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Preacher's MAGAZINE

*The world is full of careful people
who are sinking into unremembered graves,
while here and there a man forgets himself
into immortality.*

—Wm. Lloyd Garrison

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Editorials

How to Preach

There is a brief statement made by St. Paul which should be underlined in every preacher's Bible; it is "*speaking the truth in love*" (Eph. 4:15). More good preachers or pulpiteers have failed or have had mediocre success because they have not preached in love than for any other cause. Many ordinary pulpiteers have been successful in their ministry chiefly because love has been the inspiration of their lives.

It is difficult for preachers to realize that it is not what is said—always it should be the truth—but the spirit in which it is said that makes the message effective or ineffective. It is likewise difficult for a preacher to realize that this love so indispensable to a successful ministry is as available to him without limit as is the truth which he preaches. If a preacher is as diligent in his quest for this love, by waiting upon God with an open heart, by humble reliance upon the Holy Spirit to shed this love abroad in his heart, and by cultivating a sincere appreciation and love for people, as he is in his quest for truth or a message to preach, he will be able to preach the truth in love.

There are occasions when a preacher knows that he should deal rather strictly with some discrepancies among his members, sometimes from the pulpit, sometimes by personal dealings. Often he gives much thought to *how* he should do it, what approach to make, how to say what should be said—what will be the most helpful, the least harmful. If with this he will give as much or more time and

thought in prayer to make sure that he will "*speak the truth in love*," his work will be much more effective.

Some years ago a preacher of the extremely radical type wrote of his experience. I knew him, had been the object of some severe criticism from him; and, I must confess, as I picked up his letter I wondered what he might be fussing about now. But I met a surprise when I opened his letter. It was an apology, asking forgiveness for his unkind criticisms, etc.

Really I too then asked God to forgive me for the attitude I felt toward the brother before I opened his letter. He said that a few weeks prior to this he had been led to have a prolonged period of prayer, days of waiting before God, a heart-searching experience. As God searched his heart he found that he did not have love as he should have it. He had been unkind and harsh in criticism of his brethren, those who did not agree with him, and by his statements to others he now realized that he had undermined their influence. He found also that, though he had been preaching the truth, he had been unkind and contentious. But he had received a new baptism of love, the love of Christ now possessed him. Since that time he said that he had been preaching the same truths, had been stressing the same standards, but was preaching them in love and his ministry was many times more fruitful than it had ever been before. By the time I finished reading his letter I was asking God to give me such a baptism of love. I wrote this brother that his letter has inspired me to seek more love for God and my brethren.

Some while ago while reading *The Portrait of a Prophet*, the biography of Samuel L. Brengle, by Clarence W. Hall, my heart was stirred by this incident which he recorded.

Colonel Brengle was conducting a camp meeting, years before at Old Orchard, Maine. Dr. and Mrs. Wm. McDonald, cofounder with John S. Inskip of the National Holiness Association, attended regularly. Brother Brengle requested Dr. McDonald to preach. But he was now past eighty years of age and declined, saying; "No, Brother Brengle, you are doing all right. God is with you. Let me listen."

When the camp closed, Brother Brengle and his wife went down to bid the aged holiness teacher and his wife good-by. Together the two men sat on the porch overlooking the surging sea. After a long silence, Dr. McDonald, his eyes filled with tears, turned to Brother Brengle to say slowly;

"Brother Brengle, I see now the mistake of my life. I have been a holiness fighter—fighting for the doctrine, attacking preachers and teachers who did not accept my preaching, often putting up men of straw and knocking them down. I have been controversial. I see my mistake. You have been here ten days, preaching Christ, inviting sinners to Jesus, preaching holiness in love, and leading men and women into the experience. And you have attacked no man, no church. You have preached in love, and only love."

Brethren, let us drink deeply from the fountain of grace, from the deep resources of the Holy Spirit, that indeed we may be able to preach the truth under His anointing and with the love of Christ fully possessing our hearts. "Speaking the truth in love."

Building the Sunday Evening Service

The article, "Building the Sunday Evening Service," by Dr. R. V. DeLong, printed in our last issue, has impressed me deeply. It strikes at a very weak spot in our whole church program. Yet it involves what has been and can be again one of the most vital services of the church.

There is no doubt that one of the great contributing factors to the phenomenal growth of our church in its early history was its evangelistic passion, and particularly as this passion was exhibited through the Sunday evening services. This weekly evangelistic service was used of God to win many souls to Christ and to bring many believers into the experience of entire sanctification, and because of this many of these people were brought into the membership of the church.

It is a fact that we may not wish to face, but because of circumstances prevailing about us pastors and members alike have lost their feeling of the value of the Sunday evening service. Pastors frequently give little thought and prayer to the preparation of their Sunday evening messages. Church members do not have the feeling or urgency to attend this service, and the friends of the church have to a large extent lost interest in attending. This Sunday evening service is not the power and blessing it should be in the life of the church.

We have become a "Sunday-school minded" church. The first question usually asked by pastors in greeting other Nazarene ministers is, "How many did you have in Sunday school last Sunday?" The strength or size of a church is judged frequently by the Sunday-school attendance. We

have surveyed whole communities with, "Do you know a boy or girl in this block who does not attend Sunday school?" We have been able to reach many of these boys and girls, so much so that we have had to purchase or lease buses to bring them to church. This is commendable. We must reach the boys and girls. But may it not be that we have been working "wrong end to"?

If we had canvassed the community with this question, "Do you know parents in this block who do not attend church regularly?" we would have reached more of the parents. By reaching the parents we would likewise have reached the children. The parents attending the Sunday school and church would bring their children in their own cars. And we would have been winning these parents to Christ; many of them would have been brought into membership of the church. Whatever the methods to be employed, we must reach the adults if we are to hold the children.

It is high time that we become a "Sunday evening minded" church. Do none the less for the Sunday school. But put more effort and thought into getting people into the evangelistic services, where there is many, many times the possibility of getting them saved and sanctified than there is through the average Sunday-school program. If we reach these adults, if we get them saved, they will build the Sunday-school attendance.

This editor and magazine will be committed to the work of *revitalizing the Sunday evening service*. These evening services must again become the most important church services of the week. We can build attendance. We can reach the unsaved through them; get them saved, sanctified, and into membership of the church. BUT to do it we—all of us—will need to

change our attitude toward the Sunday evening service. We ministers will need to do some repentance for our lack of interest, vision, prayer, and preparation for these services. We must give them the most important place in our thinking and planning. At least, beginning with the September issue we will have a department in this magazine devoted to this most important work. Already, as you have noticed, we are promoting a contest for Sunday evening preaching material. Give us your co-operation in this.

Have you plans that have been successful in building your Sunday evening services? If so send them to us. Give details, so others can follow them easily. Let us share with our fellow ministers all the good things we have. Let us work together to revitalize this important service—the Sunday evening service.

Why Do Preachers . . .

use useless and meaningless, if not harmful, words and phrases in their public work?

The word "Amen"—a most meaningful word when used properly—is used so often without any meaning at all by some ministers! A little girl once asked, "Why does our pastor say 'Amen' so often? He says it when there is nothing to say it about." Is it not true that many of us say "Amen" in repetition or unconsciously, perhaps when the mind is in neutral, or to "fill in" between different portions of the service? One pastor said "Amen" so habitually and in needless repetition that his young people nicknamed him "Amen."

I'll dare you to have your wife or some understanding lay member to

(Continued on page 16)

The Shepherd's Code

By Herman L. G. Smith*

THE SPIRIT and behavior of the minister is more important than his talents and abilities. Bishop S. Foster in speaking of the great Methodist preacher, Alfred Cookman, said: "He lived 'the higher life' even more than he preached it. His sweet, gentle and holy walk was both more eloquent and convincing than his most impassioned discourses." Certainly as Nazarene ministers, emphasizing the doctrine of perfect love in our preaching, we must demonstrate the Johannine spirit of love if we expect to be effective.

The graces of sympathy, kindness, gentleness, patience, and humility are as much a part of the pattern of Christlikeness as honesty, purity, dependability, and power. The ideal is expressed by the Apostle Paul: "Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). This balance of virtues in a relative degree is expected of every mature Christian.

The unity and fellowship among Nazarene clergy is based upon a spiritual relationship. The code of behavior we follow must be written upon our hearts by the Spirit that superintended Jesus during His earthly ministry. He gives to His servants both the directives and the love to fulfill them. I believe we desire close unity with one another and want to be ethical at all times in all places.

No one is more critical, however, of a Nazarene minister than another Nazarene minister. Some good results, I suppose. They say the Samaritans critically screened the Jews as they copied the law looking for mistakes and it resulted in exactness in rewriting the scrolls. Maybe we are alerted to our mistakes because of the watchful eye of our brethren.

Proper ethics cultivate fellowship, and fellowship strengthens our united ministry. First among a few suggestions,

1. *Be honest.*

Confidence thrives on factual comment. Rumors distort and confuse. Half truths are dangerous. It is basic that we be honest. A New Testament minister is honest in all his dealings. His personal finances must be sound, his word dependable, his tactics in business meetings above reproach—no under-the-table deals, no appropriating money for budgets that have hidden clauses.

Half truth has an overgrown brother named exaggeration. Stories that continually grow expose one to suspicion. Events often related that put the speaker in the limelight may easily be overemphasized. I have heard life stories told that caused me to doubt the speaker's design. Dishonesty crops out of deep-seated evils of the heart such as pride or covetousness. It can discolor a man's own heart and the object being discussed—for instance, when a man's reputation is misrepresented. Dr. J. B. Chapman wrote an article once en-

*Paper read at Northern California District Convention by the pastor of Oakland, California, First Church.

titled "I Saw a Man Killed or Murdered Today." The "General" indicated that the man had been killed, ecclesiastically speaking, by cheap talk and misrepresentation.

Be honest and frank with your fellow ministers. Why not answer questions without flattery or overemphasis. A warning here may seem a bit severe for a minister's exchange, but here is a text dealing with deceit. "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). Those who deceive will be deceived and the dishonest man will finally become immune to his own dishonesty. Such a defect of character is most reprehensible.

2. *Be loyal to the denomination.*

By this I do not mean an exclusive sectarian spirit. But as the navy cannot be marching on land while fighting a sea battle, neither can we be spreading our energies over too much territory. Without depreciation of evangelical movements, we must be devoted to our church in a peculiar sense. Like the bishop of the New Testament who was to be "the husband of one wife," so we serve one church. We urge genuine co-operation with sister denominations and evangelistic agencies, but the first love is the church of your ordination. The true man of God will recognize the authority of the church, will bow responsively to her demands, and will be zealous for her world-wide mission.

New loyalty to the church will help the pastor or evangelist to rise up above local scrapes. No loyal Nazarene will tear down any parish to build his own. Lincoln said, "He who has no house, let him not tear down the house of another." Could there be such a sinister thought in the heart that would desire to rob one single ounce of strength from one congrega-

tion to build his own? Only as it would tend to build the whole church, as in the case of organizing a new church under the proper authority

The exchange of members among city churches can be peaceably done. Call up the pastor involved and plan to meet face to face for a visit. Seldom if ever is it necessary to have any bad feeling. Mr. Shepherd, pastor your own sheep; but if sheep insist on coming to your pasture tell your neighbor about it, and as both ministers move with drives based upon consecration there will be no small and questionable action. Let's build our churches beautifully as well as numerically. To sacrifice the beauty of holiness for seeming efficiency is missing the mark. The ideals of ethics stem from the minister's preaching, so it is vital for us to practice what we preach in the light of Rom. 2:21, "Thou therefore which teachest another, teachest thou not thyself?"

3. *Be humble.*

The spirit of meekness and humility is of great price before God and is apropos to the ministry. How grotesque the boastful servant! The Christlike spirit will not make you a Casper J. Milquetoast timidly avoiding your responsibilities. This virtue of humility and patience, says Calvin, is the shining armor of the Christian soldier.

The humble never puts the blame for mistakes on others. He abides God's time for advancements and never sets the stage for personal aggrandizement. He respects the opinions of others and would die before he would sacrifice his ideal of being a gentleman. The humble man will absorb disappointment and suffer to his own hurt for the good of his flock. Any shepherd that will not put his church and congregation before himself has less grace than is required by

Christ, who names him a hireling. The rule or ruin attitude has no place among us. We've too much at stake. We cannot afford to scatter the sheep. Die to your hurt feelings. Cry out your soul to God in the night but don't come to the pulpit and whine over your aches and pains. Endure your sorrows in secret. Every pastor will drink the bitter cup, but weeping endures for the night and joy cometh in the morning. The humble shall triumph.

4. *Oneness of spirit.*

Now, lest I become petty with small matters, let me conclude with emphasis on the spiritual culture and behavior that grow out of the Spirit-filled life. There are bound to be ethical relations on the highest level among men who are led by the Spirit. Thus spake the Psalmist in chapter 133, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

Here is a prophecy of the anointing of Christ by the Spirit typified by Aaron's anointing. The Holy Spirit came upon Christ in preparation for His earthly ministry. He, as the Head of the Church, was anointed and the same Spirit has since been anointing the body of Christ, illustrated here by the oil running down upon the skirts of his garment.

Only as we give Christ pre-eminence as the Head can we be what we ought to be one to the other. And only as we fit into the body of Christ will we be baptized by the eternal Spirit. Every man has something to contribute to our fellowship, and it becomes pleasant as the Spirit synchronizes our action in proper relation to the Head of the Church. There

is no monotony when this variety is blended by the blessed Holy Ghost. The body functioning in this harmony becomes increasingly dynamic in its mission. Let there be less competitive action and more comprehensive action, less clicking apart and better co-ordination. Let no wedge come between us such as excluding the radical or the conservative. Among us who are committed to Christ and His Church we have agreement on all major issues; let no small matter weaken us with division.

Here under the downpouring of the Holy Spirit's oil of gladness let us find such pleasant unity and delightful harmony in His superintendency that both grace and strength shall mark our fellowship. Dynamic action coupled with the beauty of holiness is demanded of us as Nazarene clergymen as we rise to our glorious privileges and urgent tasks. The spiritual graces shall blend together and enable us, above all, to set an example of doing good.

Oneness of spirit is the key to ethical relationship. For this Christ prayed "that they all may be one." John speaks of the "fellowship one with another" (I John 1:7). Here Christ is at the apex of the triangle, with fellowshiping disciples at the base. The Hebrew writer states, "Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

In such a holy relationship with Christ and our brethren, "we are not divided; all one body we, one in hope and doctrine, one in charity."

Like the great bridge of beauty and utility perfectly balanced, the minister's ethical standard may be coupled with strength and holy power. As we span the gap for humanity from

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The Significance of Pentecost

Part Five

Pentecost Signifies Universal Proclamation

By Charles W. Carter, M.A., Th.M.*

And [they] began to speak with other tongues, as the Spirit gave them utterance (Acts 2:4b).

PENTECOST was a miracle of *other tongues*. It has been observed that any purported miracle must possess a moral value to validate itself. If the moral value validates a purported miracle, then the miracle of "other tongues" on the Day of Pentecost was well established.

NECESSITY OF THE MIRACULOUS PROCLAMATION

The record informs us that "there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound [the sound as of the rushing of a mighty wind] was heard, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? And how hear we, every man in his own language wherein we were born?" (Acts 2:5-8, A.R.V.) There then follows a list of sixteen different nations represented at Pentecost, into the countries of which Jews of the *Diaspora* had been born and whose language only these people spoke and understood.

