Jesus' age-long ministry with the words: "He shall baptize you with the Holy Ghost, and with fire." In these twin pronouncements regarding Jesus' person and work, the Baptist struck the supreme

note of his ministry. From henceforth he must decrease, and Christ increase.

John's work was symbolized by water; Jesus' ministry, by fire. John's was preparatory; Jesus' was complete and final. John came in the spirit of Elijah, removing hindrances and saying, "Now also the axe is laid unto the root of the trees." Jesus proclaimed, "Upon this rock I will build my church." John could announce the Kingdom. Jesus bestows it. John baptized with water unto repentance. Jesus baptizes with the Holy Spirit and with fire unto personal holiness and radiant spiritual life.

This great message of John about Jesus needs, firstly, *to be related scripturally to Christian teaching*, and secondly, *to be related experientially to personal living.*

I

That Jesus not only endorses John's description of His ministry, but also stressed it as the one indispensable element in His age-long continuing work among men, is evident from His words to His disciples on the day of His ascension into heaven. Please remember that His once-for-all atonement for sins at Calvary was past and had been forever certified by the Resurrection. He was alive forevermore and at work in the midst of His

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Church. But before returning to heaven, "being assembled together with them, [He] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

This promise was fulfilled on the Day of Pentecost and is adequately described in the second chapter of Acts. Lest any should suppose that the baptism with the Holy Spirit was limited to the first Pentecost, Peter declared, "For the promise is unto you, and to your children, and to all them that are afar off [whether in time or place or station], even as many as the Lord our God shall call (Acts 2:39).

Since on the Day of Pentecost the tarrying disciples were "all filled with the Holy Ghost," it is evident that to be baptized with the Holy Spirit is to be filled with the Holy Spirit, and that the reverse proposition is likewise true. Thus this baptism is related to all those passages which exhort believers to be filled with, or to be the habitation of, the Holy Spirit. To be filled with the Holy Spirit is to experience the presence and work of God, the Holy Spirit, within human personality, without any barriers to His will, and in complete harmony with His purposes. On our part it means God's total access to our being, and on His part it means total possession of our personalities.

In relating to the Church the gentile Pentecostal experience at the house of Cornelius, Peter likewise links it to this proclamation of John the Baptist. "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the

Holy Ghost" (Acts 11:15-16). In a later description of this same event (Acts 15:8-9), Peter summarized the essential characteristics of this baptism. Passing over the attendant phenomena, he indicated that the great identifying mark of the baptism with the Holy Spirit, whether in Jew or gentile, is purity of heart. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." It is thus evident that, when Jesus baptizes with the Holy Spirit, He fills and possesses the entire personality, and in so doing He cleanses it from all sin.

Peter also indicated that this baptism is received by faith—faith in the promise and in the provision of God through Jesus Christ. Since by faith, Jesus' baptism is a matter of grace alone. It cannot be earned or bought. It is a gift. Peter sternly rebuked Simon Magus: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20).

If it is asked what further conditions are involved in receiving Jesus' promised baptism, the answer is that it is for His disciples, that is, for Christian believers alone. All the related passages indicate this. Argument is needless. The baptism with the Holy Spirit is for believers after they have been born again of that same Spirit.

II

At this point a question which will not be silent clamors for an answer. If, in the baptism with the Holy Spirit, we have the central pivot in the present age-long ministry of Jesus Christ to men (a truth abundantly supported by all the scriptures), how then can one account for the hesitation so often found among Christian people

to both receive, and to witness to, this wonderful experience?

Without question, misunderstanding often abounds, even in those who have heard the teaching expounded. I make so bold as to suggest, among the many, three areas of misunderstanding, and to seek to answer them.

That the baptism with the holy Spirit is essentially negative and therefore subtracts from living, that it is vaguely otherworldly and therefore wholly impractical, and that it is rigidly stereotyped and therefore personally restrictive—these misconcepts undoubtedly confuse many.

In reply to the first, we assert that, so far from being essentially negative and subtractive, *the baptism with the Holy Spirit is actually the only adequate basis for complete personality fulfillment.* Speaking of Jesus' baptism John declared, "Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The figurative language refers to the threshing process of that time. On the smooth, leveled top of a convenient hill the "floor" was located. The grain was trodden out by oxen or beaten out with flails. The mixture of straw, chaff, and grain was then repeatedly tossed into the air with a "fan" or shovel. The chaff, which the wind blew away, was later burned. For years the writer read this passage and passed over the central fact in it, the truth which alone makes sense of all the rest, the truth that Christ "will gather his wheat into the garner." To many, this vivid language speaks only of dividing, subtracting, and burning. They are left with the image of a smoking cinder as the symbol of their own fire-baptized hearts. But only the chaff is burned, and this only in order that the wheat—the genuine

values in personality—may be garnered and set to its use.

There is potential in our personalities which only God can discern. There are possibilities of grace, dormant talents, buried treasure, within believers' lives, but largely useless because as yet encased in the chaff of an unsanctified nature. The baptism with the Holy Spirit will provide the basis to bring to realization the personality possibilities known to the Spirit, but otherwise forever lost.

This baptism is essentially positive, liberating, and value-producing. John the Baptist must have had in mind the great Messianic passage in Malachi when he uttered our text. Malachi declared, "For he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver . . . and purge them as gold and silver . . ."

Further, we assert that, so far removed from being merely otherworldly and impractical, *the baptism with the Holy Spirit is rather the one really practical foundation for the solution of our social problems.*

Perhaps a certain strangeness in the terminology or in the accompanying phenomena at Pentecost has tended to produce the misunderstanding. But what is the product of the indwelling Spirit? "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5b). To be *filled* with the Spirit is to be made perfect in love. Also, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

Surely the most impractical and unrealistic manner of life is the way of resentment, bitterness, retaliation, strife, and hatred—the way of men without love. The poison spreads from life to life until the whole social en-

vironment is fouled and made untenable.

On the other hand, the Spirit-filled man will have a realistic and practical approach to his most distressing social problems. To overcome evil with good, through love, sucks out the poison and bitterness from the situation, stops the chain of multiplying social consequences, cancels out the evil effects, absorbs the pain, and by a kind of moral shock therapy lifts and ennobles both the forgiver and the forgiven.

To thousands of unhappy professing Christians it needs to be said: "Be baptized with the Holy Spirit and with fire, and then you may begin at once to meet realistically your vexing social relationships."

Finally, as opposed to the misunderstanding that this experience is narrowly stereotyped, we gladly proclaim that *the baptism with the Holy Spirit is gloriously adaptable to our individual differences.*

Perhaps the analogy with water baptism, admittedly somewhat stereotyped, gives rise to the misconception that Jesus' baptism with the Spirit forces men into a restricting mold. No greater mistake could be made than to suppose that we can confine the Spirit's mysterious ministries within our logic or categories of thought.

Moreover, "Men have different gifts, but it is the same Spirit who gives them." "Each man is given his gift by the Spirit that he may make the most of it." "Behind all these gifts is the operation of the same Spirit, who distributes to each individual man, as he wills" (I Cor. 12:4, 7, 11, Phillips). What a mistake, then, to say that, since I can never be like Brother Paul or Sister Lydia, this experience is therefore not for me! For you—you with your personal qualities, peculiarities, idiosyncracies, and personality patterns both inherited and acquired—for you, the Spirit's baptism and indwelling will be perfectly adaptable and satisfying.

Many of us have sometime envied the privilege of the twelve disciples who might have joined Jesus on the sandy shore of Galilee for an evening's walk and private, earnest conversation. There, we have said, we could have shared our secret personal needs, and there learned His penetrating answers. But it was expedient for us that He went away in order that the Spirit might come to baptize and to indwell our hearts. When therefore the comforter comes, His personal ministry to each individual is totally adequate.

There remains one question. In the words of St. Paul, "Have ye received the Holy Ghost, since ye believed?"

There is a power to grasp deep truth in the heart, even though it be beyond the comprehension of the head.—J. RUFUS MOSELEY.

Truth in the mouth of one who has not been made alive by living it, seems dead and of little appeal.—J. RUFUS MOSELEY.

TRUE VALUES

"A thing that is bought or sold has no value unless it contains that which cannot be bought or sold. Look for the Priceless Ingredient. The Priceless Ingredient of every product in the market place is the honor and integrity of him who makes it. Consider His Name before you buy."—*Journal of American Pharmaceutical Association.*

The Pastor as a Worker

By E. E. Wordsworth

CHRIST SAID of himself: "I am among you as he that serveth." Every pastor must have the servant's attitude and complex. No, he should not be called upon to use his car day by day as a taxicab for the entire congregation, nor should he be expected to be the lackey boy for everybody and for all occasions. There are inconsiderate people of his congregation who make thoughtless demands. This creates a problem. Wisdom and courtesy will help solve it.

The pastor must clearly differentiate between primary and secondary obligations. Having done so, it becomes his duty to attend to primary claims and responsibilities. He should not "leave the word of God, and serve tables," but remember "to give ourselves [himself] continually to prayer, and to the ministry of the word." Dr. Chalmers said, "A house going minister makes a church-going people." No amount of organization, no skill in creating and operating machinery, no manipulation of committees and boards, no publicity stunts and front-page advertising, no bulletins and newsheets are a substitute for this. Paul said, I "have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20-21).

Note Paul "taught" the people in his visitations. He did not waste his time in idle gossip or mere social intercourse. He instructed the people in the ways of righteousness. Follow Paul's example.

The visiting pastor acquires an education about the needs of humanity. Henry Ward Beecher, an omnivorous reader, said, "I study not so much books as MEN." Another great pastor said, "I never learned to preach until I visited among my people. The working man spoke of his difficulties to make ends meet, the dying man committed his children to me, the grandmother thanked me for my kindness in teaching her grandson in my Bible class. No part of my ministerial life is so rich in memories as these pastoral visitations." A preacher can learn from pallid lips, tear-stained faces, broken hearts, and frustrated lives what no homiletics and systematic theology will ever teach him. He will be a better preacher who is a faithful, diligent, and devout pastor.

There are special classes who need pastoral care. The sick and dying have prior claim. A depression of mind and body caused by sickness has special spiritual needs. A gentle touch, a tender voice of subdued prayer, a reading of a promise from the Word, and on proper occasions a sweet hymn of Christian faith, may

chase away the somber clouds, dispel the gloom, and bring back radiant sunlight and eternal hope. Spurgeon well said, "Be much at deathbeds; they are illuminated books."