There had been five great dispersions of the Jews prior to the advent

of Christianity. They were, namely, the dispersion of the Northern Kingdom under the Assyrian Captivity in 722 B.C., the dispersion of the Southern Kingdom under the Babylonian Captivity in 586 B.C., an extensive migration of the Jews to Egypt under the Greek rule in the third century B.C., another large migration northward into Syria and the adjacent regions in the second century B.C., and finally a general scattering of Jews to all parts of the Roman Empire during the first century B.C.

It is interesting to note in the Book of Esther, under the Persian dominion, that there were 127 provinces in the great Persian Empire, which provinces extended all of the way from India to Ethiopia in Africa, and that there were Jews distributed throughout all of these 127 provinces (Esth. 1:1; 3:8). Dr. Benjamin Robinson,¹ of the University of Chicago, observes that by the time of the introduction of Christianity there were no less than 150 Jewish synagogues strategically located throughout the Roman Empire and that each of these synagogues maintained a direct relationship with the Temple at Jerusalem, paying tribute to the Temple and sending representatives to the great annual feasts at Jerusalem. He further observes that these synagogues

*Professor of Philosophy and Missions, Marlon College.

¹"The Life of Paul," Benjamin Robinson, University of Chicago Press.

were more simple in their form of worship and that they were more liberal in their attitude toward the non-Jews. Thus the synagogues were both Jewish evangelizing agencies to the Gentile world and they were feeders to the great Jewish Temple and its worship. The synagogues were characterized by Hellenistic Jews, proselytes to Judaism, and God-fearers from among the Gentiles.

The foregoing observations are an illuminating commentary on Paul's great declaration:

"When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4, 5, A.R.V.).

These strangers, Hellenistic Jews and Gentile proselytes, exclaimed, "We hear them speaking in our own tongues the mighty works of God."

Thus it becomes evident that whatever may be the interpretation placed upon or the significance of other occurrences of this phenomenon, such as Paul's reference to "tongues" in the first letter to the Corinthians, the reference to "new tongues" by Mark (Mark 16:17), its occurrence at Cornelius' house at Caesarea under Peter's ministry (Acts 10:46), or its occurrence at Ephesus under Paul's ministry, this initial occurrence is to be understood as the bona fide use of the languages of people present who otherwise would have been incapable of hearing the gospel of Jesus Christ, and by men who themselves were unfamiliar with the languages which the disciples were using. It has been well said that "we may see in this event, which seemed to obliterate the barriers of nationality and language, a reversal of the separation and confusion of tongues" (*A Com-*

mentary on the Holy Bible, J. R. Dummelow, Ed., p. 821; John C. Winston Co., Publisher). (See Genesis 11.)

It has been observed that "among modern parallels the most suggestive is the case of St. Vincent Ferrer, who, when preaching in Spanish, is said to have been understood by English, Flemish, French, and Italian hearers" (*A Commentary on the Holy Bible*, J. R. Dummelow, Ed., p. 821, John C. Winston Company).

Concerning the recurrences of the miraculous phenomenon of "other tongues" as recorded in Acts and in Paul's first letter to the Corinthians, it is instructive to note that nowhere is the work "unknown," in relation to tongues, found in the original language of the New Testament record. Second, on each occasion where "other tongues" are mentioned they are so mentioned as a divine phenomenon in a strategic metropolitan location in the Roman Empire. Certainly this was true of the occurrence of the phenomenon at Jerusalem on the Day of Pentecost, where sixteen different nations of the Roman Empire are mentioned. It was equally true of Caesarea, a seaport city of great importance, where peoples of many nations met and where, on the occasion mentioned in Acts, Cornelius, a Roman army captain, would have had under his command and probably included in his "household" soldiers and servants representing many nations and linguistic differences.

Likewise at Ephesus when the phenomenon of "other tongues" occurred as Paul laid his hands on the disciples of John the Baptist, and they received the Holy Ghost, a great metropolitan seaport and pagan religious center of the Roman world was involved. The silversmiths declared concerning Diana, the god of the Ephesians, that she was worshiped by the whole

world. Though this may have been an exaggeration, it is at least suggestive of the strategic location of Ephesus as a metropolis with national and linguistic representation of very great inclusiveness. Thus here, as in Jerusalem and Caesarea, there was an evangelization purpose and value in the recurrence of the miracle of other languages.

Finally, at Corinth, we probably have a better example of the need of diverse languages than at any other location where the phenomenon occurred. Corinth was a great commercial seaport of southern Greece where peoples of all parts of the world met. Within the church at Corinth there must have been peoples of many a nation of the Roman Empire. Paul refers to one speaking in an unknown tongue (articulate speech) as edifying himself but not the church unless he has an interpreter. Doubtless Paul here alludes to the testimonies or prayers or exhortations of one who comes into the assembly and is unable to understand or use the language common to the church at Corinth (doubtless Greek), and thus of necessity expresses himself in worship in his native tongue. This may benefit him but it does not edify the congregation unless he has an interpreter. Paul's remark that he speaks in tongues more than all of the Corinthians may very well imply his versatile linguistic ability and achievement as a veteran missionary among many different peoples and languages of Asia Minor and Europe as well as otherwise. That there were perversions of this phenomenon in the Corinthian church, as there were of the Christian ordinances and morals, may well be true; but such perversions in no sense validate an "unknown tongue" doctrine as having a scriptural basis.

Thus the "other tongues" of Pentecost, as well as later in the Book of Acts record and in Corinth, becomes an intelligible miracle with the moral value of a necessary aid to first century Christian evangelism in a greatly diversified linguistic populace of the Roman Empire.

This miracle of the proclamation of the gospel in the different languages of those present for the Jewish Pentecost, and which resulted in the great Pentecostal revival, seems to have anticipated the fulfillment of the Great Commission as suggested by the universal representation of redeemed humanity as depicted in the Book of Revelation. The record reads:

And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain and didst purchase unto God with thy blood men of every tribe, *and tongue*, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth (Rev. 5:9-11, A.R.V.).

Or again:

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and people and *tongues*, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb (Rev. 7:9-10, A.R.V.).

EFFECTS OF THE MIRACULOUS PROCLAMATION

Peter, taking advantage of the arrested attention and interest of the assembled multitude, consequent upon this miracle of proclamation in their diverse languages, arose and interpreted the meaning of the Pentecostal phenomena with such effectiveness as to result in the conversion of 3,000 souls.

And thus the miracle of "other tongues, as the Spirit gave them utterance," was not only the direct means in the hands of God for the confounding and conversion of about 3,000 souls on the Day of Pentecost, but there was also precipitated that great world-wide missionary movement that was to follow the inauguration of the Church on the Day of Pentecost. As there were gathered there at Jerusalem representatives "from every nation under heaven," so this gospel of Jesus Christ was to be carried to "every nation under heaven" by fire-baptized and Holy Spirit-possessed men and women. The "other tongues" were necessary vehicles for the expression of "the mighty works of God," and the result was the conversion of the multitude.

Let the purported "gift of tongues" show such fruit as this Holy Spirit-inspired utterance bore at Pentecost and there will be reason for confidence in the claim. This phenomenon was an intelligent and intelligible proclamation of the "wonderful works of God" (the gospel of Christ) to a people who otherwise could not have understood it. Again, this phenomenon may have been no less a miracle of hearing than of speaking. In either event it was the work of the Holy Spirit in the lives of the sanctified disciples. It marked the beginning and made possible the great missionary, evangelistic program to which Christ commissioned His disciples when He said, "Go ye therefore, and make disciples of all the nations" (Matt. 28: 19, A.R.V.); and again, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses . . . unto the uttermost part of the earth" (Acts 1: 8, A.R.V.).

WITNESSES TO THE MIRACLE OF PROCLAMATION

How seriously those early disciples took the obligation laid upon them by the Great Commission following their Pentecostal experience may be seen by reference to the evidence of accomplishments. One is amazed to read in Paul's letter to the Romans, a letter written about A.D. 58, and thus within less than thirty years of Pentecost, that already the gospel had penetrated the world of that generation.

Says Paul: "First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world" (Rom. 1: 8, A.R.V.). Even should it be granted that Paul's "whole world" was but the limits of the Roman Empire, yet the accomplishment of such a feat as the spreading of the gospel throughout that colossal political structure in less than thirty years following Pentecost is eloquent testimony to the effectiveness of that animating experience. And again in Colossians Paul writes: "Which [gospel] is come unto you; even as it is also in all the world bearing fruit and increasing" (Col. 1: 6, A.R.V.).

Nor does Paul stand alone in his testimony to the early, wide spread of the Christian gospel. Justin Martyr, writing shortly after the close of the first Christian century, states:

There is not a single race of human beings, barbarians, Greeks, or whatever name you please to call them, nomads or vagrants or herdsmen living in tents, where prayers in the name of Jesus the crucified are not offered up.

And again this same authority states:

Through all the members of the body is the soul spread; so are Christians throughout the cities of the world.

While Tertullian lived and wrote at a slightly later date (A.D. 160-230), yet his memorable tribute to the far-

reaching influences of the Christian religion reflects the success of the first century Christian evangel.

We the Christians are but of yesterday. Yet we have filled all the places you frequent—cities, lodging houses, villages, townships, markets, the camp itself, the tribes, town councils, the palace, the senate, and the forum. All we have left you is your temples.

Again we read:

Behold, every corner of the universe has experienced the gospel, and the whole ends and bounds of the world are occupied with the gospel.

Writing of the rapid spread of the gospel in the days of the cruel Emperor Nero, a contemporary of the Apostle Paul, Lactantius observes:

Nero noticed that not only at Rome but everywhere a large multitude were daily falling away from idolatry and coming over to the new religion.

Adolph Harnack takes note of these reports of the universal proclamation of the gospel within the apostolic age as follows:

This belief, that the original apostles had already preached the gospel to the whole world, is therefore extremely old . . . The belief would never have arisen unless some definite knowledge of the apostles' labours and whereabouts (i.e., in the majority of cases) had been current. Both Clemens Romanus and Ignatius assume that the gospel had already been diffused all over the world . . . Finally, as the conception emerges in Hermas, it is exceptionally clear and definite; and this evidence of Hermas is all the more weighty, as he may invariably be assumed to voice the opinions which were widely spread and commonly received. On earth, as he puts it, there are twelve great peoples, and the gospel has already been preached to them all by the apostles (*The Mission and Expansion of Christianity*, Vol. II, Adolph Harnack, p. 24).

Many more testimonies, of Biblical and extra-Biblical writers, could be added as evidence that these disciples of Jesus Christ at Pentecost caught a vision under the powerful illumina-

tion of God as revealed in the person of the Holy Ghost that irresistibly impelled them to proclaim the glorious gospel of Jesus Christ to the ends of the earth. Pentecost then, as ever, set on fire the hearts of these first century Christians with a passion that could not be satisfied as long as a creature remained who had not heard of Christ and His saving provisions. "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Pentecost signifies universal proclamation.

CONCLUSION

To summarize in conclusion, the significance of Pentecost at the inauguration of the Christian Church and in the life of every subsequent age and individual lies in the manifestation and demonstration of the *infinite power* of God to the inner spiritual life of redeemed man; in the *purification* of man's inner nature from the principle of sin by the baptism of fire; in the *full possession* of the inner nature and being of redeemed and sanctified man by the personal presence of the Holy Spirit revealing and executing the lordship of Christ in the believer and inwardly fortifying the soul against the outer attacks of evil; and finally, in quickening and inspiring the individual and the Church to a *vital personal witness* to the indwelling presence of Christ, who is both Lord and Saviour of the world. Such a personal Pentecost is the greatest need of every member of the Church of Jesus Christ today. Such a Pentecost would release anew "the power of God unto salvation" upon a world that today threatens to destroy itself by its own self-created powers over which it has lost moral control. Will the Church of Jesus Christ wait again for a Pentecost that will transform its life and the present age?

Common Dangers

By Evangelist P. P. Belew

PERHAPS our greatest danger is the assumption that there is no danger. The New Deal philosophy, "There is nothing to fear but fear itself," too nearly delivered our government into the hands of Communists and other unworthy persons. A like attitude in religious circles can cause the individual to backslide and can destroy the spiritual force of the church. This vile world is no friend to grace. Jesus said, "Behold, I send you forth as lambs among wolves" (Luke 10:3). And Paul declared, "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" (Eph. 6:12).

But there is also danger in exaggerating and magnifying our difficulties until we become hysterical and disqualified to cope with them. It is always wise to keep alerted, but it is never wise to indulge morbid fear. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). Having done our best to guard against danger, we should rest in faith, assured that our Heavenly Father will make all things work for our good. "If God be for us, who can be against us?" (Rom. 8:31.)

Let us now consider four dangers which confront preachers.

1. *Evaluating caliber and success in terms of official position.* When approached concerning a larger appointment, a young minister replied, "That would get me before the denomination," and it did. But this

anti-Nazarene and unscriptural attitude reflects a motivation too prevalent in the thinking of preachers. The principle that there is no order higher than the eldership and no promotion from a call to preach the gospel is basic in our economy, and certainly scriptural. Jesus placed a higher evaluation on service than He did on ruling. And Paul gave "governments" a rather low rating in his classification of the gifts. With him it was simply a place to serve. He did not always know where his next preaching place would be; and after years of successful service said, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace" (I Cor. 4:11).

The writer served a considerable term of years in official position, and can testify that it is not a royal road to greatness. It is neither the acme of success nor the yardstick by which to measure caliber. Unfortunately it is no guarantee against the human weaknesses which beset even the best of men. It is not necessarily true that "the higher one goes in official position, the less spiritual he becomes." But executive work does have the potential for contracting as well as for expanding. There is temptation to lecture on denominational techniques too much and to preach the gospel too little. And at times the pressure of multifarious duties is so great that one has to fight for time to feed his own soul.

All honor to those whom God places in official position. They deserve our

sympathetic co-operation, and need our prayers; for theirs is a difficult task. May the Great Head of the Church keep them richly blessed while they labor, "Not with eyeservice, as menpleasers; but in singleness of heart, fearing God" (Col. 3:22); "For they watch for your souls, as they that must give account, that they may do it with joy, and not with grief" (Heb. 13:17). Any other motivation is sub-Christian.

2. *Permitting the means to become the end.* Increasing the machinery beyond that which is adequate to manufacture the desired product results in diminishing returns. This must be avoided if the corporation is to show profit or even remain solvent indefinitely. There is a lesson here for the Church. It can easily be shown from both the Scriptures and the history of the Church that the Church is most spiritually effective when characterized by simplicity and lack of ostentation. Her forms of worship should be intelligible to the common man, and her machinery should be held to the minimum. Let there be the least possible amount of "serving tables," and the greatest possible effort at direct salvation work.

Numbers and finance are important. But if our efforts are exhausted in reaching goals and quotas, if these are permitted to become our objectives to the extent that they overshadow our spiritual achievements, the means have become the end. Our energies have been dissipated in driving the machinery, and we have become so fascinated in its smooth operation that we have overlooked the fact that it is producing too little grist or an inferior grade. The operation is successful, but the patient dies. We repeat the mistake of the man who built his house upon the sand.