The bereaved must be remembered. The death of a little child, a wife, a dear friend, a saintly mother, may be God's providence to open blinded eyes and drop the cord of love down from heaven to draw the wayward back to God. Gospel seed may be sown by the sympathetic pastor's hand, comforting words, and quiet prayers.

The aged must not be overlooked. A little attention, a few moments of Christian counsel, a devout prayer, and a warm handshake bring blessing to the shut-ins.

Do not forget the poor. Here is a very fruitful field of service for the minister. Jesus was especially anointed "to preach the gospel to the poor." And "The common people heard him gladly." Lincoln said, "God must have loved the common people, for He made so many of them." Wesley taught his helpers to visit the sick and afflicted and the poor as a matter of absolute necessity. They visited the colliers, potters, criminals, and the *ragged rabble* of men. William and Catherine Booth began their great work among the poorest of the poor in East End, London.

Remember also the young. Learn their faces and names. Find where they live and know their environment and their problems, tempta-

tions, and ambitions. They need proper guidance and spiritual help. The wise and understanding pastor can render great service here. Fifteen minutes alone with a young boy or girl in prayerful conversation may accomplish more in molding their loves than fifteen sermons on Sunday mornings. Beware of too much levity. Be serious and guide their feet in the way of righteousness.

The minister must by all means pay special attention to sinners. Christ said of His work, "I came not to call the righteous, but sinners to repentance." He was "a friend of publicans and sinners." That meant what we now mean by "thieves and harlots." Christ sought out the "devil's outcasts" and made saints of them. So must ministers do. They are not to visit sinners to talk chaffy, idle, frothy things—*mere nothings*—no—but somehow to fish for their souls. We must be "redeeming the time." I have just read of Brengle's habit of speaking to souls. A big, burly policeman sat in front of him in a streetcar. "God bless you today," he said. To a poorly clad man on a street corner he said, tapping him on the shoulder, "God bless you!" He spoke to an elevator boy, to a man on the train, to a stranger at the dinner table, to a man in the shop, and won many souls to Christ. "He that winneth souls is wise." Be about the Master's business. "The night cometh, when no man can work." Hasten, my brother, hasten.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 2:11-18

WITHOUT OR SEPARATE FROM?

PAUL WRITES that his gentile readers were once "without Christ" (K.J.V.), "separate from Christ" (A.R.V., N.E.B.), "separated from Christ" (R.S.V.), "outside Christ" (Moffatt), "apart from Christ" (Weymouth).

The word *choris* is properly an adverb, meaning "separately, apart." But in the New Testament (with the exception of John 20:7) it is used as a preposition—"separate from, apart from, without."¹ The King James translators adopted the weakest rendering, "without" (thirty-five out of thirty-nine times). "Apart from" fits better in most passages. Probably here the strongest meaning should be chosen—"separate [or separated] from."

ALIENS OR ALIENATED?

The Greek has the perfect passive participle of *apallotrioo*, "being in a state of alienation from." Arndt and Gingrich would translate it: "excluded from."² Because it is a verb form, "alienated from" (A.R.V., R.S.V.) is preferable to "aliens" (K.J.V., Berkeley).

COMMONWEALTH OR CITIZENSHIP?

Most English translations follow the King James Version in adopting "com-

monwealth." *The Berkeley Version* has "the right of Israel's citizenship."

The Greek word *politeia* has both meanings. In the New Testament it occurs only one other time, in Acts 22:28, where it clearly means "citizenship" (mistranslated "freedom" in K.J.V.). But does it have that sense here?

The word comes from *politeuo*, "to be a citizen," which is from *polites*, "a citizen," and in turn from *polis*, "a city." This is due to the fact that "politics" was first related to the Greek city-state. One was not a citizen of a country, but of a city, such as Athens or Sparta. These were independent and autonomous.

While *politeia* can mean both "commonwealth" and "citizenship" (or the rights of a citizen), Salmond correctly observes: "The first of these is most in harmony with the theocratic term *ton Israel*, and so is understood by most."³ Eadie comments: "The commonwealth of Israel' is that government framed by God, in which religion and polity were so conjoined, that piety and loyalty were synonymous, and to fear God and honor the king were the same obligation."⁴

WITHOUT GOD OR ATHEISTS?

The Greek word is *atheoi* (only here in N.T.) and one is tempted to

¹Abbott-Smith, *Lexicon*, p. 486.

²*Lexicon*, p. 79.

³EGT, III, 292.

⁴*Ephesians*, p. 164.

translate, or rather transliterate, it, "atheists." But this temptation must be resisted. While it does mean "atheists in the original sense of being without God and also in the sense of hostility to God from failure to worship him," yet Eadie is probably correct in objecting: "Not 'atheists' in the modern sense of the term, for they held some belief in a superior power."⁶

In classical Greek the word meant "slighting or denying the gods" (Plato), "godless, ungodly" (Pindar), or "abandoned by the gods" (Sophocles). But in the New Testament it means "without God, not knowing God."⁷

Cremer says there are two main meanings of the term. First it was used actively in the sense "godless, forgetful of God." In the second place it was used passively—"without divine help, forsaken by God, excluded from communion with God." The latter is its meaning here.⁸

Salmond writes: "The adjective *atheos*, which is never found in the Septuagint or in the Apocrypha, and only this one in the NT, in classical Greek means *impious* in the sense of denying or neglecting the gods of the State; but it is also used occasionally in the sense of knowing or worshipping no god, or in that of abandoned by God."⁹ He goes on to say: "Three renderings are possible here—*ignorant* of God, *denying* God, *forsaken* of God."¹⁰ While Ellicott and Meyer prefer the third, probably the first fits best here. Arndt and Gingrich note that the term is used in this place "without censure."¹¹

THE MIDDLE WALL OF PARTITION

The Greek is to *mesotoichon tou phragmou*; literally, "the middle wall of the fence"—"the fact of separation being emphasized in *wall*, and the *instrument* of separation in *fence*."¹²

The first noun is a rare one, occurring only here in the New Testament. Moulton and Milligan cite only one example from the papyri and one from an inscription.¹³ It is a compound of *mesos*, "middle," and *toichos*, "a wall." So it is translated literally here.

The second noun is from the verb *phrasso*, "fence in, stop, close." So it properly means "a fencing in."¹⁴ But in the New Testament it means a "fence" or "hedge." The latter is the K.J.V. translation in the other three places where the word occurs (Matt. 21:33; Mark 12:1; Luke 14:23). Eadie says: "*Phragmos* does not, however, signify 'partition;' it rather denotes inclosure."¹⁵ He concludes: "Any social usage, national peculiarity, or religious exclusiveness, which hedges round one race and shuts out all others from its fellowship may be called a 'middle wall of partition;' and such was the Mosaic law."¹⁶

LAW—COMMANDMENTS—ORDINANCES

These three words occur together in verse 15. The first is the most general and occurs about two hundred times in New Testament. The second is more specific, suggesting particulars, and is found some seventy times. The third, Greek *dogma*, occurs only five times. Three of these occurrences are in Luke's writings (Luke 2:1; Acts 16:4; 17:7), where the word is translated "decree." Paul uses it here and in Col. 2:14, in both of

⁶A. T. Robertson, *Word Pictures*, IV, 526.

⁷*Op. cit.*, p. 167.

⁸Abbott-Smith, *op. cit.*, p. 11.

⁹*Lexicon*, p. 281.

¹⁰EGT, III, 292.

¹¹*Ibid.*

¹²*Op. cit.*, p. 20.

¹³Vincent, *Word Studies*, III, 378.

¹⁴VGT, p. 400.

¹⁵Abbott-Smith, *op. cit.*, p. 473.

¹⁶*Op. cit.*, p. 172.

¹⁷*Ibid.*, p. 173.

which places it is rendered "ordinances" (K.J.V., A.R.V., R.S.V.). It may be translated "regulations" (Berkeley, N.E.B.).

Probably Weymouth shows best the relationship of these three words: He has: "The Law with its commandments, expressed, as they were, in definite decrees."

ACCESS OR INTRODUCTION?

The word *prosagoge* (v. 18), literally "a bringing to," is found three times in the New Testament (Rom. 5:2; Eph. 2:18; 3:12). Most trans-

lations have "access" (K.J.V., A.R.V., R.S.V., N.E.B., etc.). But Williams has "introduction." Eadie writes: "Prosagoge . . . is 'introduction,' entrance into the Divine presence—an allusion, according to some, to approach into the presence of a king by the medium of a *prosagogeus* (introducer); according to others, to the entrance of the priest into the presence of God . . . —not access secured but introduction enjoyed.¹⁷

¹⁷Op. cit., pp. 186-87.

Preachers' Meetin'

*At preachers' meetin' thu other day
I heard thu su'printendent say,
'Now all yuh preachers listen here;
Yuh'd better toe thu mark this year,
'Cause it reflects upon me too,
Thu kinda work yuh fellas do;
And I intend tuh climb thu tree
Tuh gin'ril sup'rintendency.*

*"So git to work and git it done.
This bossin' job ain't any fun;
But since it's handed on tuh me,
We'll git things done, that yuh'll see.
Tuh sorta spur yuh, keep yuh fit,
The fella now who does thu most
Will win thu prize, and we can boast.*

*"Straighthen ties and shine yur shoes;
Brush up on inter-nation news;
Clean yur car, clean yur suit,
Blow yur nose, and bear some fruit;
Brush yur teeth and comb yur hair;
An' don't fergit tuh say yur prayer."
What puzzles me thu livelong day,
It didn't usta be that way.*

*We usta feel thu call so strong,
We needed none tuh push along.
We usta in our job feel pride,
Like Christ his'self was at our side.
What's happened tuh us fellas now
That we can't hold thu gospel plow
Without contests tuh spur us on,
An' folks tuh yell, "Git on, git on?"*

—R. W. COOPER

The Altar Service

(Continued from page 11)

When I went forward for the first time for pardon I had no idea of making any experiment. I was before a believer, or I never would have gone. I did not go there to inquire; I had been in that business in the services for several days. I felt in the depths of my being that it was a final and sacred step which if I took I must forever be the Lord's. It was the declaring act of my soul. It was the declaring place of my soul. Seventeen years later when I went as a child of God for the sanctification of my nature the issue was to have God do for me that which He alone could do. I did not even go there to consecrate.

I had done this before I went. I did not go there to inquire; my mind was fully and wholly made up and mentally I was satisfied. My heart wanted God in sanctifying power. I had very little need of talk from men. I needed more to hear from God. All men said to me was of little use. I went there to meet God, forever settle the whole business, and come away with the blessing. I needed the altar as the last resort. It furnished time and place for the final transaction. I needed just the final commitment it required. I needed the pressure of time and place it afforded. I was not disappointed, either.

Who Can Slay the Old Man?

James H. Whitworth*

YES, who *can* slay the old man of sin? Sometimes in desperation we try to force upon ourselves the suicide of the inner self. With trembling hands we lift the bitter hemlock to our lips and spill the fatal potion; or we nervously fumble for the trigger, only to misdirect our aim and blast a hole in nothing.

Certainly the inborn malefactor must die, but it takes a steadier hand than mine. Only the master skill of the Holy Spirit can perform this killing operation on the inner man. The Executioner of original sin stands close by, anxiously waiting permission to operate on our corrupt carnal nature. Faith, and faith alone, turns the job over to the Holy Spirit.

Yes, by all means I must do all that I can to eliminate unholy affections. I must put that last thing, my will, upon the altar, very true; but all my struggling falls far short of extinction. Human effort merely lays the foundation for faith in omnipotence. On the other hand, faith dissolves into useless presumption when not preceded by complete and total consecration. But while the two, consecration and faith, go together, faith remains the final key without which no execution is possible.

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Ten Commandments for Hospital Calling

By Wayne Welton*

THE ALERT and active pastor will find much of his ministry centered around the comforting and counseling of the members and friends of his congregation who are ill. Your role here will be different from that of a friend or neighbor in that you will be there in the capacity of a minister. The following suggestions are offered as helps to a more effective ministry to those who are ill.

1. Be faithful in calling on the sick member. An uplifting and regular visit will mean much to the morale of the patient. Don't make the patient feel like you have gone to a lot of trouble to visit him.

2. Make your visit brief. This is important to the welfare and recovery of the patient. It does not take much to tire an extremely ill person. Often it may take you longer to get to the hospital that it does to make the call. Don't let that discourage you. Your visit may do more for the patient than all the medicine he has received in the past twenty-four hours.

3. Be gentle. These two words seem almost superfluous. But an accidental bumping of the bed, or even a *gentle* handshake, may jar a post-operative patient and add to his discomfort. It is perfectly all right for you *not* to shake hands with the patient unless he offers his hand first.

4. Be sympathetic toward the patient. Most patients who are very ill

do not appreciate being told how well they look. Even though this may be done in a spirit of good will, the patient may get the idea that you do not appreciate the situation. On the other hand, do not be over-solicitous. There is a happy medium between anxiety and indifference toward the patient which is learned by experience.

5. Don't add to the patient's worries by bringing church or family troubles to him. When a person is on his back for very long, situations have a way of getting out of focus.

6. Don't compliment the patient on his pleasant view or air-conditioned comfort. The view can become pretty boring after a few days, and most patients would rather be working in midsummer heat than "enjoying" air-conditioned comfort in the most modern hospital in the land.

7. Never be shocked by what you might see or be told. A patient is not the same person you know when he he was well. His illness may bring to light things he has long forgotten. Here is a good place for us to practice our ability to hold in strictest confidence what we see and hear.

8. God's Word is often the best help you can leave with a patient, either by quoting some promises or by reading a brief selection. A promise which has meant much to you or some mutual friend may become especially meaningful during the convalescence of the patient.

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9. Don't forget to pray. Usually you will be expected to pray. Make it direct and patient-centered. It is perfectly in order for you to ask the patient what he would like for you to include in your prayer. His reply will give you a clue to his greatest concerns. In this way you will be able to minister to the needs of the patient better in the future.

10. Approach the patient as an ambassador of the Lord Jesus Christ. He

will not expect the impossible from you as his minister, and he will appreciate your helping him to better understand and accept his situation. Make your visit patient-centered, and then point him toward the Heavenly Father, who promises to be a *very present help in trouble*. A patient-centered hospital call which helps him toward a closer communion with God can be considered a successful fulfillment of your ministry.

When Should a Pastor Move?

(Continued from page 9)

uphold thee with the right hand of my righteousness."

When a pastor is able to hold steady in the midst of difficulties, it will tend to unite his people and strengthen them, so the problems can be solved and worked out. A pastor's steadiness is a great asset to the district superintendent.

And may I digress here to say something in the district superintendent's behalf. His shoulders may be broad and his patience seemingly without end; yet when the pastor is not giving himself to the solution of the problems within the local church, the situation is worsened for the district superintendent. Everybody concerned in trying times needs the pastor to hold steady in his own place.

Pastors will move! This is a certainty. But if we will remember that our call is to preach the unsearchable riches of Christ and to promote His kingdom, there will be less moving among Nazarene ministers.

A heart that is open to God must give itself for a needy world. Locked in our memory is that call to go out seeking the lost and dying, giving ourselves that many may come to know Him. What memory has locked away, we cannot forget, and it ever remains to drive us on for Christ and the Church. John Bunyan has expressed it well: "I have counted as if I had goodly buildings in the places where my spiritual children were born. My heart has been so wrapped up in this excellent work that I accounted myself more honored of God that if He had made me Emperor of all the earth, or the Lord of all the glory of the world, without it. He that converteth a sinner from the error of his ways doth save a soul from death; and they that be wise shall shine as the brightness of the firmament."

And finally, brethren, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

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Pet. 4: 14

r. lying
as. 2: 20

whosoever shall say to his brother, ^hRā-cā,^h shall be in danger of the council: but whosoever



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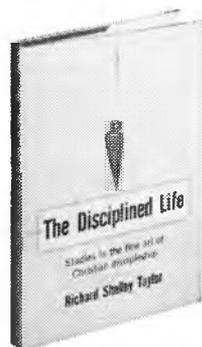
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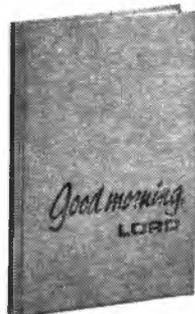
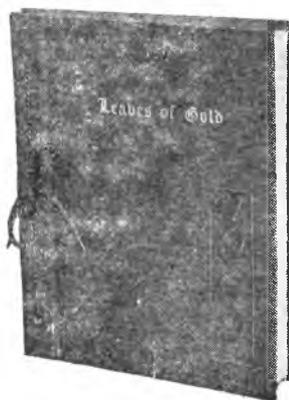
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Try Talking to Yourself

By Audrey J. Williamson

WHEN YOU TALK to yourself, what do you talk about?

Much fun is poked at people who talk to themselves. Especially women! Those who indulge the practice must bear the good-natured twitting of family and friends. We hear, “Getting absent-minded?” “Like conversing with a smart person, do you?” “Muttering to yourself, huh?”

However, should we not distinguish and make allowance for soliloquizers whose subject matter is worthy and uplifting? Paul in his letter to the Ephesians encourages “speaking to yourselves” if it be “in psalms and hymns and spiritual songs.”

Now probably Paul refers here to the communion of saints in the collective use of the songs and hymns of the Church. But may we preachers’ wives not be guilty of wresting scripture and still take the suggestion for a very specific spiritual exercise? When we are busy at household tasks and occupied with our daily routine we may find inestimable profit in conversing or singing to ourselves in the language of the spiritual songs and the great hymns and the sublime poetry of the psalms.

As we pack the school lunches, we may be saying:

*“Have Thine own way, Lord!
Have Thine own way!”*

*Thou art the Potter;
I am the clay.
Mold me and make me
After Thy will,
While I am waiting,
Yielded and still.”**

As we clean up the kitchen, it may be:

*“Though all the armies of evil combine,
They shall not prevail, for this Jesus is mine.”*

While we get at the laundry, perhaps it is,

*“Standing on promise ground,
I am so glad I this resting place found.
God’s Word is sure, and I am secure,
Standing on promise ground.”*

When we pause for a moment of meditation, it could well be,

*“Sitting at the feet of Jesus,
Where can mortal be more blest?
Here I bring my cares and sorrows,
And, when weary, find sweet rest.”*

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*“Must I be carried to the skies
On flow’ry beds of ease,*

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While others fought to win the prize
And sailed through bloody seas?

"Sure. I must fight if I would reign;
Increase my courage, Lord.
I'll bear the toil, endure the pain,
Supported by Thy Word."

This will put stamina into our
sagging muscles and weakening spine!
And meditation upon these words will
stretch our souls to new spiritual ca-
pacities.

"A heart resigned, submissive,
meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.

"Oh, for a lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can
part
From Him that dwells within!

"A heart in ev'ry thought renewed,
And full of love divine;
Perfect, and right, and pure, and
good—
A copy, Lord, of Thine!"

One of the prized books in my li-
brary is a leather-bound copy of the
Scottish Psalter. It is inscribed, "A
token of love and appreciation from
Members and Friends of Parkhead
Church, Glasgow, Scotland."

It was these saintly Scots who first
showed me how marvelously elevat-
ing can be the singing of the psalms.

"The Lord's my Shepherd; I'll not
want. He makes me down to
lie
In pastures green; He leadeth me
the quiet waters by.

My soul He doth restore again; and
me to walk doth make
Within the paths of righteousness,
e'en for His own name's sake.
Yea, though I walk in death's dark
vale, yet will I fear none ill;
For Thou art with me, and Thy rod
and staff me comfort still.
My table Thou hast furnished in
presence of my foes;
My head Thou dost with oil anoint,
and my cup o'erflows.
Goodness and mercy all my life shall
surely follow me;
And in God's house forevermore my
dwelling place shall be."

How beautiful—the twenty-third,
and these portions of the one hundred
thirty-ninth!

"O Lord, Thou hast me search'd
and known. Thou know'st
my sitting down,
And rising up; yea, all my thoughts
afar to Thee are known.
My footsteps, and my lying down,
thou compasses always;
Thou also most entirely art ac-
quaint with all my ways.
How precious also are Thy thoughts,
O gracious God, to me!
And in their sum how passing great
and numberless they be!"

Speaking to ourselves thus in the
exalted language of the psalms,
hymns, and spiritual songs, we will
make "melody" in our hearts "to the
Lord."

Through every resource our con-
stant prayer should be:

"More about Jesus let me learn,
More of His holy will discern;
Spirit of God, my Teacher be,
Showing the things of Christ to me."