3. *Substituting human pressure for*

the power of the Holy Spirit. Action resembling the work of the Holy Spirit is sometimes induced by the application of mob psychology. But the reaction is vastly different. "Seekers" get little or no permanent help and the church derives no lasting benefit from such methods. By such efforts the preacher who, for reasons I need not mention, seems more concerned in getting people to the altar than he does in getting them to heaven can make a showing and temporarily save his face, but may eventually lose his soul. For no one can say what he does not believe, act what he does not feel, and feign a power which he does not possess, without deteriorating within. I have even heard preachers joke about fooling the people with their shams. Such practices closely approximate the counterfeiting of the holy anointing oil, which was forbidden under severe penalty, and come close to the sin of offering "strange fire," for which the sons of Aaron were slain.

Dealing with immortal souls is serious business, which calls for the most complete sincerity. And if we preachers, who profess the highest and best in religion, lack sincerity even when ministering in the sanctuary, where among mortals may we hope to find it?

4. *Insufficient interest in the individual.* This is the day of large undertakings. It seems that only God is great enough to risk His reputation in doing small things. We have big government, big business, and mass production. The unit is simply a part of the whole, and the individual is important only in his relation to the group. He is to a great extent a cog in the social machine. A kind of collectivism has gripped the world and influences the Church.

But Jesus Christ believed in the

dignity and worth of human personality. He taught that one soul is of greater worth than the whole material world; that one should love his neighbor as himself; and that "whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

The church can be motivated too much by its conception of one's adaptability to its program and too little by disinterested desire for his salvation. It is easy to beam our interest toward those who live in nice homes, enjoy good incomes, and have social influence. We preachers delight in catching such "big fish," and are sure to elaborate on their "size." But such considerations meant little or nothing to Jesus. He was known as "a friend of publicans and sinners." He spoke peace to the scarlet woman, stopped to restore sight to a blind beggar by

the wayside, and "must needs go through Samaria" because one unfortunate character there needed His help.

Some preachers would have thought that the trip through Samaria was too much for too little. The woman's case seemed so hopeless. Even if God should save her, the church could not receive her because of her past. But Jesus was interested in people for what they could be rather than for what they could do. His purpose was to invest something in them rather than gain something from them. He saw sinners as immortal souls, diamonds in the rough, to be mined and polished for adorning the courts of heaven. Dare we, His representatives, have a less worthy or an ulterior motive?

If, and when, the revival the world needs comes, it will be characterized by accelerated interest in the individual.

Why Do Preachers . . .

(Continued from page 5)

check you in your use of the word amen throughout only one Sunday. See how many times it is used meaninglessly. You'll be surprised.

The term "for us" when used in connection with a portion of a worship service is needless. For example, a pastor will say when announcing a special song, "So and so will sing for us." Is he really singing *for us*? Or is he singing for the glory of God and to aid us in our worship of Him? The announcement would be much better thus: "So and so will sing" or "will now sing." We announce that a certain brother will pray *for us*. Does he really pray *for us*, or does he lead us in prayer? Better, "Brother ——— will lead us in prayer."

The expression is frequently used, "Let us go to prayer." Do we not mean, "Let us now engage in prayer"?

Little things! Yes! But little things may make our services more helpful or they may detract from the worship of God.

The Shepherd's Code

(Continued from page 8)

earth's unbelief to the house of God, above all, may the Father be well pleased. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Gentlemen of the ministry, let's be gentlemen!

Commentaries on the Old Testament

By Ralph Earle

THIS IS the third article in a series on commentaries. The first, discussing commentaries on the whole Bible, appeared in the May-June issue of 1952. The second, treating commentaries on the New Testament, was in the last issue. We are appending to this third article a brief discussion of Bible dictionaries and concordances.

A one-volume work, *Old Testament Commentary*, edited by Alleman and Flack, was published in 1948. It is somewhat liberal but thoroughly up-to-date in its scholarship. If used discriminatingly it can be of considerable value in giving the preacher the latest results of historical research. There are a dozen introductory articles of a general nature. By far the most valuable of these is "The Old Testament and Archaeology," by W. F. Albright, the leading Biblical archaeologist in America, if not in the world. Dr. Albright shows how archaeological discoveries have abundantly confirmed the essential reliability of the Old Testament narrative.

The outstanding scholarly conservative commentary on the Old Testament is the 25-volume work by Keil and Delitzsch, recently reprinted by Eerdmans (who publish only evangelical books). Delitzsch has two excellent volumes on Isaiah. In view of the fact that the current controversy over the Revised Standard Version focuses mainly on Isa. 7:14, it might be of interest to note how this passage is treated by Delitzsch, an acknowledged conservative.

The Hebrew word translated "vir-

gin" in the King James Version is *almah*. Of this Delitzsch writes: "The idea of spotless virginity was not necessarily connected with *almah*." He goes on to say: "A person who had a very young-looking wife might be said to have an *almah* for his wife." Delitzsch thinks that the prediction of Isa. 7:14 referred first to the birth of King Hezekiah, who led the nation back to God, and then to the Messiah, the Christ of the New Testament. That would be in line with other Messianic prophecies which have first a partial fulfillment in the time of the prophet and then a complete fulfillment in Christ. (Compare Deut. 18:15, referring obviously to Joshua, as all conservatives agree, with Acts 3:22 and 7:37.)

On the Pentateuch there is still available the old standard work of six volumes, C. H. M.'s *Notes*. Though wordy, these volumes are still valuable for their excellent devotional material, though it is colored somewhat by Calvinism. But there is good preaching material here.

Fortunately, we have two excellent conservative commentaries on Genesis. Popular and devotional, yet comprehensive, is that by W. H. Griffith Thomas. I can recommend this work with enthusiasm. One ought to be able to get a whole series of sermons on Genesis with the aid of Griffith Thomas, all of whose books are good.

For the preacher who wants a more exegetical treatment—yet fully conservative—we commend *Exposition of Genesis*, by H. C. Leupold, a Lutheran scholar. Though it contains dis-

cussions of the important Hebrew words it can be used very effectively by those who have not learned Hebrew, as all such words are Anglicized. The careful student cannot afford to miss this excellent volume.

In the sets of commentaries we would especially call attention to the volumes on Genesis by Delitzsch, in the Keil and Delitzsch series; by Marcus Dods, in the *Expositor's Bible*; and by Lange. The treatment in the *Pulpit Commentary* is also very good.

There are a number of good books on the typology of the Tabernacle and the offerings. Any of the several handled by our publishing house will be found helpful.

For one who wants to study the history and geography of the period there is *Joshua, Judges* (London, 1931), by John Garstang, who excavated the Jericho of Joshua's day. It is copiously illustrated with photographs and furnished with maps.

On the Book of Psalms the outstanding work is *The Treasury of David* (7 vols.), by Charles H. Spurgeon. This contains not only Spurgeon's own rich exposition but also the comments of many older writers. A recent abridgment gives the best of this very copious material in briefer compass. Probably most preachers would prefer the shorter work.

We would also recommend *The Book of Psalms*, by J. J. S. Perowne, in one volume. This would have to be secured from a used bookstore.

There is a little devotional book on the Song of Solomon that we should like to mention, *Union and Communion*, by J. Hudson Taylor. Many people are repelled by the typically Oriental language of this part of Scripture. J. Hudson Taylor, that great missionary to China, has captured for the reader the real message of the book.

There are many good books on the prophets. *Preaching from the Prophets*, by Kyle M. Yates, is filled with sermon suggestions. *The Goodly Fellowship of the Prophets*, by John Paterson, is somewhat liberal, but a very helpful study on the whole.

On Isaiah we would especially recommend the two volumes by Delitzsch, in the Keil and Delitzsch series. The two volumes by George Adam Smith are brilliant and forceful. We would suggest a careful study of the chapters of exposition and the ignoring of the rather liberal chapters on the composition of the text.

Isaiah was a favorite book with Dr. Bresee, as indicated by his *Sermons on Isaiah*. He especially recommended George Adam Smith's work, though the revised edition of 1927 (now printed separately) is more liberal in its chapters of criticism than the original edition of 1888, which appeared as part of the *Expositor's Bible*.

Barnes' *Notes on Isaiah* are rich and rewarding. The brief *Book of Isaiah*, by George L. Robinson, is excellent for a rapid survey. It outlines the book and dates the separate prophecies in a very helpful way.

The best single volume on Jeremiah that I have found is that by G. Campbell Morgan, now very scarce. It has some striking sermon material, and the chapter headings suggest good topics for sermons, as is often the case in Alexander Maclaren.

The Book of Daniel has of course called forth a large crop of expositions. As in the case of Revelation, they can be classified as good, bad, and indifferent. We would recommend the volume by Keil and also the recent study by Edward Young. Personally, I have found very helpful the little volume by W. C. Stevens, *The Book of Daniel*.

On the minor prophets there are

a number of good books. *The Modern Message of the Minor Prophets*, by Raymond Calkins, has excellent insights and rich, quotable material. These far outweigh any liberal tendencies of the author that may appear.

George L. Robinson wrote a very useful study called *The Twelve Minor Prophets*. G. Campbell Morgan's *Voices of Twelve Hebrew Prophets* has some good sermon material in it.

Of George Adam Smith's two volumes, *The Book of the Twelve Prophets*, the same thing could be said as about his work on Isaiah: The expositions are rich, the critical sections negative. Wisely used, the work is indispensable.

Two other works, two volumes each, can be recommended without reservations. Those are by Keil, in the Keil and Delitzsch series, and by Pusey (recently reprinted with Barnes' *Notes on the Old Testament*).

With the help of a few of these a series of sermons on the twelve minor prophets might be worked out, to the mutual benefit of both preacher and listener. People are hungry for the Word of God. Happy the pastor—and happy his people!—who can prepare some worth-while expository sermons on the various portions of Holy Scripture.

BIBLE DICTIONARIES

The outstanding conservative work in this field is the *International Standard Bible Encyclopedia*, edited by James Orr in 1915 and revised under the editorship of Melvin Grove Kyle in 1929. The latter's archaeological additions are valuable. This five-volume work is a veritable gold mine of Biblical reference material and a valuable addition to any preacher's library.

For those who feel they cannot afford the I.S.B.E. there are two good,

one-volume dictionaries. *The Westminster Dictionary of the Bible* (1944) is a revision of Davis' work, which first appeared in 1898. It is excellent, up-to-date, thorough, and generally conservative. The revision was made by Professor Gehman of Princeton.

Still more recent (1952) is *Harper's Bible Dictionary*. It is written by Madeleine S. Miller and J. Lane Miller, who had already done a splendid job with their *Encyclopedia of Bible Life* (1944). The Harper dictionary is especially valuable for its up-to-the-minute archaeological material (e.g., Dead Sea Scrolls). It also has large type and high quality paper. This, together with the fact that it is a brand-new work, makes it higher in price than others. An excellent feature is its recent photographs, the best collection in any one volume extant.

Which should one buy, Westminster or Harper's? That is difficult to answer. The treatment of critical problems is much more satisfactory and conservative in the former. The treatment of geography, history, and archaeology is better in the latter. The choice would depend somewhat on what the purchaser already has. If one has an older dictionary by Davis or Smith, he might well get Harper's. If he has no work on matters of introduction and Biblical criticism, he might better secure the Westminster volume. Of course, the I.S.B.E. would be best for this. If one has the latter, he could use Harper's well for latest developments.

CONCORDANCES

The standard Bible concordance is that by Cruden, a contemporary of Wesley. This Scotchman published his monumental work in 1737, the year before Wesley's conversion. It is still printed and widely used today.

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Preach Appropriate Sermons

By Chaplain John T. Donnelly

NEVER has there been a time so pertinent nor an opportunity so challenging for the preaching of sermons that speak directly to the needs of the hearers as now. Whenever and wherever the Word of God is spoken effectively it is spoken out of an intimate human situation. In the heart of this hearer is a haunting loneliness; in that one, a rebellious cynicism; in others, discouragement, bewilderment, defeatism, guilt, remorse, or a heroic acceptance of his lot, or a calm faith. Whatever the inner attitudes which mark a person, to him the sermon should speak the wisdom of God.

Just what should and what should not be said in a sermon is a matter of great importance, but it is a subject upon which it is difficult to give adequate advice. It is assumed that no one can arbitrarily tell ministers what they should say in their sermons. However, a few general principles may be presented for consideration relative to appropriate preaching to those who come to hear the "Thus saith the Lord."

The content of the sermon needs to be concerned with essentials. Whatever is said, it must be remembered that people today are quickly impatient with what seems to them of secondary importance. Careful, diligent, and prayerful preparation, therefore, should be given the sermon in order to avoid trite trivialities, harsh harangues, and the stressing of unimportant issues.

The sermon must be relevant to the needs of the hearers. Whatever the physical, mental, moral, or spiritual

problems that confront the person in the pew, his essential religious needs are basic. So far as religion is concerned, it is the soul that counts, the fundamental person with his possibilities of faith, hope, love, and all the attributes which control the man in his relations with his God, himself, and others. The sermon that speaks directly to the essential, personal nature of man has something to say that might communicate a renewed faith and responsibility to the hearers.

It is not possible to set forth adequate rules on "How to Say It," or formulate factual regulations on the delivering of the sermon; for preaching is an individual art (or lack of art, as the case may be). Yet, again, there are certain "do's" and "don't's" which generally would hold true.

Be yourself. A natural, straightforward delivery suggests the frankness so important in winning confidence in what one has to say. The so-called "ministerial tone" is quickly noticeable and generally objectionable; it breaches the feeling of intimate relationship between the minister and his congregation.

Be brief. Don't try to exhibit all you know at one time. Don't repeat what little you know until the hearers tire of listening.

Be understandable. Learn to present the historic religious truths in a vocabulary of simple modern words. It is particularly important to remember that an uncommon word which carries a clear-cut meaning to some may not mean the same thing to all. Choose words wisely, that they may

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Crusade for Souls Now and Church Membership

*By Hugh B. Dean**

ALL OF MY LIFE I have been intimately associated with the Church of the Nazarene, having attended my first service at the early age of three weeks. Perhaps a contributing circumstance to this early attendance at a Nazarene home missionary revival was the fact that my father was the evangelist and my mother the organist.

I do not seem to remember much that happened in that first service, but I do know that, although I am still well within the age limits of the N.Y.P.S., for the past twenty or twenty-five years I have been making a personal appraisal of some of the attitudes and plans of our beloved church. At almost every turn of the road I have been more than satisfied with what I have seen and felt. However, there is one idea or attitude that has been developing in the past several years that I do not think is right. Briefly stated, it is this: We have gone too far in the direction of placing all the responsibility for friendship visitation and soul winning through visitation evangelism on our pastors. We have developed a complex among our people that says, "We have hired a preacher to go out from house to house to find new people to build our church."

Let me say quickly that there is a tremendous need for much visitation on the part of pastors, and perhaps most of us do not do enough of it. But let me say in the same sen-

tence that I personally am thankful to God that a new era is now dawning in the Church of the Nazarene in which our people are being challenged with the scriptural truth that *all* Christians must be witnesses, not only in the prayer meeting, but in that greater sense of going out into the highways and byways and compelling people to come in, that God's house may be filled. In local churches where this challenge has been carefully given and the response obtained has been properly conserved and organized, God is rewarding their efforts with new souls being born into His kingdom and new members added to the church.

The mechanics of Crusade for Souls Now is not the only way of getting people into the kingdom of God, but it is a method which will give hundreds of our folk tools with which to carry out their personal responsibility to Christ. When He said, "Ye shall be witnesses unto me," Jesus looked down through the centuries and saw the Church of the Nazarene engaged in His plan of saving lost men and women through visitation evangelism.