Here is my nomination for

Doctor of Humanities*

By Oliver G. Wilson

AS I REMEMBER IT, some years ago a college was granted authority to confer the degree of doctor of humanities. Now I do not know all that is included in such a degree, but evidently it is conferred upon someone who has served humanity in a wide range of needs.

I would like to nominate my mother as a candidate for the degree of doctor of humanities. Here are some of her accomplishments:

She could stretch a dollar even in the days when it was a silver coin, and make it do tricks ten times more amazing than any magician.

She could supervise and control a family of seven giggling girls and eight rambunctious, headstrong boys six days a week, superintend a Sunday school on Sunday, and then serve a dinner fit for a king.

She could make a dress over three

or four times, and each time it came out a new style. Think this is easy? Well, try it!

She could sew on a button while she made oatmeal; patch trousers while she put the baby to sleep; make a dozen loaves of bread while she supervised the laundry; counsel her husband, Samuel, while she laid the rod on her son, Oliver, and compel each to accept her decision as final.

She could settle a quarrel, teach a child to pray, tell a Bible story, send comfort in the form of a glass of jelly to a sorrowing neighbor, and consider it only a part of her day.

She could nurse a sick child back to health, speak words of cheer to a homesick college girl, and entertain a wagon load of distant relatives for a month, and make them feel welcome.

Will the candidate, Mrs. Jennie Wilson, please roll her wheel chair forward and receive her degree—doctor of humanities?

**Wesleyan Methodist.*

Ten Commandments*

(For a first-time mother)

By Dana Brookins

1. Thou shalt not forsake thy womanhood for motherhood, for the two are compatible and a comely woman is a comely mother. In short, thou shalt not let thyself go.
2. Thou shalt impress upon thyself that thy housework must slide a bit, for it is a wise mother who recognizes her strength's limitations. Pamper thyself with frequent rests.
3. Thou shalt bestow upon thy tiny one a multitude of loving sounds and pats, that he may be assured of his position in thy heart.
4. Recalling that no two babies are alike, thou shalt listen to well-meaning advice and then adhere to thine own judgment of what is right for Baby. When in doubt thou shalt consult thy doctor.
5. Thou shalt accustom thyself to early morning hunger demands, recognizing that these feeding moments when all about is soft stillness give thee golden time to draw closer to thy child.
6. Thou shalt guard thy wee one against thoughtless visitors who come bearing sniffles. Thou shalt deal with these visitors with kind firmness, explaining that Baby is susceptible to germ attacks.
7. Thou shalt not covet thy neighbor baby's five-month tooth, nor his agility in walking at ten months, nor his first loving shout of *Mama*, for thy child will have his own abilities.
8. Thou shalt not suffer thy husband to bear a cutoff nose because Baby receives more attention than he.
9. Thou shalt encourage thy husband to practice his fatherhood, for his arms, as thine, Baby needs. Teach him to feed, to dress, yea, even to bathe his child.
10. Thou shalt give thanks that where were two, now there are three, and the glory of thy parenthood shall shine forth from thy face, for, truly, thou art blest.

**Together*, May, 1961, Issue. Used by permission.

Qualities That Make a Good Preacher

By Lyle Prescott*

I WISH to discuss the preaching of several Latin-American national preachers whom I have known in missionary work, from the viewpoint of the factors that make a good preacher on the foreign field. Naturally I shall present them under fictitious names. The Latins are by nature an expressive people and extended speech is no problem with them. Given a topic on which they feel strongly, they generally can hold forth for a good while with warmth and considerable interest. The task of the Bible Training School is to give them content of thought and refinement of delivery and, above all, to make sure they are soundly saved and sanctified.

(1) John came to us from a hospital where, near death, he found Christ. He was completely convinced of the reality of Christ and of his own religious experience. As he visited our services on occasional passes, he became convinced of his need of entire sanctification, and he clearly entered into this experience. While still in the hospital he read the Bible avidly and constantly. He had a retentive memory and able thinking apparatus, and by the time he entered Bible school he was the best read of all our students. His preaching was well saturated with scripture, but he needed guidance in building a well-correlated theological system. His delivery needed help, for it was charac-

terized by an excessive rapidity of speech, combined with an uneven flow of words. Partly unconscious of this defect and partly indifferent to its effect on his hearers, he never showed any marked improvement in delivery. Yet, due to integrity of character and soundness of thought, John was a valuable preacher on the field.

(2) Charles was short of stature and not very handsome but he dressed neatly and was always pleasant. He was of only average intelligence but he kept a steady Christian experience. Sure of his call to preach and possessed of a tender love for Christ, he was easily moved to tears. He was not eloquent, yet surprisingly persuasive. His preaching lacked picture, which is a common fault with Latin preaching, which tends to depend upon heaping up mountains of generalities and abstractions. Yet the common people listened carefully to Charles's preaching and were often moved by his intense earnestness.

(3) James was one of our older men. He came to us from another denomination and had enjoyed years of ministerial experience. He was short and portly and walked with considerable dignity. He carried this dignity into the pulpit and it seemed to lend him increased stature. He was saved from seeming pompous by a sly smile and a winning sense of humor. He was a hard worker, yet he knew his limitations and refused to take a preaching assignment that he felt he

*Missionary, Virgin Islands.

could not handle. James would never be classed as a great preacher but he filled a place of importance on the district.

(4) Frank had been a businessman and had a family before he received a call to preach. His Bible school experience was limited, but his background of high school education greatly assisted him in independent Bible study. He had a good Christian experience and a sound comprehension of doctrine. His mental equipment was better than average and he spoke with assurance. He was sometimes accused of being too sure of himself, yet the quality of his work justified his statements, and nationals and missionaries alike came to depend upon his judgment. He was one of our most valuable pastors.

Frank enjoyed a good joke, but he never played in the pulpit. He was dead in earnest. He always had something worthwhile to say. His sermons had content; they were messages. His *pulpit effectiveness* depended more upon an eloquent use of the pause than upon fiery oratorical quality. He always started a sermon slowly, gaining speed and volume as he moved along. Some of the men roared all the way through their sermons, but not Frank. I think that very few of our preachers wondered why Frank was called upon on the "big" occasions.

(5) Esther was one of the brightest students in our Bible school—and one of the most humble. She was sure of her relation to God and sure of her call to preach. She never went to any service without first going out to the Bible school girls' prayer chapel to spend a good while in prayer. Her messages, though presented with a somewhat weak and raspy voice, were thought-provoking and carried the fragrance of a recent communion with God. She herself had paid a large

price to become a Christian and had known personal sacrifice. Esther was not afraid to challenge her people to sacrifice for Christ.

(6) Arthur was blessed with unusual mental keenness and he liked to study. He read even when he was not pressed to do so, and he remembered what he read. He had an effective manner of tying incidents of historical importance into his sermons to serve as illustrations. His messages were more picturesque than those of most of our preachers. He had a natural sense of climax in building up his sermon outlines. He enjoyed a comprehension of grammar and facility of speech that added much to his ministry.

As a summary of the helps available to a national preacher, aside from whatever background of formal schooling with which a preacher candidate comes to us, I should like to list six subjective factors and six objective factors that I consider important.

SUBJECTIVE FACTORS: (1) a good Christian experience, (2) a definite call, (3) above-average intelligence, (4) industry, (5) ability to get along with people, and (6) useful natural talents.

OBJECTIVE FACTORS: (1) Bible training school experience, (2) good preaching examples (as in conventions, assemblies, camp meetings, revival meetings), (3) preaching experience (including inspiring listeners), (4) self helps (as good study and reading books and appropriate magazines and, above all, a dedicated interest in continuous Bible study), (5) understanding missionary leaders able to give helpful guidance, and (6) criticism from fellow national workers and Bible school students (sometimes roughly given and hard to take, but generally close to the truth).

In a day of evangelistic superficiality, it is well to know that revival does not come through wishful thinking or cheap methods. This article may shock you, but most certainly will be helpful and provocative.—
Editor.

Is Revival Coming?

By Dallas Baggett*

HAVE WE any real basis for believing that this dispensation may close with the “latter rains” of outpoured blessing? Is the foundation of faith sure in this respect? Can we sincerely hold out hope? Stated differently, would it not be a major victory for the forces of evil if the devil could inoculate God’s people with a spirit of defeatism, even fatalism, regarding revival? And cause them sadly, but surely, to beat the drums of despair?

What say the Scriptures? In the mouth of two or three witnesses let every word be established.

Joel, in chapter 2, makes bold God’s promise, “It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy . . . before the great and terrible day of the Lord come.” True, Pentecost was a partial, but only partial, fulfillment of this prophecy. The finer and final application could only refer to the end time, “before the great and terrible day of the Lord.” The context speaks for itself.

Daniel, in chapter 12, speaking of the last days, strongly seconds Joel’s motion in these words, “Many shall be purified.”

Zechariah, chapter 4, confirms and reminds that it is “not by might, nor by power, but by my spirit, saith the Lord of hosts.”

If We Have Revival, Will It Save Civilization?

It won’t.

Pentecost didn’t save Jerusalem. But it did save souls. Paul didn’t try to save the ship. He knew it was doomed. But he saved the people on it. Let us Christians exert every influence for good we can, certainly. Preserve society, if possible. But our chief task and hope are the salvation of souls.

Brand me the chairman of pessimists, if you will, but my personal belief is that civilization is doomed. The foundations are gone. Man cannot rebuild. Our generation doesn’t have the faith, vision, or character to rebuild a Christian civilization.

Man will look for something to replace our dying civilization, seek a new order, and ultimately band together under a world dictator, called in the Scriptures the beast or Antichrist.

As we look upon a decaying world, we would expect to see God’s people on their knees praying for revival, but, for many Christians, world crisis has meant less prayer. One thinks of Jesus’ words, “Because in-

*District Superintendent, Kentucky District.

iquity shall abound, the love of many shall wax cold." While we might expect the opposite, how true it is that many are doing less for the Lord now than ever! We are today a study in contrasts: more laws, yet more lawlessness; more pleasures, yet more unhappiness; more knowledge, yet less wisdom; more tranquilizers, but less peace.

If We Don't Have Revival, Is There Any Hope Against the Power of the Devil?

None.

Satan is behind the unrest, sin, chaos, war in our world today. He is the enemy coming "in like a flood." He is at work in the Church, making members materialistic-minded, prayerless, and powerless. He introduces strife, discord, and division, as well as false teaching, wherever possible. Could it be that he has more power today because there is less praying among God's people? Certainly he is at work trying to wear down the saints. Behold what strange but powerful technique he uses:

He tells the unsaved they are safe, but he tells the saved they are lost. He says to the sinner, "You are going to heaven after all. Don't worry." (They're lulled to sleep in this false sense of security, so there is little or no fear of God before this generation.) But to the Christian, Satan says, "You'll never make it to heaven. You might as well quit trying."

One of his most potent weapons is doubt. He never sends doubt to drunkards; he saves it for the Christian. He can't get God's child to drink, so he sends him doubts and depressions. Another shrewd approach he uses is to get us to engage in excessive introspection. By this means we take our eyes off Christ and center them on ourselves. That's bad—sometimes fatal. Examine your

feelings long enough and you are sure to doubt. Still another device he delights to use is to flash unholy thoughts on the screen of your mind, then suggest you can't be saved or sanctified and have such thoughts. But they are not your thoughts. They come from the devil. They are his. Resist them in Jesus' name.

Is There a Light in the Valley?

There is.

Let us beware of defeatism. Satan was conquered at Calvary, once for all. He is still defeated to those who plead the Blood and appropriate the promises. When the enemy would come in like a flood, the Lord will raise up a standard against him. Christ, not Satan, triumphed at the Cross.

When the sun went down on that Good Friday afternoon, Jesus was dead. The drums of hell beat out a message that was wafted through unclaimed continents and unknown worlds until it reached and penetrated the long, endless corridors of that land called outer darkness . . . and the message said, "Jesus defeated."

But as the first rays of the rising sun broke across the craggy hills of old Jerusalem on that glad and first Easter morning, the symphony of life took up a new refrain whose sweet music reached beyond the last outpost of God's great universe, breaking open the seal of the tomb, rolling away the stone from the grave, and lulling to sleep the soldiers on watch. Those who first came to the empty tomb saw the folded graveclothes lying where once the body of our Lord lay . . . and they heard the refrain of heavenly harmony sounding out the good news, "Jesus defeated Satan and sin."

We can't fight Satan in our own power any more than we can slay a lion with a peashooter. When the

Russians took Berlin the frantic Nazis, lacking weapons, beat against the Russian tanks with their bare fists. How futile! But isn't that the way some of us are fighting the devil? Only the Spirit-filled Christian, clad in the whole armor of God, can overcome the enemy. We can't lift up the standard against him. But the Holy Spirit can, and will. That's why Paul reminded the Christians at Ephesus, and us today, that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day."

The whole-armored man will stand, and conquer. The Spirit will be out-poured. It is He who convicts of sin, reveals Christ, applies the Blood, urges us to pray (then hastens to the throne, where He makes intercessions for us with groanings that cannot be uttered). He opens the Word of God to us. He precipitates revival. God's Word declares He will be poured out in these days, the last days. Therefore the true Christian and the Church can and will experience revival. It is already on, striking here

and there. Thank God for the heavenly harbinger.

Now, how about you? Just check your own experience. Was there ever a day when your heart was hungrier for more of God? You can't remember the time, can you, when you longed to move closer to God and go all out for Him than right now? We want Him. We want revival. Now who prompts those deep, indescribable desires in your soul? The Holy Spirit.

Conditions in the world will wax worse and worse. But the fire in the heart of the true Christian will burn brighter and brighter. Can't you testify with me that these are the best days, spiritually, we've ever lived? Days of answered prayer, victories won, souls saved, believers sanctified! AMEN.

*Over the hilltops, down from the
skies,*

*Coming from glory—lift up your
eyes!*

*While we are watching and while
we pray,*

*A mighty revival is sweeping this
way.*

I believe it to be the last and promised revival . . . and it is on in my heart.

We Need the Holy Ghost

(Continued from page 37)

Christian is able to witness effectively by this life apart from the indwelling Witness; no one is able to witness effectively by his lips apart from His anointing. This life of the Spirit-filled child of God is so Christlike, so beautiful, so holy, and so power-filled that others cannot but recognize that he belongs to Christ. The indwelling fullness of the Spirit imparts a dis-

tinguishing differentness to the child of God.

Every Christian must witness with his lips, but even apart from such a witness it is impossible for a Spirit-filled life to be hid. The Christian who can live and work with others without their realizing that he is different from them in his inner nature, and that he is Christ's, is obviously not filled with the Spirit. The Great Witness cannot be hid when He indwells us.

"The Sanctification of the Sepulchre"?

asks T. A. Hegre

AUGUSTINE did not believe that in this life one could be delivered and cleansed from all sin, and so he spoke of "the sanctification of the sepulchre." By these words he made plain that he believed that sin is not only moral but also physical. According to him, sin is lodged in the body.

Surely Augustine presented clearly the great truth of "justification by faith" (though he limited the possibility of this experience to "the elect" only). And at one time he also believed that *with* the help of God a man could live a holy life on earth. But after his arguments with Palagius, he reversed his position and later declared that even with the help of God a man could *not* live a completely holy life. This reversal, of course, was because Pelagius held the opposite extreme and argued that a man could live a holy life *without* God's help. The fact is that both Augustine and Pelagius took an extreme position, and this removed them from the truth as it is in the Scriptures.

Most believers today follow Augustine and like him believe that entire sanctification is possible only through the agency of physical death. They believe that the grave is the only opportunity of being delivered. This idea would indicate that to them, too, sin is lodged in the body. If this were so and sanctification came through

death, then death would not be man's enemy. If the grave washed away our sins, it would be our best friend and not, as the Bible declares, our enemy. But the grave does not do anything about sin at all. The grave ends our mortality, but it does not change our character. For a believer, death is but the entering into a new and heavenly condition and abode. Death delivers the believer from mortality but not from sin. If our character is going to be changed, it has got to be changed now. That which delivers and cleanses from all sin is the death of Jesus Christ and the application of the benefits of His death on our behalf by faith.

In spite of the Apostle Paul's emphatic declaration that we *must* not and *cannot* continue in sin (Rom. 6:1), the majority of Christians today believe otherwise. Their favorite testimony is, "I'm only a sinner saved by grace." Then to substantiate their daily sinning, they refer to the statement where the Apostle Paul calls himself the chief of sinners—"... Christ Jesus came into the world to save sinners; of whom I am chief"—(I Tim. 1:15). But the Apostle Paul does not say that he is continuing in his sin. "Shall we continue in sin . . . ? God forbid" (Rom. 6:1-2). Paul refers to the past and says, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. 1:13). The testi-

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mony, "I'm only a sinner saved by grace," is acceptable if it implies that sin has ended. What if a person would say, "I'm only an adulterer saved by grace," or, "I'm a robber saved by grace," or, "I'm a liar saved by grace"? We would certainly insist that the adultery, the robbing, the lying end. Then that must also be the implication in saying, "I'm only a sinner saved by grace."

The Bible makes very plain that death is the consequence of Adam's sin. "By one man sin entered into the world, and death by sin" (Rom. 5:12). But the Bible does not locate sin itself in the body. Sin has a moral and spiritual quality, and God has made full provision for its forgiveness and cleansing of all sin now. Forgiveness and cleansing are through the blood and cross of Jesus Christ, our Saviour and Sanctifier. As far as the body is concerned, God has also made full provision in the resurrection.

We must keep in mind three of the things which happened at the Fall. First of all, man sinned and thus became guilty of a crime and subject to condemnation. Second, he became depraved in his nature. Third, his body became subject to corruption of man's nature. But Adam's body did not die immediately. The death of his body did not take place for hundreds of years. Judgment was delayed. That part of the consequence of sin which took place immediately can be restored immediately; but the judgment that came in a delayed manner (the dying body) will be restored in a delayed manner. Therefore, because of Calvary and when the conditions are met, a man may be forgiven, cleansed,

and morally renewed immediately. But until God's appointed time he has no right to expect the resurrection of the body. The resurrection belongs to the future. As far as the Fall affected the moral nature of man, that can be instantly restored. But (according to God's promise) as far as the body is concerned, that will be restored for the believer in the resurrection.

It is true that, since man is mortal, he has certain limitations, such as imperfect knowledge, being subject to pain and sickness, weakness, and finally physical death. But these factors have no moral weight or quality; they are not the cause of condemnation; on the other hand, sin—disobedience to God (whether it is an act, or an attitude, or a state of rebellion against God and His way)—has moral quality. It is sin and only sin which causes separation from God—spiritual death. Therefore God calls a sinner to repentance and faith, and to His promise of redemption through His own Son, Jesus Christ, who died for our sins.

Through the provision which God has made at Calvary man can be delivered, forgiven, cleansed, renewed, and restored. It is possible for man to walk in holiness and victory. The Apostle Paul calls it walking "in [or by] the Spirit" or "walking unto all pleasing." The Holy Spirit will not lead into sin, but He will protect the trusting soul and deliver such a one from dangerous paths and places. There is no "sanctification of the sepulchre." But there is present sanctification available by faith because of Calvary and Pentecost.

We Need the Holy Ghost*

WE ARE CONSTANTLY in danger of forgetting how utterly dependent we are upon the Holy Ghost, and we continually forget what a divine, all-comprehensive, and mighty ministry the Holy Spirit desires to have in us and through us. Man cannot live for God or work for God apart from the enabling grace of God as ministered to us through the Spirit. Yet there is constant danger, even for the most spiritual Christians, that we begin to rely upon past experiences of the working of God's grace and upon essentially human resources (whether upon the assistance of fellow Christians or Christian organizations, or upon such modern aids as literature or even gadgets). There is even a danger of the Christian relying upon his own Christian experience, maturity, or efforts. Again and again we need to be reminded that we need the Holy Ghost.

The Holy Spirit is so self-effacing in His ministry that often we fail to realize the strength and extent of His divine ministry. Contrary to the opinions of many, the major ministry of the Spirit is not in the realm of the amazing and the spectacular. The Holy Spirit does, indeed, perform from time to time such miracles of grace and power that man is amazed, convicted, or overwhelmed by the sense of God's presence and working. But the constant ministry of infilling,

anointing, empowering, building, and making fruitful is of even greater import. Without this we cannot live the life of the Spirit. When we limit the ministry by our heart's condition, attitudes, and inadequate response we remain weak, ineffectual, and largely fruitless. We need constantly to welcome, ask for, and submit ourselves to the gracious ministry of the Holy Spirit.