Let us go back and re-examine the methods and plans of the early Christian community of believers in order properly to evaluate the program of Crusade for Souls Now against the backdrop of their zeal and accomplishments.

Let us look at the situation in Jerusalem. It would probably be impossible to find a church any place

*Paper read at Abilene District Midyear Convention.

which has had a more phenomenal growth than the mother church in Jerusalem. There were about one hundred and twenty men and women gathered in the Upper Room that morning when God "breathed" this organization into existence. But before the "charter" was closed at sundown, some three thousand more had accepted Jesus as their personal Saviour and signed the membership roster. What, other than the coming of the Holy Spirit, contributed to this?

Perhaps we have carelessly attributed the three thousand souls who were saved and added to the Church that day to the outstanding preaching of the Apostle Peter. On closer and more careful study we will find that personal evangelism preceded mass evangelism then, as it must now. You see, when the Holy Spirit came and they were all filled, they *all* began to speak with new tongues. Notice, this was not just the apostles. When they had "noised abroad" what had happened in their own hearts, then the multitudes came together to see what it was all about. But the multitude was brought together through the work and efforts of those who were "witnesses in Jerusalem." Yes, the Jerusalem church launched a mighty Crusade for Souls *Now*; and according to Acts 5:42, "Daily in the temple, and in *every house*, they ceased not to teach and preach Jesus Christ." The plain fact here is that *every house* in Jerusalem was visited by someone from the church, who told the glad story of redemption through the death and resurrection of Jesus Christ. The Crusade for Souls was on and it did not stop during their lifetime.

But this is by no means the end of the story. So many people were being saved through this combination of visitation in the homes and public

services that they could not wait from one Sunday to the next to receive new members into the church. The record says, "The Lord added to the church *daily* such as were being saved."

At the first Annual Assembly of the Church of Jesus Christ a little over nineteen hundred years ago, there was no way to show an increase in church membership except by "profession of faith." There were no "old-line churches" to supply new members who could be reported as "received from other denominations." Likewise there is very little indication in New Testament history that many families moved from one city to the other, which would reduce the chances of enlarging the membership roll through "received by transfer" almost to zero. Yet the pastors of those first-century churches were able to stand before the council and report tremendous gains. How did this happen? It did not "just happen." It was the result of a church at work, going from house to house, seeking those who would listen as they told of the power of Jesus to save.

Let us pursue this idea a little further, keeping in mind our assigned subject, Crusade for Souls Now and Church Membership.

With due and proper regard for the place and importance of the Sunday school in our total church program, let me say here that too many of our Crusades for Souls in the local churches have been watered down and changed until they are little more than a program of Sunday-school visitation . . . and this among the absentees. We are too prone to measure the success of our churches by the attendance in Sunday school. While the Sunday school may give some indication as to the immediate "potential" of a church, yet it is not the "measure" of a church. The yardstick

by which we must measure success is: *How many new people are coming under the influence of our church in such way that they are kneeling at our altars, praying through to a definite knowledge of salvation in their hearts, and coming into the membership of the church?* Use of the Crusade for Souls Now program as provided and promoted by the Department of Home Missions and Evangelism which does not result in new members being added to the church on "profession of faith" has misfired somewhere.

The Sunday school is the teaching arm of the church; the Sunday morning service is the church at worship; the N.Y.P.S. is the church training and developing replacements; the Junior meeting helps to save our children; the Sunday evening service is the church engaged in soul-winning evangelism; and the missionary society is the church participating in the task of spreading the gospel of full salvation around the world. But it takes all of these parts or departments, properly combined, to form the church. The Crusade for Souls Now is designed to use all of these agencies in the all-important task of saving souls and presenting them spotless before God in the end . . . and the best way we can do this is to go out after them, bring them under the influence of the church, pray for and with them until they are converted, bring them into the membership of the church, and then nurture and care for them until they die. We must continually remind ourselves that we are in a *Crusade for Souls*, and in the final analysis souls are not saved until they reach heaven. We must do all we can to save souls.

Personal, house-to-house visitation evangelism by the rank and file of the church is what Jesus ordained as

His plan for the spread of the gospel and the building of His Church. This is the plan which the first church put into operation on the very first day of its inception. We have seen that the use of this method by men and women filled with the Holy Spirit proved to be wonderfully successful. There is only one reasonable conclusion: If we, as God-called leaders of the people, will challenge ourselves and our people to an all-out Crusade for Souls Now, we will soon see many souls being born into the kingdom of God and brought into the fellowship of the church.

Brethren, if we do not have this consuming passion and great vision of engaging all our people in the warfare against sin and unrighteousness in our communities and cities, then I humbly suggest we need to get down on our knees before God and pray and wait before Him until He sets our hearts on fire with a burning desire to see His kingdom built up in our local churches.

Once we have become awakened ourselves to the great harvest field lying all around us, waiting for someone to thrust in the sickle, then we will begin a definite and systematic program of endeavoring to thrill our people with the great blessings to be bestowed as well as received by getting out among people and doing something about saving them to God and the church.

All of us know that nothing influences the lives of our people more than what they hear from our pulpits. The need of enlisting our people in the Crusade for Souls Now is so great that we can well afford to leave off a few of those Sunday morning sermons that are intended to be a soothing balm for aching hearts that have

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The Minister and Holiness

Sermon by Evangelist Howard W. Sweeten

TEXT: *But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry* (II Tim. 4:5).

TO THE MINISTER has been given the sacred honor of proclaiming the gospel of our Lord Jesus Christ. There has been given to him also the custody of divine truth and the responsibility of its proper and correct interpretation. No higher honor could be conferred upon anyone than to be called of God to be an ambassador of the Almighty, and no greater trust is ever bestowed upon man than to be given the responsibility of the interpretation of His Holy Word. To him there is given the responsibility of "rightly dividing the word of truth," and of ever impressing upon the intelligence of man his responsibility regarding the objective of God's great plan of salvation.

It is not likely that God would design a plan of salvation with no objective, and certainly it is not likely that He would design a plan of salvation with an objective and then fail to furnish any "means to an end" by which this objective could be either attained or obtained. It is a shameful abuse of the honor conferred upon a preacher that he should fail to declare a full and adequate redemption without fear or favor. "Preach the word," is the commission given to him; and the faithful minister will do his utmost to comply with this exhortation.

Christian purity is unquestionably the all-prevailing fact of human sal-

vation. It is the ultimate design in the mind of God as the objective of the great redemptive scheme. This was settled in the mind of God, apparently, even before the foundation of the world (Eph. 1:4). A pure heart, a complete deliverance from both outward and inward sin, is obviously the objective, therefore, of this great salvation. It is unthinkable to suppose a holy God with unlimited resources at His command would make a plan of salvation that would call for the necessity of sin. It is unbelievable to suppose He would send His Son into the world to save men from sin and then make sin a necessity.

As we bring to your attention this matter, the question in our thinking is not, "Do you or I live without committing known sin? That is a question that has to be settled between God and ourselves individually. The question is: Has God made a plan of salvation that makes sin necessary to us all, or has He made a plan that really means deliverance from the bondage and servitude of sin? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16-18).

It is apparent to me, dear friends, that God proposes to provide for us a perfect or complete, rather than par-

tial and inadequate, redemption. This is evident from a number of scriptural declarations. (See Col. 1:28; Eph. 4:11-13; Tit. 2:14; Acts 15: 8, 9; I Pet. 1:15.) A pure heart is one that is cleansed from all sin. Purity does not admit of mixture. Where there is mixture, there is never purity. Thus the inspired writer says: "As he which hath called you is . . . , so be ye." This, of course, does not imply that we are miniature gods, but merely that through the glorious provision made in the plan of salvation we are to become "partakers of the divine nature," and thus possess in a finite measure what God possesses in an unlimited and infinite measure. In other words, as He is the great and good and holy God, unlimited in ability, and perfect in His sphere, so you and I should seek to measure up to the possibilities provided in the glorious redemption He has given unto us, that "we being *delivered* out of the hand of our enemies [our greatest enemy is the carnal mind, which is not subject to the law of God] might serve him without fear, in *holiness* and righteousness before him, all the days of our life" (Luke 1:74, 75).

How can we serve God in holiness without holiness? It is the duty therefore of the minister, if he is faithful to his trust, to proclaim what God has written for our guidance and instruction. Someone has said: "He who does not preach holiness assumes the fearful responsibility of modifying God's truth and practically ignoring the primary and fundamental objective of the whole plan of salvation. Purity is soul health and, as physical health denotes the absence of disease, so holiness denotes the absence of sin. To preach less than holiness is to preach a sick religion, rather than that which is the power of God unto salvation."

God having settled in His own mind

the objective of the plan of salvation, the question naturally arises in our mind, Is this accomplished in one master initial stroke, or is it an advanced and later experience? The history of Christianity is filled with the experiences of sincere Christians struggling with the problem of inbred sin. The creedal statements of both Catholic and Protestant churches, and the writings of the church fathers in every generation, all agree that many of our most vexing problems in consistent Christian living are caused by inward, or inbred, sin in the hearts of believers after their conversion. If by conversion we imply complete deliverance from both outward and inward sin, it is apparent then there is no such thing as conversion, and no one has ever been converted; for every converted man after his conversion has found his problems with the carnal mind. The writers of Christian biography, both theologically and experientially, confirm the fact that inbred sin does remain in the heart of the converted man. This fact is responsible for Mr. Wesley's great sermon on "Sin in Believers." The Apostle Paul amplifies this matter when he refers to babes in Christ being yet carnal. A babe in Christ can never by sensible interpretation be made to refer to a sinner; yet the apostle says they were YET carnal.

It seems from the above, therefore, if we are ever to be delivered from the something in us that is "not subject to the law of God, neither indeed can be," it must be as a second crisis. In other words, two things must be done for us to make our redemption really to be redemption, whether they are done with one master stroke at the time of our conversion (and the evidence shows the fallacy of such idea) or subsequent to our conversion; we must have, in addition to our forgiveness, a heart cleansing. As

our *Manual* states it: "We believe that entire sanctification is the act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: *by whom also we have access by faith into this* [or a further] grace wherein we stand" (Rom. 5:1, 2). This is no doubt the thought the apostle had in mind when he said: "Leaving the principles of the doctrine of Christ, let us go on to perfection [or completion]; *not laying again the foundation of repentance*" (Heb. 6:1). The implication here seems to be that if we do not go on we will go back; hence, this sanctifying grace is a wonderful safeguard to fidelity.

Many there are who assume that they "got it all at conversion," and were sanctified when they were converted. Inasmuch as God does not have a variety of plans of salvation, but one plan by which all men are saved, we conclude that what it takes to save one will save all; therefore, if one was sanctified when he was converted, all are sanctified when they are converted, seeing this is God's plan. If this be true, then there are none converted unless they are sanctified. This does not hold good either theologically or experientially. If men are sanctified when they are converted and there is no second experience and nothing further than the birth of the Spirit, and this includes everything, then no one should ever testify to being converted without acknowledging his sanctification. This certainly would be an embarrassing situation for those who are more opposed to holiness than they are to sin.

A further evidence of a second work of grace is found in the nature of the

problem with which salvation deals. Sin is twofold in its aspect: first, the principle of sin in man; second, the practice of sin done by man. One has to do with conduct, and the other with condition. One sustains a relation to what we do, and the other to what we are. One requires forgiveness, and the other cleansing or eradication. Even if both these needs were met in the first work of grace, it would not eliminate the necessity of two things being done, and would not remove the idea of two works of grace. We must have two works of grace, whether simultaneous or subsequent. Thus, the Apostle James well says: "Cleanse your hands [hands typify action, and have relation to our doing evil], ye sinners; and purify your hearts [purification has relation to cleansing], ye double minded" (Jas. 4:8). This is the fact that inspired Mr. Toplady to write the immortal hymn "Rock of Ages," in which he says: "Be of sin the double cure"; and then, lest we not know what is here implied, he tells us, and puts the matter beyond controversy by saying: "Save from wrath [one work] and make me pure [another work]." Why sing it when we do not believe it?

A final reason for a second crisis is to be found in the fact that all of God's blessings to mankind are given according to the measure of our faith. Knowledge is essential to an intelligent faith. One cannot exercise an intelligent faith for something about which he never heard and knows nothing. To exercise an intelligent faith, one must have a knowledge of the thing to be obtained and the problems surrounding its achievement. By far the majority of people who are converted, at the time of their conversion have never heard of post-Pentecostal privileges, of the baptism

(Continued on page 40)

The Royalty of Refusal

By Paul S. Rees, D.D.*

TEXTS:

Moses . . . refused to be called the son of Pharaoh's daughter (Heb. 11:24).

David said unto Saul, I cannot go with these; for I have not proved them (I Sam. 17:39).

Daniel purposed in his heart that he would not defile himself with the portion of the king's meat (Dan. 1:8).

When Jesus therefore perceived that they would come and take him by force, to make him king, he departed again into a mountain himself alone (John 6:15).

Charles Haddon Spurgeon said, "Learn to say 'No.' It will be of more use to you than to be able to read Latin." That is the judgment of a man who knew people with shrewdness, even as he knew his Bible with rare intimacy.

The late colorful mayor of New York City, Fiorello LaGuardia, was one day asked to name the most important quality a man needs to be mayor of the nation's number one city. Quickly and emphatically he replied: "The ability to say 'No.'"

It is this ability which was conspicuously displayed by those who pass before us in this collection of texts. The one thing these passages have in common is a big, courageous "No." Here were men, including the God-Man, who knew how to make a refusal—and to make it stick.

Interestingly enough, in each case the refusal bore some relation to a

king or to the idea of kingship. Out of this association springs the wording of our theme: "The Royalty of Refusal."

I

To begin with, take the man who refused the king's *domicile*. That was Moses. Of him we read: "By faith, Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin" (Heb. 11:24, 25, R.S.V.).

Moses, you see, was an adopted son at the Pharaoh's palace. All the privileges, prerogatives, and pleasures of royalty were his, or nearly so. But yonder, among the brick kilns and under the roasting sun, were the people of Israel—enslaved, oppressed, crying for justice, yearning for liberty. They were his people. Their blood coursed through his veins. His mother's God was their God. Their cause was bleeding for a champion. Their harried ranks clamored for a leader.

The day came when Moses had to make a choice. Would he continue to bask in Pharaoh's favor, or would he, risking that favor, throw his weight into the scales for Israel? He could have ease or he could have honor, but he couldn't have both. He had to choose between the surface glitter of Egypt and the spiritual glory of Israel.

You know full well what decision he made—as gallant a thing as history's pages record. He refused the glitter and chose the glory, even

*Minneapolis, Minnesota.

though it meant the giving up of all the splendor and security of the most dazzling court of that day.

Has that historic choice any message for you and me today? Surely none, you say. After all, that was a huge decision, involving big issues, worked out on a large stage. Perhaps it was, though at the moment of making his decision Moses probably thought there was nothing dramatic about it.

At any rate, what our souls need to hear is the plain truth that nothing worth while gets done for God and man unless somebody is willing to renounce the king's domicile of comfort and get out under the sun to sweat for it. Do you want a home that will not be a spawning place for juvenile delinquents? Then you will have to sweat and suffer for it. Do you want a Sunday school that is growing and "doing a job" for Jesus Christ and the people whose lives He wants to shape? Then somebody—yes, a whole lot of somebodies—must take off their coats and be willing to perspire for it. Do you want a decent and respectable community in which to live, where citizens of quality have the controlling hand? Then you must make up your mind somebody will be required to make some sacrifice for it.

"Religion," cried Henry Ward Beecher, "means work. Religion means work in a dirty world. Religion means peril; blows given, but blows taken as well. Religion means transformation. The world is to be cleaned by somebody; and you are not called of God if you are ashamed to scour and scrub."

*Forbid me, O God,
An easy place in some sequestered
nook,
Apart to lie!*

*To doze and dream and weaker grow,
Until I die!*

*Give me, O Lord, a task so hard
That all my powers shall taxed be
To do my best!
That I may stronger grow in toil,
For harder service fitted be,
Until I rest.*

*This is my reward—development
From what I am to what Thou art.
For this I plead.
Wrought out by being wrought upon,
By deeds reflexive, done in love,
For those in need.*

Moses didn't write those lines, but they nevertheless breathe his prayer. Right royally he made his choice when he walked out of the king's domicile to find a truer home in the bosom of "the God of battles."

II

Come now to the second portrait in this gallery of heroes who knew how to say "No," and behold the man who refused the king's *defense*. Here is the scene: "And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him" (I Sam. 17: 38, 39).

The story is fairly familiar to most of us. Goliath, the Philistine giant, brazen and blasphemous, was challenging the men of Israel to come out and measure swords with him. David, young stripling though he was, decided that he would accept the challenge, since nobody else had the nerve to do so.

When he insisted that he meant business, King Saul, who thought it

a piece of presumption and folly, said, "Very well, if you are determined to fight him, take my armor. You'll need all the protection you can get."

So they rigged up the shepherd boy in heavy iron. He felt about as much at home in it as Tom Thumb would feel trying to operate a "General Sherman" tank. Just to please the king, he started to lumber off. Every step he took told him it would never do. It didn't fit him. It was hopelessly clumsy. So he put off Saul's armor pieces, saying, as one version has it, "I am not used to them."

Relieved of his borrowed equipment, David was once more himself. His sling and a well chosen stone from the brook were all he needed—plus faith in God. The enemy was flattened. The victory David scored that day has rung through the corridors of time.

Now, whatever additional lessons we may draw from David's triumph with sling and stone, surely this is obvious: we cannot fight the battle which life sets for us with weapons other than those we have made our own.

Some of you are young, as David was. You are meeting tests and facing temptations in which you find it easiest to "get by" with some such saying as, "Well, my parents don't want me to," or, "My church doesn't approve of this." There is an early stage of your life in which that sort of reply is helpful and proper. But, frankly, it will not last long. You must reach the place where you stand on your own feet. You must have such vital fellowship with Jesus Christ that you can say, My Christian faith means *this*, and *this*, and *this*, to me. You must have so personal a knowledge of the Bible that its living message becomes the beacon light by which you are guided with a confi-

dence that grows stronger rather than weaker.

Few women in American history have been more highly honored than Frances Willard, founder of the Woman's Christian Temperance Union. A marble statue of her, presented by the state of Illinois, graces Capitol Hall at Washington. She fought with tireless gallantry against all that corrupts and debases mankind, especially against the liquor traffic. She had convictions that flamed like acetylene torches.

But it wasn't always so in her life. Frances was reared in a home of fervent piety. On Sunday afternoons, in that home on the prairie, there would be family "sings." "Jesus, Lover of My Soul," "Rock of Ages, Cleft for Me," "My Faith Looks Up to Thee," and others would ring out on the summer air. Frances, too, would sing, and her emotions were stirred; but her heart was full of uncertainty and longing. She kept her doubts strictly to herself. "In the sweet summer twilight," she says, "it used to just about break my heart, but not for all the world would I have let anybody know!"

Those doubts continued, underneath an exterior of Christian culture, until she was in college. Then, one Sunday morning, she responded to the preacher's invitation to kneel at the altar of the church and take Christ as Saviour. The result was a double entry made in her personal diary: "(1) I have learned to believe in God in terms of Christ Jesus. What Paul says of Christ is what I say: the love John felt it is my dearest wish to cherish. (2) I shall be twenty years old in September, and I have as yet been of no use in the world."

Was the heritage of Christian faith, and prayer, and hymn singing, and Bible reading of no value to that wist-

ful, searching young woman? Certainly it was—of inestimable value. But the point is that she had nothing to share, no spiritual contagion to spread, no glowing convictions to give direction and drive to her life, until she passed beyond the place of saying, "This is what Christ means to my mother," to the place of saying, "This is what Christ means to me."

In this stern business of living, where moral forces and spiritual powers are locked in struggle, no second-hand armor will do for any of us. We must appropriate to ourselves the Word that speaks with authority and the Christ who dwells in us intimately.

III

Look next at the man who refused the king's diet. Of him we read: "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1:8).

Daniel, you remember, was a Hebrew who, although a captive in Babylon, was singled out for special recognition and service at the court of the emperor. On two grounds—his race and his religion—he told his superior that he could not, and would not, eat meats that were forbidden to Jews, nor would he drink intoxicating beverages from the royal stocks.

He wasn't cranky and arrogant about it. He was simply firm and uncompromising. He knew how to say "No" to the seductive appeal of luxury and intoxication.

An important dinner was being given in Paris. Government officials were there, along with influential businessmen. To practically all of those present it was a gay affair. There were lights and laughter, and the free flowing of wines and champagne. In that party was an American businessman who was there because of his

position and responsibilities and not because of his fondness for the sort of celebration that was taking place. When the waiter came to serve him his liquor, he said, "No, thank you!" The waiter shrugged with some surprise and started on, but the host hurried forward to say, "But, *m'sieu*, here in France this is the way we do things. With us it is a matter of principle." The executive lost no time in making his reply. With a smile but with an emphasis that more than hinted at finality, he said, "And with me it is a matter of principle, too!"

There you have it—the royalty of refusal!

President Walter F. Binns, of William Jewel College, writes that we in America have "made the cocktail party the respectable form of social entertainment where young men [he surely meant to include young women] can avoid drinking liquor only by the highest and rarest form of moral courage."

What that means, among other things, is that young people who want to follow Jesus Christ in a way that is snow-white and sky-blue have got to practice the fine art of saying "No." It must be "No" to the defiling diet of "the prince of this world." Perhaps as a footnote to that remark we ought to say: Let's not confine it to the young people!

IV

And now we move to the grandest Figure of all among these heroes whose lips knew how to fashion the royal "No." In John 6:15 we read: "When Jesus therefore perceived that they would come and take him by force, to make him king, he departed again into a mountain himself alone." Jesus, you see, refused the king's diadem.

You recall the situation. After feeding the five thousand our Lord was

suddenly caught on the crest of a huge wave of popularity. "Here is our Leader! Here is our King!" they cried. "Here is the Miracle Man and, with Him, we shall lead a miracle life. We can have what we want when we want it."

Now that sudden effort to put the diadem of royalty on Jesus' brow was quite as suddenly turned back when our Lord withdrew, declining to have anything to do with the proceedings.

Was that because He doubted His actual kingship? Was it because He knew not that the throne of the world belonged by rights to Him? Not at all. It simply meant that He refused to accept the crown on *man's* terms and insisted, instead, that it be on *God's* terms.

At the very beginning of His public ministry He had faced the issue when Satan, in return for a moment of worship, offered Him the kingdoms of the world. It was a short cut to the throne. That was the issue. An easy way to triumph and rulership!

Jesus Christ rejected it. He cast it from Him, knowing full well that there is no easy way to the kind of kingship He wanted in the hearts of men. He wanted their love, their obedience, their worship. He wanted to free them from their poisonous pride, and their corroding jealousy, and their wasting hatred, and their cancerous impurity. And the price of that was—a cross!

Thank God, He paid it! Because He did, you and I are Christians today. His Calvary-throne has been set up in our hearts. There He rules who is life's only worthy Sovereign.

But wait. That means that we too, for His sake, must say "No" to the honors that are cheaply won at the hands of men, and walk with the Crucified the way of self-forgetting, self-dedicating love. Only so will any

genuine royalty weave its purple into our characters and put its scepter into our hands.

There was Lord Shaftesbury, one of the brightest names in the history of nineteenth century England. His father and mother were frivolous worldlings, but his nursemaid, a warmhearted Christian, led him to Christ when he was seven. When he came to manhood, he began fighting for the rights of the poor, the orphaned, the oppressed. In the House of Lords he fought through one bill after another until, after a half-century, he had helped to revolutionize the lot of the industrial worker in England. For fifty-seven of his sixty years of public life he took no pay. His angry father cut him out of his allowance when his children were small, and he had to borrow funds to educate them—ten of them in all.

When finally he got his princely estate, he gave much of it away. After long days of business in Parliament he would go down to missions, asylums, and orphanages at night, and preach the gospel to the poor. When he died, London gave him a funeral that a king could have envied—group after group, miners, factory workers, orphans, sailors, carrying banners with the words of Holy Writ inscribed: "I was in prison, and ye came unto me" . . . "I was an hungred, and ye gave me meat" . . . "I was thirsty, and ye gave me drink."

One of Shaftesbury's biographers concludes a chapter with this fine tribute: "Shaftesbury was a spiritual King among men because he was a faithful servant of Christ."

And, let it be added, his kingliness was the result of his traveling in the company of the One who refused any crown save that which came by way of the Cross.

(Continued on page 43)

A Fourfoldness of the Sanctified Life

By Peter Wiseman*

SANCTIFICATION is a doctrine involving a crisis but it is also a life, and a wonderful life it is.

There are many phases of this wonderful life which may with profit be discussed. It is necessary, however, to confine our remarks to but a few, to four aspects.

A LIFE OF LOWLINESS

According to St. Paul's definition of the mind of Christ, condescension is the first outstanding characteristic. "Equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

This same principle is applicable to the experience and life of sanctification—condescension, *lowliness* of mind. The way up is down. It was so with Him—down to the manger, down to a life of poverty, down to the cross of shame, down to death, down to the tomb! So it is the royal road to full deliverance and it is the sure way to retain. "As ye have received Christ Jesus the Lord, so walk ye in him."

A LIFE OF LOVE

Christian sanctification is perfect love (I John 4:18). The love of God filling the soul means that it is perfect. Christian religion is love; sanctification including a pure heart is the fullness of that love. The thirteenth

chapter of First Corinthians is a good description of the life of love. This love is greater than tongues (v. 1), greater than prophecy (v. 2), greater than loyalty to belief (v. 3). To say it in another way, this love is greater than words, greater than thought, greater than deeds. Love "suffereth long, and is kind"; love "envieth not"; love "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Love "never faileth" (I Cor. 13:4-8). "And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love]."

A LIFE OF LIGHT

Among the many things for which sanctification stands is the fact of a condition of being as giving rise to what we say and do. This is important. The children of God are children of the day, children of light, not of the night nor of darkness. They are God's husbandry, God's building (I Cor. 3:9). They are the salt of the earth (Matt. 6:13), a preservative. They are God's workmanship (Eph. 2:10), *poiema*, poems. They are the epistles of Christ (II Cor. 3:3). They are the light of the world (Matt. 5:14); the *phos*, radiance, of the world. Christ is the great source of light. "I am the light of the world"; and His sanctified followers are the clean reflectors of that light. "Ye are . . .," says Peter, "that ye should

*Nyack, New York.

shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). "Ye are . . . in order that ye may shew forth." First the work of God in the soul, then the divine radiance!

A LIFE OF LABOR

There is the labor of love. "The love of Christ constraineth us," cried Paul. People with a clean heart are people with a holy passion, and people with a holy passion do something for Christ. The Acts of the Apostles should be read in this connection, and to note their labor of love. With the Holy Spirit within them and upon them, they "turned the world upside down." They did things for Christ.

Yes, it is a life of labor for Him. That is the spirit of the truly sanctified. Such a state is marked by passionate activity for Christ in His service. It is a heart condition expressing itself in a life of service.

In this connection John Fletcher's "Rules for a Holy Life are helpful:

"1. Did I awake spiritual, and was I watchful in keeping my mind from wandering in the morning when I was rising?

"2. Have I this day got nearer to God in times of prayer, or have I given way to a lazy, idle spirit?

"3. Has my faith been weakened by unwatchfulness or quickened by diligence this day?

"4. Have I this day walked by faith and pleased God in all things?

"5. Have I denied myself in all unkind words and thoughts? Have I delighted in seeing others preferred before me?

"6. Have I made the most of my precious time, as far as I have had light, strength, and opportunity?

"7. Have I governed well my tongue this day, remembering that 'in a multitude of words there wanteth not sin'?

"8. Do my life and conversation adorn the gospel of Jesus Christ?"

(Here is good material for a sermon on "A Foursquare Christian Life" or "Christian Living on the Square."—Editor.)

Commentaries on the Old Testament

(Continued from page 19)

Somewhat easier to use is Walker's *Comprehensive Concordance*, with a more unified alphabetical listing.

But I have a strong conviction that every preacher should have either Strong's *Exhaustive Concordance* or Young's *Analytical Concordance*. I would also agree with Dr. Wilbur Smith in definitely preferring the latter.

The reason why I believe that every preacher should possess one of these is that thereby he can make the proper distinction between different words in the original and tie together passages that have the same word in the original. One cannot do this with a concordance that has only the English. Many times preachers put together passages that have the same word in the English when there is no connection at all in the original Hebrew or Greek. This can be avoided by the use of Young's or Strong's, where the original words are indicated (and Anglicized).

The reason why I prefer Young's is that it is easier and quicker to use in tracing the original Hebrew or Greek than is Strong's. For instance, under the word "love"—the alphabetical listing is by English words—one will find in Young's all the occurrences of *agapao* listed together, and then all the occurrences of *phileo*. In Strong's these are indicated by numbers, which one must check in the back. If you have Strong's, learn to use it intelligently. If you don't have either, I would urge you to get a copy of Young's.

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Specimen of Type

See Ps. 51. Decapolis, and from Jerusalem, and
17 Prov. 16.19 from Judæa, and from beyond Jordan.

& 29. 23

Is. 57. 15

& 66. 3

& Is. 61. 2, 3

Luke 8. 21

John 16. 29

2 Cor. 1. 7

Rev. 21. 4

CHAPTER 5

AND seeing the multitudes, he went
up into a mountain: and when he
was set, his disciples came unto him:

2 And he opened his mouth, and taught

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Self-examination

A Sermon by F. Lincicome

TEXT: *Examine yourselves* (II Cor. 13: 5).

IN ALL worldly matters people are usually wide enough awake to look after their own personal interests. But when it comes to religion it seems they would rather deal in generalities than personalities. Usually people like truth when viewed abstractly. They will listen to a sermon on the omnipotence of God and go away and say it was a masterpiece. But it is different when the preacher brings a sermon that deals in personal truths. The man who does this usually has to suffer for it. John the Baptist did. He lost his head for doing it, and many of our modern ministers would lose their heads—I mean their ecclesiastical heads—if they did it as fearlessly as did John the Baptist.

The duty of self-examination is one that is sadly neglected, and were it practiced more there would be much more individual holiness and happiness. Let us examine three things in this sermon: examine your impressions, examine your goodness, and examine your position.