We need the Holy Spirit to enable us to live a life of victory and radiance. The Spirit-filled life is possible only as He fully indwells us. He can manifest His strength within us only as He completely fills us. Victory over temptation, strength to be what we ought to be, strength as our day (natural and normal to us) only as He is completely Lord of our lives! The lordship of the Spirit is very real and is always manifest in the transformation and empowering of life which it brings. We need this indwelling of the mighty God, this transforming lordship, this inner endowment, this indwelling Giver of life and fruit.

We need the Holy Spirit for the effective fulfillment of that ministry which God requires of every man, woman, boy, and girl who is born of God. Every Christian is called to be a witness; every Christian is called to a ministry of prayer. The Holy Ghost is the Great Witness. No

*Revival. Used by permission.

(Continued on page 34)

Supplied by Nelson G. Mink

My Mother

She carried me under her heart;
 Loved me before I was born;
 Took God's hand in hers and walked
 through the Valley of Shadows that I
 might live;
 Bathed me when I was helpless;
 Clothed me when I was naked;
 Rocked me to sleep when I was weary;
 Pillowed me on pillows softer than down,
 and sang to me in the voice of an
 angel;
 Held my hand when I learned to walk;
 Suffered with my sorrow;
 Laughed with my joy;
 Glowed with my triumph; and when I
 knelt at her side, and she taught my
 lips to pray;
 Was loyal when others failed;
 Was true when tried by fire;
 Was my friend when other friends were
 gone;
 Loved me when I was unlovely, and led
 me into man's estate to walk trium-
 phantly on the King's Highway and
 play a manly part—
 A Christian mother!

—*Author Unknown*

HER PARTNERSHIP

An unusual woman was being interviewed by a reporter. Although a widow for years, she had reared six children of her own and twelve adopted children. In spite of her busy and useful life, she was noted for her poise and charm. The reporter asked how she had managed.

"You see," she replied, "I am in partnership."

He then asked, "What kind of partnership?"

She replied: "One day, a long time ago, I said, 'Lord, I'll do the work, and You do the worrying,' and I haven't had a worry since."—*Selected.*

SUPPOSE the congregation you preach to next Sunday morning had never heard the gospel before. They are there, well dressed, intelligent, expecting, waiting to hear you; but just imagine that they had never yet heard the story of Jesus and His love. What would you say? Where would you begin? I told my congregation recently that I was going to imagine that they were now hearing the gospel story for the first time, and proceeded as follows: The text was John 3:16.

If you had never heard the gospel before, I'd want first, to

I. TALK ABOUT THE LOVE OF GOD.

It was a love too great to remain in heaven.

This love found expression in the sweetest Gift any love could ever bestow.

This love prompted the greatest sacrifice the universe has ever known.

This love when known and experienced makes wonderful changes in people's lives.

II. SECOND, I'D WANT TO TELL THE STORY OF JESUS AS SIMPLY AS I COULD.

I would tell of the "ivory palaces" He left to come to a "world of woe."

I'd tell of that first Christmas night in the long ago.

I'd tell how Jesus went about among the people "doing good."

I'd tell also what happened to Him on His last trip to Jerusalem: the plot, the betrayal, the arrest, the mockery, the bloody sweat, and finally the scene on Golgotha.

I'd tell also that there was a wonderful Easter morning and of His triumph over death.

III. NEXT, I'D TRY TO TELL THE SIMPLE STORY OF OUR SALVATION.

It would be easy to tell people we were all sinners.

Then I would tell how we could confess our sins to this Jesus who died for us, and be forgiven of all the wrongs we had done.

I would want to say that, no matter how big a sinner anyone was, he or she could be changed and converted in five minutes' time or less.

I would want to give examples of how people have been saved.

I would tell of Mary Magdalene, and how she was delivered.

I would want to tell of the dying thief, saved by such a simple prayer.

I would go on and tell of modern cases too: of Charlotte Elliott and "Just As I Am," of John Newton and "Amazing Grace," of Lew Wallace, the infidel converted, and his testimony in *Ben Hur*, of Jerry McAuley and the wonderful change in his life; and too, I would give my own experience.

IN CONCLUSION

I would tell the people that, even though this is the first time they have heard this wonderful story, there is no need to put off or wait until some other time, but they can come right now as we sing a beautiful song, and they can find this same peace that Jesus gives.

PREACHER QUITS FOOTBALL

Our pastor announces that he has quit going to football games because of the following reasons:

1. Every time I went to the game someone always asked for money!

2. Although I went to games quite often, no one ever spoke to me.

3. I was a good fan, but the team manager never called on me.

4. The seats are too hard.

5. The referee said things I did not agree with.

6. I suspected I was sitting with people who were hypocrites. They seemed more interested in soda pop and popcorn than the game.

7. I am not about to sit two or three hours during all those time-outs and delays, and then get out so late.

8. The band always plays the same tunes, or else tunes I have never heard before.

9. The game always comes at the very time I have a trip planned, or must visit Grandma, or "catch up a little on my sleep." And besides, I was forced to attend games by my parents when I was growing up.

10. My money is all my own—no one is going to tell me how much to pledge before I can sit down in the bleachers.

11. All a lot of people go for is to see what somebody else is wearing, and besides, many people are dressed better than me.

12. Someone got excited over the game and shouted right in my ear.

13. Since buying a book on football, I stay at home and read it, or watch the game on TV.—*Dallas First Church Newsletter*.

BITS OF WISDOM GATHERED FROM HERE AND THERE:

ADVICE—"Advice is like snow; the softer it falls, the longer it dwells upon, the deeper it sinks into the mind."—*Uplift*.

CHANGE—Charles Kettering tells a good story in illustrating our resistance to change and new ideas.

Some farmers were discussing the proposed thirteen-month calendar.

"I wouldn't want it," one said who was hearing the proposal for the first time. "I don't have enough fodder to last it out."—from the *Philosopher*.

CHARACTER—"Character isn't built on ease, success, a million dollars, or a happy life. Mainly through pain, sorrow, and adversity are the bricks fashioned which can erect an enduring edifice."—**FAITH BALDWIN**.

HAPPINESS—Happiness has little to do with age, circumstances, health, wealth, learning, or status. It follows as you become a part of life's solution rather than its problem.—**ROY C. McLAIN**.

VIEWPOINT

The story is told of a woman tourist arriving at Taos, New Mexico, and finding herself in a hotel room with a huge

picture window overlooking a beautiful mountain.

She turned to her husband and said: "It would be a nice view, but I can't see the scenery because that big mountain is in the way."—WALTER TROHAN.

HONESTY—A young lad knocked on the door of a woman's house and asked her if she would like to buy some of the berries he had picked. She said, "Yes, and I'll take your pail in the kitchen and measure out two quarts."

The boy stood outside and played with the dog. "Why don't you come in and see that I measure your berries right?" the woman inquired. "How do you know that I may not cheat you?"

"I am not afraid," the lad replied, "for you would get the worst of it."

"Get the worst of it," replied the woman, "what do you mean by that?"

"Why, Madam," said the boy, "I would only lose the berries; you would make yourself a thief."—*General Features Corporation.*

HOW ONE PASTOR SAID "GOOD-BY" TO HIS PARISH

Milo L. Arnold, as he concluded his pastorate at Moses Lake, Washington, had this article in his midweek paper:

"MY DEAR PEOPLE: For the past five and one-half years this page has been sort of a back-yard fence over which we have visited about many things. Today I want to give the space to another very important person—the man who will shortly be your pastor. I am writing this before I know who he will be, but knowing he will be a very personal friend of mine, a man called of God, elected by you, and highly esteemed by us all.

"You and I now enjoy a friendship and understanding resulting from the years of fellowship in Christian living and working together. He will come to you as a stranger. He will seem very different from me because our personal differences will be magnified by the difference in your acquaintance with us. If you are inclined to make any com-

parisons, please give him the benefit of five and one-half years of living among you before you do the comparing.

"He will do his work in ways he has found most suited to his training and ability. You have given me that privilege, and you will grant it readily to him. Since you are accustomed to my ways, his may seem unusual; but don't forget that at the first mine seemed unusual too. Help him to do his tasks in his way as you have helped me do things my way. It will be but a very short time until you will feel utterly at home with him, and from the start you will enjoy his rich ministry in the setting of warm Christian friendships. He will be the kind of man you will enjoy knowing better and better.

"Your enjoyment of his ministry will be enriched by your own readiness to share your lives with him. Don't wait for him to do all of the getting acquainted. Remember, he must get acquainted with an entire new community, while you need only become acquainted with him and his family. Every one of you must draw him into the intimate circle of fellowship which characterizes the church and community.

"Please don't quote me to him, nor tell him how I used to do things. Don't talk about my virtues in such a way as to make him feel like a second choice, nor talk about my faults in a way which will make him feel that you are difficult to work with. Just relax and treat him as the wonderful, new Christian friend that he wants to really be. Treat him also as a very personal friend and brother minister of mine.

"When he has lived among you, laughing and weeping with you for a few years, you'll really appreciate him more and more. Then you'll discover that he was able to give you something fine from his own life which you could have gotten from no other. You'll love him from the start and keep loving him more and more as long as he is your pastor.

"Anything I may have been able to give you has been made possible by the way in which you have opened your lives to me and co-operated with me in the work we have done together. In

deep appreciation for this I ask you, as a very personal request, that you give him no less; rather give him more if it is possible. Extend to him the confidence and faith you have vouchsafed to me. Pray for him as you have prayed for me. Share with him your burdens and aspirations, the joys and sorrows of your lives as you have shared them with me, and you will be mutually enriched.

"Soon Mrs. Arnold and I will immerse ourselves in a strange church and community, and to it we intend to give our entire resources. We will be better people as we go because of what you have given us of yourselves while we were, by the providence of God, in your midst. You have helped us to love God and people more and more.

"Extend your hands warmly to the man of God who comes to give a portion of his precious lifetime to you. He will love you and will very soon be "affectionately, your pastor." I will always be your indebted friend, and cherish the chance today to be,

"Affectionately, your pastor,

"MILO L. ARNOLD."

THE LOCOMOTIVE ENGINEER'S TESTIMONY

"Number 6 was twenty-five minutes late out of Scranton one day. I stepped into the cab and prayed, "Lord, help me bring her in on time."