EXAMINE YOUR IMPRESSIONS

First, examine your impressions. Are they divine? Impressions do not all come from above. They come from three sources: the human source, the satanic source, and the divine source. Impressions from the divine source have three distinguishing features. They are scriptural, for the Holy Spirit and the Bible speak the same language. So test your leading first by the Scriptures. Impressions that

come from the divine source are also providential. If your impression is from the divine source you will not be led up to a closed door. Providence will have gone ahead and the door will be open. Impressions that come from the divine source are not only scriptural and providential but they are reasonable. God has given us a reasoning faculty and He honors it by saying, "Come now, and let us reason together." God never calls us to spit in the face of common sense nor throw dirt in the face of reason. Reason and common sense go hand in hand with religion, and as a rule you are into fanaticism when you divorce them.

Maybe you don't know what common sense is. The late Dorothy Dix said, "Common sense is intelligence in its highest form." Someone else said, "Common sense is just horse sense, and horse sense is just stable thinking."

When you get an impression to do something, the first thing to do is to give it a rap over the head to see if it has any sense in it. Much unnecessary reproach has been brought on the cause by following sudden, untested impressions. The highest state of spirituality is only a stone's throw from fanaticism. The way to heaven is narrow, for it is bounded on one side by formalism and on the other side by fanaticism. You don't make fanatics out of formalists. Fanatics are made out of the most spiritual people. Here is a recipe. Carry it out and it will help you to avoid extremes and keep you in the middle of the

road: "Go fifty-fifty with your head and your heart." Give as much time to reading as you give to praying, and as much time to praying as to reading. If you give all your time to reading and none to praying you will be a formalist, and if you give all your time to praying and none to reading you will likely become a fanatic.

So when you get an impression to say or do something ask yourself the question, "Is it scriptural, is it providential, and is it reasonable?"

EXAMINE YOUR GOODNESS

Secondly, examine your goodness. Is it negative? There is something wrong with a Christian if his only virtues are negative virtues. True religion does not consist in anything external. "The kingdom of God is not meat and drink." True religion is not suppression; it is expression. A person would not be spiritual if he abstained from all worldliness. He would possess none of the manifestation of the Spirit. The world is waiting for a demonstration of the positive virtues of Christianity such as love, long-suffering, kindness, and so forth. The "thou shalt not's" are emphatic but no more so than the "thou shalt's." "Be not drunk with wine" is emphatic, but no more so than "Be filled with the Spirit."

We have so much religion that consists in what it doesn't do. Many professing Christians think they are going to heaven and sit on the front row in the gallery because they don't smoke, dance, play cards, wear jewelry, and dress immodestly, or because they stand against the public bathing beach, beauty parlors, and movies. The devil doesn't care how many things you stand against as long as you don't tithe your income, as long as you don't go out of your way to get a new Sunday-school scholar, and

as long as you do not witness for the Lord.

After a revival closed, the pastor took the converts to one side and told them five things they must not do. In my opinion he would have accomplished more had he told them five things they must do. There is no force in a negative. There is no force in a negative church. Its religion consists in what is not done, and if you get too many "do nothing" Christians in a church it will progress but little. Christianity is more than a system of prohibitions. God has not only saved us from something; He has saved us for something. We are not only to be negatively good; we are to be positively righteous. We are not to be so heavenly minded that we are of no earthly use. So many pastors have complained to me that they could not get their churches to do anything. I have replied by saying, "Could it be that an overemphasis on the 'thou shalt not's' had anything to do with it?"

EXAMINE YOUR POSITION

Thirdly, examine your position. Is it extreme? Most evils rise from a lack of balance. Rain is a good thing, but too much rain is a bad thing. Sunshine is a good thing, but too much sunshine is a bad thing. Nourishment is a good thing, but too little causes starvation on one hand and too much causes gluttony on the other. Holiness has to avoid the unbalance of formalism on one hand and fanaticism on the other hand.

"Human nature is confronted with the difficulty of keeping balanced." We find ourselves confronted with the danger of swinging to one extreme or another. A good prayer for us all would be, "O God, keep us balanced and help us never to become extremists."

We are all so constructed that it is

most difficult to become established in the middle of the road. Most churches have two classes of people in them known as the radicals and the conservatives, and there is no way to get rid of them. The radicals have been known to lift an unreasonable standard. The conservatives have been condemned for not lifting the standard high enough. It would seem as though these extremes have been hurtful but they have also been helpful in some measure. The radicals serve as a safeguard for the conservatives, and the conservatives have been a safeguard for the radicals. The grave danger exists when a church gets too many of either of these two groups on its hands. One of the dangers of both groups is to become intolerant and uncharitable. Another danger is a feeling of superiority. But the great danger is when the radicals see their mistake and try to swing back to a middle-of-the-road position, back to a more liberal position, not to swing to the other extreme. To illustrate what I mean, here is a man who leaves a holiness church because

it is not hot enough to suit him. He is of a highly emotional temperament. Then in a very short time he leaves this church and goes looking for a hotter one. He finally sees his mistake and in trying to swing back he swings all right, but he swings so far to the other extreme that a loud "Amen" or a "Glory to God" or a shout gets on his nerves. He doesn't want any noise or demonstration of any kind in the service.

Another one has taken an extreme position on the dress question. With this person a sermon did not do much unless the preacher was spending a lot of time preaching on the dress question. Now she sees her mistake and tries to swing back to a more liberal position; but in swinging she goes to the other extreme, where she does not want preacher or layman to say anything at all about how we should adorn ourselves.

The preacher has many problems, but I think one of his major problems is so to preach that he will bring his people in line with the major emphases of the Bible.

Preach Appropriate Sermons

(Continued from page 20)

convey what the speaker intends for them to express. Leave the lovely alliterations and fancy hyperboles and proud metaphors to those more interested in the fancy dress speech than in ministering to the vital needs of men.

Don't be dull. The subject of religion, the matter of soul salvation is too important. One cannot afford to be uninteresting in proclaiming the eternal truth of Almighty God. Every bit of imagination and ingenuity may rightfully be called on to make words vital and challenging.

Be positive. The minister's responsibility and privilege is to help the emotionally disturbed individuals, the work-weary worshipers, the passion-driven pleasurists to escape from disquieting and harmful negations and come to "the peace that passeth all understanding" in Jesus Christ, our sin-atoning, joy-instilling Lord. Proclaim the hopeful and constructive concepts of "the goodness of the Lord in the land of the living" such as: *sacrifice*, to the giving of life itself; a *loyalty* that cannot be broken; a *principle* that cannot be bribed; a *conviction* that cannot be bought; *love* that never faileth; and *eternal life*, that passeth not away.

Are Our Pastors and Laymen Visiting?

By A. S. London

A LEADING LAYMAN said to us a few days ago that his pastor visited mostly among the best members of his church, and they did not especially need it. He also stated that this group was made up of only a half dozen or so families. These people, he said, are settled Christians, attend church regularly, and are loyal to the entire church program.

A lady said that her pastor had been in her home only once in four years. She was a good woman, and had suffered much with her domestic problems. These statements provoked thought. Are our people visiting or are we just marking time, going around in a little circle among our closest friends?

We have not failed in our organizations. We have not failed in holding up the right Christian standards. We have not failed in raising money and erecting fine church buildings. But in some way we are failing in making contacts, and this is the one thing that really counts.

Andrew, Philip, Peter, Zacchaeus, and Nicodemus were won by the individual touch. It was the message and method used to a great degree in building the Early Church.

The seal on Adam Clarke's grave is a candle burned down to the socket. Underneath are the words: "In living for others, I am burned away."

Dr. Jowett, the great divine, once said, "If the church is to be pure, it must be passionate."

Dr. Goodell, the man who said, "There will be a revival in my church or a funeral in the parsonage," made

the statement that the crying need of the church is a few convictions, convictions that make us convicts of a great cause. Have we these convictions? Has something gripped us to the extent that we are convicts of the task of saving men?

Cuyler, the great divine, was known as a visiting pastor. His motto was: "Study God's Word in the morning, and doorplates in the afternoon." He also stated that a preacher is to be a comforter to his people, as well as a teacher. One word in a personal visit is often worth more than a whole sermon in the pulpit.

Thomas Chalmers, a great preacher of long ago, said that a home-going preacher makes a church-going people.

The only question Jesus asked Peter before his ordination was, "Lovest thou me?" His command to Peter's affirmative reply was, "Feed [tend] my sheep." Our love for Christ is shown by our love to our fellow men. Have we lost our first love? Are the hinges rusted on the closet doors, where our inner lives were burning with a divine passion to see men and women brought to Christ? What is the matter with us? Why are our pastors and laymen not visiting more where it is actually needed?

It was said of Wesley: "He was out of breath in the pursuit of souls." Are we out of breath seeking out those who know nothing of our Christ? What is back of the fact that hundreds of our churches are not making a single gain in membership in twelve months? Has our fire burned low?

Are we kidding ourselves and satisfying our consciences in darting in and out among those whom we regard as close friends? Just why do we not visit the lost in our communities more? Why are our meetings so poorly attended by outsiders? Why are our congregations made up almost entirely of church people? A sacred writer says, "I have somewhat against thee." What could it be against us that is robbing us of our visitation program?

We have stood for the right doctrine. Our standards are high. We have erected beautiful church edifices, raised more money for missions than ever in the history of our church. Our schools are turning out fine young men and women, both as preachers and laymen.

The sacred writer says, "Thou hast left thy first love." Could it be in this realm that we are found wanting? Have our ministers and laymen become so professional that we can pay our budgets, put up nice buildings, carry on our programs with but little love for the person in our community outside the fold of Christ?

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come . . . and remove thy candlestick out of his place." You say, Is it all that serious? Yes, it is that serious. It is a burning passion, or a mere form of doing church work. Look around in the week-night audiences in the average revival effort and see how many raw sinners are in the congregation. Take a look at the average Sunday night audience, and see just how many outsiders are in attendance. A ruined pastorate, a divided church, bickering, backbiting, fussing, whining, complaining!

When the burning heart goes out of the life of the preacher or layman,

visiting is boring. It is drudgery. Are we visiting? If not, why not?

Crusade for Souls Now and Church Membership

(Continued from page 23)

been going through the difficult places during the preceding week, and attempt to preach some great sermons built around the central theme of "Giving Christ to Others." We need to insist that God does not save a man just as a fire escape, or to make his life easier. We must challenge him with the idea that primarily a Christian is a crusading soldier, a soldier of the Lord Jesus Christ; and He expects each of us, as such, to take his place in the battle against sin and go out for a conquest for souls and the church.

The Minister and Holiness

(Continued from page 26)

of the Holy Spirit for either power, service, or cleansing, or of the purifying of the heart from the carnal nature—such as was the experience of those who received the second crisis on the Day of Pentecost. Peter afterward gave witness as to what had happened at that outpouring of the Holy Spirit, when in describing the event he said: "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*" (Acts 15: 8, 9).

Brethren of the ministry, let us remember that "wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come" (Heb. 13: 12-14).

The Materialism of Modernism

By E. Wayne Stahl

HOW CRASS were the conceptions of Messiah's mission held by the Jews during the time of our Saviour's earthly sojourn! Even the apostles up to Pentecost shared this materialistic attitude toward the work He was to do for mankind.

They asked Him many questions during "the days of his flesh." The last recorded one was just prior to His ascension: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.)

This was put to Him immediately after He had given the promise, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Still was their thinking in need of spiritualizing. Instead of remembering that Jesus had said, "The kingdom of God is within you," they were looking forward to a return of the glories that Israel knew when David swayed the scepter in Jerusalem. Roman domination over the Hebrews would cease; a period of wonderful prosperity and magnificent regal power would follow.

James and John, of the "inner circle" of the Twelve, aspired to be as close as possible to Christ in His reigning royalty. They, with their ambitious mother, definitely requested this (Matt. 20:20, 21). Perhaps they were partly incited to it by thoughts of their great countrymen, Joseph and Daniel, who had such nearness to the throne (Gen. 41:40; Dan. 6:1-3).

Also it seems that the Jews of Christ's time thought of the Messiah as One who would be "a good provider." For we read (John 6:14, 15)

that after He had fed the famished people they declared, "This is of a truth that prophet that should come into the world." Then in the next verse we learn that, in their enthusiasm over His being a food purveyor, they would confer royal power upon Him. Much of this same chapter is taken up with the story of that supplying of food, and of Christ's endeavor to turn the thoughts of the bread-minded people away from material conceptions of His mission, and make them see that His kingdom was essentially one of the spirit.

It would seem that modernists today exemplify the well-known saying, "History repeats itself." They give the impression that the great work of Christ is, as they hold, to minister chiefly to the material well-being of mankind. If every home has, so to speak, "a chicken in the pot" (as Henry IV of France expressed his desire for the people of that land), and if the Church is the definitely dominant influence among the governments of the world, then the goal of the Messianic advance has been reached.

How lamentable, how tragic even, is such an ambition! For Jesus said, "My kingdom is not of this world" (John 18:36).

Modernism hopefully views the world coming into the Church, not through the door of regeneration, but "climbing up some other way" on the ladder of the so-called "brotherhood of man."

Enthusiastic claims that this brotherhood is based on "the fatherhood of

God" can only darken divine counsels with words without knowledge. These proponents forget Christ's words to Nicodemus, "Ye must be born again." They fail to realize that the energy of the Holy Spirit, supernaturally working, must cause the "old things" of human nature to "pass away" and must "make all things new" (II Cor. 5:17). Only then are we the "sons of God" and can cry, "Abba, Father!"

The modernistic view of the unimportance or impossibility of being born again is strikingly illustrated in the statement of the author of a church history that has been widely used in seminaries and colleges. He wrote thus concerning Martin Luther's experience of the divine pardon:

"Many men, while sincerely desirous of serving God and their generation, have no such sense of personal forgiveness, no such soul-stirring depth of feeling, no such childlike trust. They desire, with God's aid, to do the best they can.

"For them 'justification by faith alone' is either well-nigh meaningless, or becomes intellectual assent to religious truth. To enter into the experience of Luther or Paul is by no means possible for all."

The religion that he would stress, with its emphasis on "social service," of course, is what I would characterize as *horizontal*. It has no upreach. The new birth can be experienced by only a portion of "seekers after God," so it is averred.

But there is a *vertical* aspect to the pure religion of the Bible. If we look at the footnote, in the American Standard Version, of John 3:3, we will find that the word "anew" may be rendered "above." *Anothen* is the Greek word. This is what I had in mind in using the term *vertical*. Genuine conversion is a supernatural work, something that operates "from

above." Definitely it is a controversy between that author of church history and the Lord from heaven, who said, "Except a man be born from above, he cannot see the kingdom of God."

If you place the vertical on the horizontal, what do you have? A CROSS!

The kingdom of God does not come from men, but it comes down from heaven, "from above." John on Patmos "saw the holy city, new Jerusalem, coming down from God out of heaven" (Rev. 21:1, 2).

Forgetting the spiritual aspect of this truth, the modernist becomes enthusiastic over the Sermon on the Mount, insisting that obedience to this will solve the social problems of the age. But this lofty discourse was spoken only to those who had definitely believed on Him who is "the way, the truth, and the life." His disciples came unto him: and he opened his mouth, and taught *them*" (Matt. 5:1, 2). This mountain message was not addressed to the world as a whole at all.

What a huge error it is on the part of those who would have unsaved men practice the sublime precepts of the sermon! It cannot be completely done except by those whose hearts have been changed by "the renewing of the Holy Ghost."

The modernists, in addition to their proclaiming the "social service gospel," loudly plead for world peace. This, of course, is "a consummation devoutly to be wished." But this leadership practically ignores God as the chief factor in reaching this goal. It must be arrived at, so they insist, through education, pressure on governments, organization, and other human methods. These may have their place; but why make them primary?

Yes, such an attitude is further evidence of the materialism of modern-

ism. It would transform the world through instrumentalities of the flesh. But Paul wrote, "The weapons of our warfare are not carnal."

Lecky, famous philosophical historian, wrote that it was the Wesleyan revival of the eighteenth century that saved England from a bloody revolution such as devastated France during the latter years of that century. Men's hearts were changed, and they became lowly followers of the meek Prince of Peace; "reconciled to God," they became reconciled to one another, and the British Isles remained a land of peace.

Modernism's materialism is also seen in its slight attention to the hereafter. Retribution in eternity is, practically, never referred to. Speak to the average modernist about heaven; you may be jeered at, and told that the great work of the Church is to make this world an ideal place to live in, by improving economic, racial, and political conditions. Such visioning takes in little more than the here and now. Such "seeing" is not of the "unseen and eternal."

If the New Testament teaches anything, it lets us know that citizenship in the city of God is conditioned on a transformation in human nature, divinely effected. The new birth must come before the new order. Birth means motherhood. "Jerusalem which is above is free, *which is the mother of us all*" (Gal. 4:26). Here again we meet that mighty imperative of Christ, "Ye must be born *from above*."

Those who deny this necessity are like the primitive Greeks who called themselves *autochthons*, contending they had "sprung from the ground" and were originally not begotten of earthly parents. Spiritually, such a conception fits the modernists, who refuse to believe that one must be born "from above." This theology is "of the earth, earthy," *autochthonous*.

The Babel builders (Genesis 11) might be called the modernists of the ancient ages (pardon the paradox), as they sought to erect a structure that would reach to heaven. Their counterparts today would do it by means of the "social gospel," seeking to avoid the disasters that seem about to flood the world. Those antique architects said, "Let us build us a city and a tower, whose top may reach unto heaven." Their failure is a prophecy of the futility of the efforts of their spiritual descendants. These cannot "build Jerusalem" by the arm of flesh. For "flesh and blood cannot inherit the kingdom" (I Cor. 15:50).

The Royalty of Refusal

(Continued from page 31)

I have but this word to give you as we end our discussion. The day in which you and I are living is demanding of us the God-given strength to say "No." "No" to the king's domicile! "No" to the king's defense! "No" to the king's diet! "No" to the king's diadem!

But remember, I beg you, that no one can live on negatives. The only sure way to maintain the health and vigor to say "No" to the devil and all his works is to say "Yes" to Jesus Christ and all His will for your life. Every refusal must be sustained by an espousal. Only the lips that say to the Saviour, "I take You in," can say to the tempter, "I turn you down."

Years ago it was made clear to me that when I was in doubt as to His highest will in any situation, if I would be the most loving possible, I would always be doing His will.—J. RUFUS MOSELEY.

The Preacher and His Ethics

By Mrs. W. M. Franklin*

BOOKS, pamphlets, papers, and articles have been written about the preacher and his ethics. Ministerial magazines are constantly endeavoring to show preachers the importance of their behavior, attitudes, example, influence, and relationships. Sometimes we need to be reminded of things that have already been said, but more often we need to be reminded of things that God wants us to read in the sacred Word, for in it we find advice for preachers.

For scripture reference let us look at Weymouth's translation of Titus, chapter two, verses six to eight. It reads, "In the same way exhort the younger men to be self-restrained. And, above all, exhibit in your own life a pattern of right conduct, in your teaching sincerity, and seriousness and wholesome language which no one can censure, so that our opponents may feel ashamed at having nothing evil to say against us." According to Paul, the person who can meet those requirements must be the ideal preacher.

The same scripture in the King James Version reads thus: "Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Now let us look at the same scripture portion as it is given in the

Twentieth Century New Testament. "And so again with the younger men—impress upon them the need of discretion. Above all, be yourself an example of practical goodness. Show sincerity in your teaching and a serious spirit; let the instruction you give be sound and above reproach, so that the enemy may be ashamed when he fails to find anything bad to say about us."

Someone may say, "Let the women keep silent." My only reason for the submission of this paper to your convention is to give you something to think about that may draw your spirits closer to the Spirit who prompted Peter to say the following words in his first letter, chapter 5, verse 2: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Now notice these verses according to the translations, first of Weymouth and then of the *Twentieth Century New Testament*. "Be shepherds of God's flock which is among you. Exercise the oversight not reluctantly but voluntarily, in accordance with the will of God; not for base gain but readily; not lording it over your charges but proving yourselves patterns to the flock. And then, when the chief Shepherd appears, you will receive the never-withering wreath of glory." Notice also the other way of

*Paper read at the South Dakota Preachers' Meeting.

saying the same thing: "I urge you to be true shepherds of the flock of God among you, not because you are compelled, but of your own free will; not for a base love of gain, but with a ready spirit; not as lords of your charges, but as examples to your flock. Then when the Chief Shepherd appears, you will win no fading wreath, but a crown of glory."

I suppose some of you have had the privilege of reading these passages of scripture in your new Standard Revised Version, but could that version make any clearer the "musts" of being a preacher?

Recently in a Bible encyclopedia I found the following thoughts about the word ethics. In passing them on to you, I bring you nothing new, only desiring to stir your minds a bit about the "musts" of the preacher's life and work.

I understand ethics to mean the branch of philosophy that is concerned with human character and conduct, dealing with man as a source of action, and having to do with personality in its inward dispositions, outward manifestations, and social relations. Ethics is based on the assumption that man is a person possessing rights and human duties—responsible therefore for his intentions as well as his actions.

Too often a preacher has given cause for the enemy to find fault with something in that preacher's life. Too many times do members of the opposition rejoice because a minister falls or makes a tragic mistake. Too often have ministers lorded it over their congregations and failed to be true shepherds of the flock. You do not need to be told more about the requirements for a good preacher. You know what your people, your church, and your God expect of you. Don't forget the "musts" of the ministry.

First, you need a definite experience

of salvation and the cleansing of your heart from all sin by the incoming of the Holy Spirit in sanctifying power in your life. You know that the person without these experiences has no place trying to preach.

Another "must" is a godly walk. The minister's life is more public than a goldfish in a glass bowl. The minister must be genuinely Christian, and genuinely sincere in his work. He must behave himself wisely because of his high calling. He must demonstrate holiness in his personal conduct. His righteousness must "prove up" in his daily life. He must live with such a pure heart that it becomes a habit for him to be pure.

The preacher "must" be industrious. God requires that all be diligent in business. The ministry is the preacher's business. He should give his best to his work.

The preacher "must" be magnanimous. Perhaps others do make mistakes, or fail to co-operate, or even fail to agree with the preacher. He should be "big" enough to respect others and treat them graciously. He can get the job done even if it must sometimes be done the people's way. There are times when a minister is wrong when he ought to be big enough to admit it. Our beloved general superintendent, Dr. R. T. Williams, did not hesitate about saying that he was wrong in an assembly I attended. The whole spirit of the assembly changed, and God came to bless where there had been a spirit of misunderstanding and hurt.

One of the important "musts" of the preacher is that he should keep his place. He should be friendly, sociable, and interested in others, but never gushy and frothy. His place is not among those who are telling "shady" stories. His place is not near the women, who should be kept at

a distance. His place is not behind the steering wheel of a car that is going at an excessive rate of speed. Why does it seem so smart for preachers to tell how fast they were driving? Why should ministers let the speed of their driving become the foundation for so many jokes of the world?

A preacher "must" be sincere, be at heart the kind of person he wants his people to think he is. God's grace is sufficient for the preacher as well as for his people. He can, in all sincerity, live with people, share with them, and learn to love them as the shepherd loves the sheep of his flock.

Another "must" for the preacher is that he should not be a respecter of persons. He should never let the color, race, creed, poverty or wealth, ignorance or intelligence, personality or character of people determine his attitude toward them. He should give his time to the people of his community according to the need. He has only one life to give, so should give it where and when it counts the most.

The preacher "must" learn to treat the problems of others as he would like to have his district superintendent and the general superintendents treat his own problems. If a problem is serious enough to disturb another, it deserves to be courteously considered by the preacher.

The preacher "must" remember that it is his business so to live that he may win souls to Jesus Christ. Everything that is important in his life should be based on the claim of Christ for his best.

Many things could be said about how the preacher should act toward his church board, the members of his

congregation, the visitors, the people of the community, toward his superior officers, toward those who precede or follow him, toward visiting ministers, missionaries, and evangelists. We could say many things about the "musts" of prayer, study, and preparation. We could talk about the mannerisms in the pulpit, in making calls in the homes, in visiting the sick, in performing marriage ceremonies or conducting funeral services. We could talk about his behavior at home toward his family. We could mention how the laymen watch him at assembly time and decide that it isn't very important to be in the sessions because so many preachers are not there. We could talk about the harm there is in living above his means and getting in debt.

Oh, there is an abundance of discussion material about why preachers fail, or why preachers succeed. Books could be filled with the criticisms people make of the preachers. Surely every minister among us would do well to take heed to the scriptural admonition which Peter gives and which we will quote again from the Weymouth translation: "Be shepherds of God's flock which is among you. Exercise the oversight not reluctantly but voluntarily, in accordance with the will of God; not for base gain but readily; not lording it over your charges but proving yourselves patterns to the flock. And then, when the chief Shepherd appears, you will receive the never-withering wreath of glory." And in Titus, ". . . above all, exhibit in your own life a pattern of right conduct . . . so that our opponents may feel ashamed at having no evil to say against us."

A command from God is always a promise from God to give the help the willing soul needs to carry through.

—J. B. CHAPMAN

The Minister a Sower

By James A. Hamilton*

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Ps. 126:6).

JESUS, in one of His most instructive parables, likened the preaching of the Word to a sower who went forth to sow, whose seed fell upon various kinds of ground: some by the way-side, some upon stony places, some among thorns, and some upon good ground. In that delightful parable He might have especial reference to himself and to His own labors. But the parable is equally applicable to all His servants, and to the labors of every Christian minister who goes forth proclaiming the doctrines of the kingdom of God. So, then, under Christ, all whom He has convicted, converted, sanctified, and called by His Spirit, qualified by graces and talents, and sent forth by opening for them a sphere of usefulness, are sowers. However, there are certain qualifications that enter into the making of a good sower of the precious seed.

THE SOWER

For one thing the ministerial sower must be *diligent*, laboring as one who must give an account. A woman whose name has been forgotten dropped a tract in the way of a very bad man by the name of Richard Baxter. He picked it up and read it. It was the means of his salvation. In after years he wrote a book entitled *The Call to the Unconverted*, which was the means of bringing a multitude

to God, among them Philip Doddridge. Doddridge wrote a book entitled *The Rise and Progress of Religion*, which brought thousands more into the kingdom of God, among them the great Wilberforce. Wilberforce wrote a book called *A Practical View of Christianity*, which was the means of bringing many to Christ, among them Leigh Richmond. Richmond wrote a tract called *The Dairyman's Daughter*, which has been the means of the salvation of multitudes more. And that tide of influence started with the diligence of one sower in scattering the good seed.

The ministerial sower must be *persevering*. He must be instant in season and out of season. He must be devoted, yielding himself heartily, entirely, and sincerely to the great task before him. Then, he is to declare faithfully the whole counsel of God. No part is to be compromised, or kept back, or adulterated. He must pray for the divine blessing to accompany and succeed the labors and means employed; that God may make it grow; that His rain and sunshine may produce vegetation and fruitfulness; that His glory may be promoted, and converts increase, until they become as the drops of the morning dew.

The ministerial sower must *possess a broken heart*. In the text we read these all-compelling words, "He that goeth forth and weepeth, bearing precious seed." It is amazingly revealing that we have so few tears when there is so much to weep about. Sometimes preachers are ashamed to weep. More often, however, our

*Paper read at the West Virginia District Preachers' Convention by the pastor of Huntington, W.Va., First Church.

hearts are too cold to weep. This was not the case with God's holy prophets, apostles, and Jesus. Jesus wept. Paul said to the assembled elders at Ephesus, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

In a house of ill fame lay a poor diseased woman. Different Christian workers visited her and spoke to her of her soul's need. But to no avail. Finally a woman who was especially interested and burdened went to see her. As she stood by the bedside of the poor creature and told of the way of life, tears streamed down her cheeks and one fell upon the cheek of the poor woman. Somehow, that day her heart was broken up and she was gloriously saved. Later someone asked her what it was that touched her heart. She replied, "The tear did it."

The Lord save us from coldness and professionalism and give us broken hearts of love for a lost world. It is true that tears are not always the test, but they are impressive.

The ministerial sower must *sow in faith*. For an illustration of real faith I know of none better than Elijah. I would like to direct your attention to three characteristics of this mighty warrior's faith.

First, he possessed a faith that listened in. Note the expression, "And Elijah said unto Ahab, get thee up, eat and drink; for there is a sound of abundance of rain." Before one flash of lightning had shown its forked tongue, before the thunders rumbled in the distance, before one drop of rain had fallen, the man of God had listened in on the councils of God, and had heard a sound of abundance of rain. All the noise, hustle, and bustle of men, without faith, are but empty rattle and meaningless prattle.

But for the man of God, faith is the substance of things hoped for, the evidence of things not seen.

Second, Elijah's faith looked up. Elijah "said to his servant, Go up now, look toward the sea." A hallmark of faith is the fact that it believes what it cannot see. Real faith looks up when clouds are blackest, when tasks are hardest, when needs are greatest, when signs are dimmest. Doubt says, "There is nothing." Faith says, "Look again. God is there."

Third, Elijah had a faith that held on. "Go again seven times," was faith's answer. So, if the sower of the precious seed is to render effective service he must possess a faith that listens to God, and looks up to God, and holds onto God. About this matter of faith, isn't it true that too many of us are like the old colored woman who was in a buggy when the horse ran away, down a hill?

"Did you trust the Lord?" asked one. "Yes, I trusted Him until the holdin'-back straps broke, and then I gave up." We are too prone to give up when the odds seem to be against us.

THE SEED

Let us look for a moment at the seed the ministerial sower is to sow. The Saviour in the parable of the sower tells us, "The seed is the word of God." The Psalmist says it is "precious seed." In Hebrews 4:12 Paul tells us the Word of God is a "discerner" or a critic. In Psalms 119:105 we are told the Word is a "lamp," while in Jeremiah 20:9 we are told the Word is a "fire." Then, in Jeremiah 23:29 we are told it is a "hammer." Finally, in Ephesians 6:12 we are told it is a "sword." It is the business of a critic to judge and analyze. A lamp produces light and illumination. A fire burns and purifies. While

the hammer "breaketh the rock in pieces." The sword is a cutting instrument.

Let us not think that illustrations, logic, ritualistic forms, philosophical speculations, psychological repercussions, songs, and poems will win souls. These are useful and blessed of God only as they carry the Word, and as they shed light and understanding upon the Word of God. The Bible does not merely contain the answer to man's needs; it is the answer.

The story is told of a little girl who gave her unconverted father a Bible for his birthday. Then she wondered what to write on the flyleaf. "From Maggie" seemed too cold. "From your little daughter" would not do, for her father had said she was getting to be a big girl. Would "From one who loves you" be suitable? Scarcely, for there were others in the family who loved him, too. Finally, she went to her father's library and found that one of the books had this on the flyleaf—"From the Author." Later when her father opened the gift and saw "From the Author," he realized that he was not acquainted with the Author of the Bible. When he began to study the Book his child had given him, he was converted and became a preacher of the gospel. Let us accept it, read it, and tell others it is a love gift to them from the Author.