It was a stiff climb up the Pocono Mountains for the first part of the trip, and it seemed it was never so steep as this time when we were late. I couldn't gain a second, but after we dipped over the summit, things began to break just right for me. We almost flew down the mountain. The air was clear and I just held her steady and let her go. At last the old train shed of Hoboken loomed ahead, and as we pulled under the edge of it, I looked at my watch, and we were just on the dot.

"As I stood wiping the sweat off my face, there was a tap of a cane on the outside of my cab, and when I looked out, there stood the president of the road, all smiles, and he said to me, "A good run, sir! A very good run!"

"That meant more to me than anything that could have happened to me in this world. But, Brother, when I make my last run and pull into the Great Terminal of the New Jerusalem, if I can just hear Him say, 'A good run, sir! A very good run!' toil and struggle down here won't matter any more at all."

—Anon.

GOD AND PARATROOPERS

Mrs. Grady Cantrell, pastor's wife from Modesto, California, First Church, was asked if she was greatly troubled about her son who is a paratrooper. She replied, "Not at all." She commented, "When I first learned that he was to make his first jump, I went to the Lord in earnest prayer. While on my knees, God gave me this promise: *The eternal God is thy refuge, and underneath are the everlasting arms* (Deut. 33:27). Since then, I have not been afraid."

SHORT TAKE ON "RIGHTEOUS ANGER"

"There is such a thing as righteous indignation. Jesus had it when He "looked around on them with anger, being grieved for the hardness of their hearts" (Mark 3:5). This was an anger at what was happening to someone else and not personal pique at something that was happening to Him. It had grief in it—"being grieved"—at what was happening to another. When our anger has a grief in it at what is happening to someone else, and not a gripe in it at what is happening to us, then the anger is right and righteous.

"But even so, don't keep it too long in the heart. It will fester. But if you are to be angry and sin not, then you must be angry only at sin. However, even this kind of anger must not be kept overnight. "Let not the sun go down upon your wrath." For even a righteous indignation can eat away the love side of your life and leave you righteously cantankerous, an unlovely person."

—E. STANLEY JONES

Mother's Day Materials

THEME: MOTHER'S DAY, 1963

TEXT: *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also (II Tim. 1:5).*

- I. HANNA: A Lesson in Devotion to God and the Home
- II. NAOMI: A Lesson of a Good Mother-in-Law
- III. LOIS: Lessons of a Good Grandmother

THEME: THE STORY OF FIVE MARYS

- I. MARY, THE MOTHER OF JESUS: Luke 1:49
Submissive, meek, confident, faithful, devoted.
- II. MARY MAGDALENE
Probably a widow. Indicated she had wealth; helped "minister of her substance."
- III. MARY OF BETHANY: Luke 10:39
Three times at Jesus' feet: Luke 10:39, when she *Heard his words* John 11:32, *If thou hadst been here*
* * *
John 12:3, *Then took Mary a pound of spikenard . . .*
- IV. MARY, MOTHER OF JESUS
Present at Crucifixion. Helped spread good news.
- V. MARY, MOTHER OF JOHN MARK
This home, a gathering place for the saints. Easy to imagine the good influence radiating therefrom.
- VI. MARY, A ROMAN DISCIPLE
Greet Mary, who bestowed much labour upon us (Rom. 16:6).

THEME: SPIRITUAL OBJECTIVES THAT WILL MAKE US A NEW TESTAMENT HOLINESS CHURCH

- I. LET'S PRAY UNTIL THE UNUSUAL HAPPENS. (Note Acts 4; 5; 6.)
- II. LET US PRAY UNTIL PENTECOST IS REPEATED IN OUR CHURCH.
- III. LET US PRAY UNTIL GOD BECOMES MORE PROMINENT IN OUR MIDST.
- IV. LET'S PRAY UNTIL A SPIRITUAL ATMOSPHERE PREVAILS.
- V. LET'S PRAY UNTIL THE CHURCH HERE MAKES NEW HISTORY.
- VI. LET US PRAY UNTIL A MIGHTY REVIVAL SWEEPS OVER US.
- VII. LET US PRAY UNTIL WE "GET THE GLORY DOWN."

THEME: WHEN GOD BEGINS HIS COUNT-DOWN

TEXT: *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever . . . that there should be time no longer (Rev. 10:5-6).*
Conditions I'd want to obtain in my life if I were only ten seconds away from eternity:

- I. I WOULD WANT TO KNOW THAT THERE WAS NO CONDEMNATION FOR ANYTHING IN MY LIFE.
Some never stay very far ahead of the sheriff.
- II. I'D WANT TO KNOW THAT ALL MY VOWS TO GOD WERE PAID (Psalms 116).
- III. I'D WANT TO KNOW THAT MY SOUL WAS WASHED WHITE IN THE BLOOD, AND THAT PERFECT LOVE WAS GIVING ME JUDGMENT DAY BOLDNESS.
- IV. I'D WANT TO KNOW THAT I HAD NOT LED ANYONE ASTRAY.
Paul said in II Cor. 7:2, *Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.*
- V. LASTLY, I'D WANT TO KNOW THAT I HAD SOME SHEAVES TO LAY AT THE MASTER'S FEET.

Christian Sanctification

SCRIPTURE: I Thess. 1:1-10; 2:13-14; 3:10-13; 4:3-8; 5:15-24

TEXT: "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it" (I Thess. 5:23-24, A.R.V.).

INTRODUCTION: Note the passages preceding the text in this Epistle, which clearly indicate the radical conversion of these Thessalonian Christians and their continuance in the grace of Christ, especially I Thess. 1:3, 9-10, and then 3:13, which verses indicate that, though they were converted, they required yet to be sanctified wholly.

ANALYSIS:

I. CHRISTIAN SANCTIFICATION IS A GOD-WROUGHT EXPERIENCE: "The very God of peace sanctify you wholly" (v. 23a).

A. Sanctification experientially is the *work of God* in the soul of the fully consecrated believer: "The very God . . . [himself] sanctify you wholly."

1. The carnal disposition disturbs and divides the affections and loyalties of the believer (see Rom. 8:5-13).
2. God sent Christ to make peace in man's soul through the blood of His cross (see Col. 1:20).
3. Christ prayed for the unity (peace) of His disciples through their sanctification (see John 17:17 and 11b).

C. Experiential sanctification is a *complete work*: "The very God of peace sanctify you wholly."

1. Sanctification destroys the disease germs of the inner sinful nature (see Ps. 51:2, 7).
2. Sanctification heals the sin-

diseased soul of man (see Ps. 51:10).

3. Sanctification restores the believer's soul to a spiritual and moral health and wholeness, "wholly" (John 17:17, 22-23).

II. CHRISTIAN SANCTIFICATION IS A PRACTICAL EXPERIENCE: ". . . may your spirit and soul and body be preserved entire, without blame at ['until'—A.V.] the coming of our Lord Jesus Christ" (see Eph. 1:13-14; 4:30).

A. Sanctification *preserves the believer in his justified relationship with God* through the Holy Spirit. "Of the three here mentioned [spirit, soul, and body], only the last two are the natural constituent parts of man. The first is adventitious [that is, something added from without], and the supernatural gift of God, to be found in Christians only" (John Wesley, *Explanatory Notes upon the New Testament*, p. 763).

B. Sanctification *integrates and preserves the believer's personality or soul*: "may your . . . soul be preserved."

C. Sanctification *integrates and preserves the believer's body in relation to his personality and God's Holy Spirit*: "may your . . . body be preserved" (see I Thess. 3:4-7 and Rom. 6:11-14).

D. Sanctification *is progressive and continuous*: "at ['until'—A.V.] the coming of our Lord Jesus Christ."

III. CHRISTIAN SANCTIFICATION IS A DIVINELY ASSURED EXPERIENCE: "Faithful is he that calleth you, who also will do it."

A. This assurance is based upon God's call of the believer to holiness (see Rom. 1:6-7 and I Thess. 4:7).

B. This assurance is based upon God's purpose for the sanctification of the believer (II Thess. 2:13-14 and I Thess. 4:3).

C. This assurance is based upon Christ's provisions of sanctification for the believer (see Heb. 13:12).

—CHARLES W. CARTER
Professor, Taylor University

B. The message has been told millions of times over, and is being repeated this morning in thousands of churches.

C. Everyone that is interested is urged to "go quickly, and tell . . ." Tell it everywhere you go.

—WILLIAM C. SUMMERS
Washington, D.C.

The Defeat of Death

SCRIPTURE: I Cor. 15; Matt. 28:1-20

TEXT: I Cor. 15:55

INTRODUCTION:

Death has always presented a distasteful picture. Death was the sentence because of sin. That has never been rescinded except through the blood of Christ.

A. The sting of spiritual death to Adam and Eve

B. The sting of natural death

1. David's son, your loved ones, etc.
2. Lazarus

I. THE DEFEAT OF DEATH TESTIFIED TO BY THE EMPTY TOMB

A. Other religions point to the resting place of their founder. Not so with Christianity. We point out the fact that He is not here, for He is risen. In the cemetery you find epitaphs reading, "Here lies . . ." Not so with Jesus.

B. It would be impossible to find a situation that could be improved by the absence of Jesus in our lives, but here His very absence proved that He was victorious.

II. THE DEFEAT OF DEATH TESTIFIED TO BY THE ANGELS AND OTHERS

A. The angel said, "He is not here: for he is risen, as he said."

B. The Defeat of Death Testified to by over five hundred of His disciples who saw Him after His resurrection.

III. THE DEFEAT TESTIFIED TO BY MILLIONS DOWN THROUGH THE CENTURIES

A. The command of the angel is still good, "Go quickly and tell . . ."

We Need a Revival

TEXT: II Chron. 7:14

I. WE NEED A REVIVAL OF CONCERN.

A. Real concern will bring spiritual revival.

B. Real concern will bring nights of burdened prayer.

C. Real concern for souls will cause one to walk in obedience to God.

II. WE NEED A REVIVAL OF HABITS.

A. Private and family devotions.

B. Sabbath observance.

C. Church attendance.

III. WE NEED A REVIVAL OF DEEP SPIRITUALITY.

A. Not outward conformity alone, but inward purity.

B. An atmosphere in the church that is conducive to growth in grace.

C. The presence of the Holy Spirit manifested in our services.

CONCLUSION: We can have a revival if we are willing to pay the price.

—WILLIAM C. SUMMERS

The Gospel of Jesus Christ

SCRIPTURE: Acts 15:1-21

TEXT: Acts 15:21

INTRODUCTION:

The gospel of Jesus is not mentioned in this text but certainly is implied.

I. THE GOSPEL OF JESUS IS THE GOSPEL OF GOD.

A. Jesus and God are one, "and the Word [Jesus] was God."

B. The Trinity is the one in three. It is never understood.

II. THE GOSPEL OF JESUS IS THE GOSPEL OF SALVATION

- A. The real test of religion is whether it saves from sin or not. "There is none other."
- B. It makes one a new creature (II Cor. 5:17).
- C. Paul proclaimed a saving gospel. *It is the power of God unto salvation* (Rom. 1:16).

III. THE GOSPEL OF JESUS IS A RADICAL GOSPEL.

- A. It deals with the inner man.
- B. It was a radical departure from Judaism.
- C. It is not a religion of good works.

— WILLIAM C. SUMMERS

The Divine Plan for Purity

SCRIPTURE: John 17

TEXT: John 17:17, *Sanctify them through thy truth: thy word is truth.*

INTRODUCTION:

Bear in mind that Jesus was already in the shadow of the Cross. A dying man doesn't speak of trivialities. He speaks only of that which is close to his heart, that which has deep meaning to him.

In order to understand the plan for purity we will have to consider the facts in other Scriptures not included in the reading. First of all, let us notice that Pentecost has a personal application for our lives. And that:

I. PENTECOST WAS THE INITIAL GIFT OF THE HOLY SPIRIT.

- A. The gift of the Spirit at Pentecost was given to no one except the followers of Christ.
 - 1. And not to all of them—only those present.
- B. They tarried for the blessing as Jesus instructed them to do just before He left them.
 - 1. They were of one accord, searching their hearts and praying.
- C. They were empowered by the gift of the Spirit. They were

able to do many things in the name of Christ.

II. A PARALLEL TO THIS MUST BE EXPERIENCED BY EVERY BELIEVER.

- A. The prayer of Jesus clearly asserts this. "Sanctify them through thy truth: thy word is truth."
- B. The Samaritan revival clearly teaches the same.
- C. The experience of the disciples at Ephesus was the same.
- D. The teaching of Paul (Rom. 12:1-2).
- E. Jas. 1:8, *A double minded man is unstable in all his ways.* In 4:8 he says, *Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.*

III. THE INSTRUMENT OF SANCTIFICATION.

- A. *Thy word is truth*, Jesus said. *I am the way, the truth, and the life.*
- B. The Word cannot sanctify in any magical sense.
 - 1. "Chapter and Verse" in Jerry McAuley's Mission.
- C. The Word is simply the instrument or the channel. *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*
- D. The Word of God sanctifies by enlightening our minds.
 - 1. It teaches in precept and prayer.
- E. The Bible sanctifies by inspiring our faith to believe what God has said. We can become Christlike only by a determined effort to delve deep into Sacred Writ and to walk in the light of all we find there.
 - 1. D. L. Moody—sanctified on the street of New York City.
 - 2. "Uncle Bud" Robinson—his trouble with the mules.
 - 3. R. A. Torrey—"I cannot take another step in Christian service until I know I am

baptized with the Holy Ghost."

4. **A m a n d a Smith**—"But the hunger went on, and when I read, 'Rejoice when men persecute you,' I felt that that was not my experience; there was a feeling of retaliation."

—WILLIAM C. SUMMERS

The Consequences of Backsliding

SCRIPTURE READING: Jer. 42:19-22

God's prophet was sent to warn His people against the seriousness of backsliding and disobedience. If the people would have obeyed God, He said He would prosper them abundantly. But any act of disobedience on the part of the people would lead to tragic results. If they would return to Egypt, it would mean bondage and all that it entails.

Consider the import of this message by observing how:

- I. **A BACKSLIDER'S REBELLIOUSNESS IS MASTERED BY SATAN.**
- A. He knows that God frowns on willful sin.
 - B. He has knowledge of God's disapproval of unequal yokes.
 - C. He is not ignorant of God's hatred towards divided affections.
 - 1. For such would ultimately forfeit all that is good and wholesome.
 - a. It would ruin one's reputation. Ill.: Prodigal.
 - b. It would destroy one's character. Ill.: Judas.
 - c. It would cause one to lose his virtue. Ill.: Mary Magdalene.
- II. **A BACKSLIDER'S RETRIBUTION IS METED OUT BY GOD.**
- A. The table laden with sinful pleasures can never satisfy a hungry soul.
 - B. The timeless wanderings of a backslider would only drive one to endless despair.

1. He would be driven to insanity by his fears and horrors when the judgments of God began to fall.

- III. **A BACKSLIDER'S RETURN IS MARSHALED BY THE HOLY SPIRIT.**
- A. By the medium of God's Word. "Thus saith the Lord."
 - B. By the means of God's providence. Famine, pestilence, wars, etc.
 - C. By the measureless mercies of God. "From everlasting to everlasting."

CONCLUSION:

Let us heed any warning that would come from God, and thus avoid any pitfalls that the devil may lead us into. Only by the grace of God can we hold fast to the marvelous promises He made to us—a blessing if you obey the commandments of the Lord your God.

—HENRY T. BEYER, JR.
Baton Rouge, La.

Theme: The Ways in Which I Want to Know Jesus

TEXT: *That I may know him* (Phil. 3:10).

- I. First, I would realize He knows all about me.
- II. Second, I want to know Him in the full pardon of all my sins (Ps. 103:3).
- III. Next, I want to know Him in the assurance that I have met all His conditions (I John 5:14-15).
- IV. Then, I want to know Him in that holiness "without which no man shall see the Lord" (Heb. 12:14). If this is the passport, I want to be sure I have it.
- V. I then want to so know Him that I will have "boldness in the day of judgment."
- VI. I want to know Him so well, that I can feel assured of a glorious and happy future.
- VII. I then want to so know Him that He appears more beautiful than all other attractions.

THE FAMILY IN CHRISTIAN PERSPECTIVE

C. W. Scudder (Broadman, 168 pages, cloth, \$3.50)

There most certainly is not a dearth of books dealing with the family and its related problems, and these have come in all sizes and with a variety of approaches to marriage and the home.

In *The Family in Christian Perspective* we have one of the most acceptable, most searching and exhaustive studies from a Christian point of view that this book reviewer has seen in some time. There are eight chapters, starting out with the theological presuppositions upon which the Christian home is built, then discussing sex and marriage, responsible parenthood, family relations, provisions for the elderly, ruptured family relations, the church and the home.

You will not have read far until you will discover that the author is a man of wide research in the field of family relationships and the book is thoroughly saturated with carefully documented research material. It is the kind of book that a pastor could well have on hand to use in counseling young couples who are looking toward marriage.

HISTORICAL ATLAS OF RELIGION IN AMERICA

Edwin Scott-Gaustad (Harper & Rowe, 180 pages, cloth, \$8.95)

Here is something decidedly worthwhile—a library item—for any church. It should be available to both preacher and laity. It is a substantial and worthy supplement to whatever historical books any church may have available in library use. It is a classic, illustrated story of religion in America, from the days of the Pilgrim fathers until the 1960's. The narrative material is carefully factual, but the illustrative material with numerous charts and crafts gives it almost overwhelming value.

There are 129 illustrations, maps, sketches, and charts. These point out items of religious significance—such as the spread of denominational groups, distribution of Negro population, Jewish population, and even the location of the various Indian reservations.

The Church of the Nazarene is given a fair, objective story and a map showing the distribution of churches. Included in the book is a map of the United States—showing every county and the denominational majority in each. In some instances the statistics for the denominations come only as far as 1950, but here is a solid and substantial library item.

EXPOSITORY SERMONS ON REVELATION

W. A. Criswell (Zondervan, 184 pages, cloth, \$2.50)

This volume comprises fifteen expository sermons, all of them preached from the first chapter of Revelation. Needless to say, these are concentrated studies on a very narrow portion of scripture. It will prove helpful in showing a minister the way to get a great deal out of a small portion of God's Word.

These sermons are carefully evangelical and Christ-honoring.

FLESH AND SPIRIT

William W. Barclay (Abingdon, 128 pages, cloth, \$2.00)

This is another splendid word study book from the pen of this Scottish scholar. In *Flesh and Spirit* a careful examination is given to Gal. 5:19-23, in which there is a detailed study of the words *flesh* and *spirit*. As always, with Barclay you look for careful scholarship, but he does have liberal tendencies that must be noted with discrimination. For those who have used and enjoyed his previous books of word studies, this will be a decidedly profitable addition.

THE KING OF THE EARTH

Eric Sauer (Eerdman's, 256 pages, cloth, \$3.95)

Many of you acquainted yourself with this distinguished German author through his previous books, *The Dawn of World Redemption*, *The Triumph of the Crucified*, *From Eternity to Eternity*, and *In the Arena of Faith*.

The author has given us a wide sweep in theological writing. His book *From Eternity to Eternity* was a study of the purposes of God. *The Dawn of World Redemption* was a survey of the history of salvation in the Old Testament. *The Triumph of the Crucified* was a survey of the history of salvation in the New Testament. *The King of the Earth* completes the writings of this prolific German author, for death has stilled his pen. In this volume he gives us the study of man—from the viewpoint of both the Bible and science.

This study is intricately detailed and exhaustive. He stands in support of creationism, as against evolution. The theme of the entire book is the call of man to nobility and spiritual kingship. As with the other writings of Eric Sauer, you are not buying this book because you will agree with every statement he makes, but you will find him to be conservative, strongly Biblical, and carefully scholarly. Those who have the other four Eric Sauer books will especially want this one to complete the series from the mind of this famous German, evangelical scholar.

A GUIDE TO BIBLICAL PREACHING

Chalmer E. Faw (Broadman, 198 pages, cloth, \$3.50)

This is another splendid addition to the series of books that have appeared in recent years dealing with Biblical preaching. Two of the earlier books were Blackwood's *Preaching from the Bible* and Luccock's *In the Minister's Workshop*.

A Guide to Biblical Preaching could perhaps never be compared to those superlative books, but it is substantial and decidedly helpful. The minister who would derive the greatest help from this book is the man who has done mostly topical preaching and decides he would like to develop his preaching ministry along a Biblical line. Here are found not only exhortation and suggestion, but here are outlines galore that include whole books of the Bible, sections of books, chapters, paragraphs. The book is thorough, detailed, and as practical as a farm almanac.

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