Notice something of *the methods used* in sowing the good seed. Back when I was a boy on my father's farm in the foothills of the Missouri Ozarks, we used three methods in planting or sowing. We used the broadcast method. That is to say, Father would throw a sack of seed about his shoulders, and with one hand he would scatter the seed in every direction. We also used the drill method. This of course was done by machinery. Then we used the hand-drop method. In sowing the

good seed of the Kingdom all three of these methods can be used to great advantage. However, it would seem that the broadcast method is the most preferable. Jesus seems to indicate this in the parable of the sower.

The sower must have an utter disregard for weather and soil conditions. The disregard for weather conditions is expressed in the words taken from Ecclesiastes 11:4, which reads, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap," while the disregard for soil conditions is seen in the parable of the sower as was given by Jesus. Of course proper weather and soil conditions are most preferable; however, such conditions should not determine our diligence in sowing the precious seed of the Kingdom.

The sower must exercise great skill, as the conditions of the same congregation vary. Varied classes must be appropriately addressed. Then, too, he must sow plentifully, not with sparing hands. The sower's resources are infinite. The Word of God, like the ocean, is calculated to fill the channels of the wide world. There is enough for all, and for each, and forevermore.

THE REWARD

Now, a final word about the ministerial sower's reward. He shall be rewarded *here and now*. The scripture reveals that he "shall doubtless come again with rejoicing, bringing his sheaves with him." Ecclesiastes 11:1 says, "Cast thy bread upon the waters: for thou shalt find it after many days." This, as you will see, is a law of contribution and compensation. It says that if you "cast" you shall "find." The finding will be as certain as the casting. The New Testament speaks of the same thing: "Give,

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ONE PREACHER'S METHOD

*By a Busy Pastor**

NO MORE should be read into the heading of this department than is intended! The constant search after better methods to do our work as pastors and preachers only reminds us that men from ages past have faced the same problems. The basic fundamentals of the work have not changed much. Hence, "One Preacher's Method" means **ONLY** that, and not in any way is it meant to serve as a pattern of perfection to be followed without question.

The search for originality becomes a bit discouraging after one has read widely for some twenty-five years. The only originality possible is the unique manner in which the individual preacher will formulate his own ideas into a message. There are few books of sermons in print today but that one may find the germ of most of them in something one of the ancients said years before. The application may be changed a bit, but the content remains much the same. Only yesterday at a men's luncheon, made up of the service clubs in town, and addressed by a minister of great prominence on a theme that had a Lenten emphasis, the Big Name used almost exclusively the idea of Trueblood in his *Foundations of Reconstruction*, that if God is not **FIRST**, He may just as well be third or fortieth . . . that the element of priority is most significant. Calling his subject "Half Slave and Half Free," he developed the message from another's thought. And Trueblood's thought is not original either, for in one of the early fa-

thers of the Church this suggestion is given. This must not discourage us to do *our* best, but rather encourage us to do better, knowing that even then we will not do well enough.

A comparatively recent book in this field is another disappointment! Did you read *Here Is My Method*? It is a compilation of a number of so-called prominent ministers of various denominations, telling how they go about to prepare a message, followed by a sample sermon. For the most part, their methods are no different from yours or mine . . . except that with their particular ability and capacity they have been enabled to put their methods to a greater field of service.

How do *you* go about getting your messages for next Sunday, or next Wednesday evening? Is it a chore, or do you enjoy the thrill of creativity as you develop your message thought? It can be a thrill, but it will take effort. Something inside of us rebels if there is a consciousness of not doing our best, and the message doesn't jell! Sometimes the message is born of inspiration, and sometimes it is created by effort. Most of us find that the frequency of the messages *born* is in proportion to the degree of study and research we do, for the most part. Inspiration doesn't seem to come around the study where effort and industry are not in evidence.

In the succeeding issues of this department, effort will be made to suggest various sources from whence inspiration and suggestions may be

*The author requests that his work be anonymous.—Editor.

forthcoming. My personal preference and joy comes in the field of expository preaching, accomplished by no other method than study of the Bible itself, whether a portion, a chapter, a theme, or a whole book. The disconcerting phase of this sort of work is in the many, many messages that jump out at one, clamoring for attention and development. Anyone who will make a serious study of the Bible, taking a book at a time, will never run out of preaching material. At such times I have often wished for several extra nights in the week wherein one might preach; two or three times a week just isn't enough to cover all you have discovered.

Personally, I use every one of the methods offered or suggested by any writer or speaker. The inevitable notebook is always in my pocket for those suggestions and illustrations that might come along; and the notebook is so full I'll never get around to all of it. I read books and magazines with a pencil or penknife! If the book offers something good, I note it down in an index of my own in the back; if the magazine has a suggestion, it is clipped. As I listen to prominent speakers, ideas are born that sometimes bear fruit. The Bible is read with a homiletical mind—and it is foolish to say that so reading the Scripture is without personal benefit. All and any ideas that may be suggested find me a ready listener.

But when it comes to finally preparing the message, I must go to my knees with an open Bible before me. There in the secret moments of high communion and fellowship comes so often the still, small voice from heaven, indicating which direction my thought should lead the flock the next time I am in the pulpit. Only He knows who will be present, and what the pertinent needs of those

present may be. It is a glorious feeling inside when the folk tell you after a message, "You were talking straight to my heart this morning."

How I Prepare an Expository Message

Too many of our people are unfamiliar with the Word of God, and would it be saying too much if it was suggested that we preachers are largely responsible? The lack of expository preaching, or the poorly prepared message, may do more to discourage Bible study on the part of our flock than anything else we may say. Granted that a truly expository message is the most difficult to prepare, yet there are no greater thrills awaiting the soul than are realized as one digs into the treasures of God's Word. How inexhaustible it is, how impossible to bring out all its profound depths, how humbled one feels before its tremendous expanse, is known only by those who have lived here.

I am not a Greek student, but the helps available for such as myself are numerous. The minimum requirements for an adequate study of a portion of Scripture are: a good study Bible with cross references; a Cruden's or (rather and better) a Strong's exhaustive concordance; volumes on word studies by Vincent, or Robertson, or even Wuest (bad as he is in his Calvinistic leanings); several sets of good commentaries, like Lange, Henry, Clarke, Barnes; a set of *International Standard Bible Encyclopedia*. If you have single volumes or sets on a single book, or section of the Bible, use them too.

One day I started a study of Ephesians. I purchased one of the Trans-

lators' New Testaments from the American Bible Society. This is a loose-leaf arrangement of each book, with wide margins, where you can place your own notes. Then I had another loose-leaf notebook. Starting with the first verse I read the book through several times, interspersed with the reading of "Introductions to the Book of Ephesians" by several authors and writers. Towns were looked up in the Bible encyclopedia and located on the map; every word was cross checked in the concordance and then in word studies; explanations by the various commentaries were checked. Needless to say, several days were spent getting this context in mind before any writing was attempted.

Finally we started verse by verse, broken down to phrases and words; then paragraphs, then sections, and finally the whole book. Some several months were spent on this, and every spare moment called us back with relish, for the thrill and ecstasy and joy of this study became more and more indescribable! Sermon thoughts began popping like a kettle of popcorn! So many thoughts and revelations were forthcoming that were never read anywhere else that we wondered if there would ever be anything else we would be able to preach except from this wonderful epistle.

Nuances of meaning of ordinary words, as compared and contrasted in a number of modern translations, as well as in the word studies, opened an entirely new area of study. The influence of the city of Ephesus and its environs upon the people, the depth of meaning intimated in the sixteen references to Deity in the first three verses, the development of the whole chapter as a glorious description of God's choice for His own—it all brought thrills and tears and many

messages. After some three or four months of study and writing, we never got beyond the first chapter, and even that was not completed. But ever since, Ephesians has had a special meaning to our own heart.

Recently we have been digging about in Romans, and once again found some rich treasure. This has not been a consistent effort as above mentioned, nor involving the entire book, but rather only the eighth chapter. It was interesting to note how this chapter is a sort of commentary on the rest of the book. For several Sunday mornings and evenings of late we preached from this section of the Bible.

Let me tell you how I went about developing the two messages given below, somewhat condensed in interests of space. (I write out a full outline in preparation.) I read and reread the eighth chapter a number of times in both the King James and then Phillips' *Letters to Young Churches*. I looked up the passages in Vincent's and Robertson's word studies. I started cross-checking references to the same word or idea elsewhere in Scripture by means of the marginal references and Strong's concordance. The individual studies on Romans that are mine, besides six sets of commentaries, are Chalmers, Moule, Munro, Beet (didn't find anything helpful in any of these). I checked all these sources and more when I got to the tenth verse, and not until I got back to Phillips' modern translation did I find a satisfying interpretation.

While a number of suggestions were forthcoming, such as the idea of sonship in the latter portion, the idea of the inner witness (which I felt needed especial emphasis), and the privilege of divine guidance, I finally used only five messages at this time, although many others pressed for attention.

One of them was the result of having read Sweeten's book about the same time on *Must We Sin?* Naturally, I had to preach on the sixth chapter. Another message, of course, would have to be on the idea of consecration in the twelfth chapter. But this will have to wait for now. The ones I preached recently were finally called "Which Law Controls You?" and "Living with Your Worst Self." The first one demanded attention when I got to the second verse. Dr. Shelby Corlett helped me out a bit in a series he had in the *PREACHER'S MAGAZINE* away back in the late thirties. Here it is as I preached it.

Which Law Controls You?

LESSON: Rom. 8:1-13

TEXT: Rom. 8:2

INTRODUCTION

1. There is a battle being fought tonight, but not with guns and bombs.

You don't have to be a theologian to know that a real warfare is going on right now in the invisible world about you—a warfare between right and wrong, good and evil, sin and holiness. You know it because some of you are part of that battle. Part of it is being fought right now inside some of your hearts. The unconverted know it in part, but the believer who has not been sanctified knows it better. Whether this battle is an experience you know from memory or one of actual present experience, *you know it exists*.

2. Paul recognized it too.

He speaks of it in Rom. 8:2. Two laws, and only two: the law of sin and death, the law of the Spirit of life.

a. The word *law* here refers to a condition invariably resulting from certain previous conditions; action and reaction. Law of gravity.

b. In these two laws, certain con-

ditions always produce certain results—law of sin and death, law of Spirit of life.

I. *The Law of Sin and Death*

Chapter 7 gives it in complete detail.

A. Verse 7, sin is discovered at age of accountability.

B. Verse 11, sin deceived.

1. That one *can* break God's law without penalty.

2. That God's law can be kept without grace.

3. That *we* can be the exception.

C. Verse 11, sin slew.

1. Sin deceives, robs, then slays.

D. Verse 13, sin worked death.

1. Like an eating cancer. Verse 24, body of death.

2. Sin increases and grows.

E. Verse 14, sold under sin.

Slaves, who were chattel, could be done with as pleased.

Alcoholic.

F. Verse 17, sin dwelleth in me.

1. A power and a personality that controls and directs. Helpless victim so long as it resides there. Nazi S.S. Trooper occupied home in Poland during war. Ruled the household.

2. Sin becomes a law in one's members, verse 23.

G. This indwelling sin works the same pattern in all.

1. As certain as laws of nature. Some may be good and moral, but if sin has not been dealt with, it will eventually destroy. Some may be vile and filthy, but it is the same sin, doing the same destroying.

2. Always produces bondage, servitude, helplessness, corruption, death. *The law of sin and death!*

II. *The Law of the Spirit of Life*

This is Romans, chapter 8. (Those who say Romans 7 was Paul's experience are more often trying to justify sin in their own lives than to be honest Bible students.) The eighth chapter

tells of this law of the Spirit of life that makes real living possible.

A. This is the law of life as compared to the law of death, law of righteousness compared to law of sin.

1. Only so can there be deliverance from it as voiced in 7:25.

2. If a law or force could be found to deal with sin, then there would be no fear of the death sin brings. Get rid of the cause and you destroy the effect.

B. Verse 1, no condemnation.

1. A judicial term; been found guilty, and judged worthy of severe punishment or death.

2. I am no longer under condemnation when I am in Jesus, because that which brought me under condemnation is itself condemned, verse 3.

C. A law of righteousness, verse 2.

1. That is, you will always find in those who walk after Christ a righteous life, a holy life.

a. No place for sin here.

b. The righteousness of the law accomplished through this law with grace does what the Mosaic law could not do.

c. Verse 10, the Spirit is alive or active to lead us into paths of righteousness.

D. Things of the Spirit sought and desired, verse 5.

1. If ye then be risen with Christ, set your affection on things above

a. God's people will always *want* God's things. Hard to understand professing Christians who do not desire God's best.

E. A spiritual-mindedness, verse 6.

1. There is a difference between carnal-mindedness and spiritual-mindedness.

2. A mind set on one or the other, a mind that revels in one or the other.

3. Begets life and peace. "I don't like to be around those folk . . . all

they talk about is religion!" Wouldn't *you*, if you found *life* and *peace*?

4. That *LIFE* is "ZOE," v. 13. Ye shall *live*.

a. Not biological life, but spiritual life.

b. Only spiritual life is everlasting life.

c. If you do not have the Holy Spirit, you do not have *zoe*.

CONCLUSION

1. All of us are living under one law or the other.

Communists: behind iron curtain, only two kind of folk recognized—those *for* or *against*.

We are likewise classified. Jesus said, "They are either for Me or against Me." Which law controls *you*?

All the profession of no avail here. Which *law* controls *you*? All good works and morality not good enough here. Which *law* controls *you*? Being a good neighbor or citizen won't do. Which *law* controls *you*?

The other message follows a similar theme but from a different development.

Living with Your Worst Self

LESSON: Rom. 8:1-13

TEXTS: Rom. 8:8; Gal. 5:17

INTRODUCTION

1. This business of living with yourself always presents some difficult problems.

a. And especially when it is your worst self!

b. The self-life constitutes every person's greatest problem, until he finds its solution.

Thank God, there is a solution, so that you won't mind having yourself about.

2. The Bible deals most specifically with this problem.

a. The Bible is often its own best interpreter.

b. Paul uses some terms that, unless defined, may become confusing.

1) He exhausts the vocabulary to express the glory of the plan of redemption. He borrows from the heathen classics, and gives the word new meanings. He frequently runs out of words, so he coins some of his own.

2) While the Bible is simple enough for a child to read and understand, it is profound enough that a lifetime of study will not exhaust it.

3. One of the confusing expressions of Paul is his use of the term *flesh*.

a. Some places it is used to express something good (Phil. 1:24).

b. Some places it is used to express something bad (Rom. 8:13).

Let us think a bit about the use of this word.

I. *Flesh*

A. Two words used in Greek translated *flesh*.

1. *Soma*—body, flesh, human physical frame.

2. *Sarx*—once a good word, defining the selfhood of man, used to describe the human body. Through usage by Paul and John, has come to be synonymous with a fallen selfhood, indwelling sin. Used interchangeably with carnality, carnal-mindedness. While not uniformly used to describe the evil nature indwelling man, which produces the *works* of the flesh, it is almost exclusively so used.

B. In this latter sense, self is associated with all the forms of evil.

II. *Works of the Flesh*

A. Gal. 5:17. Personified as a force fighting against Spirit of God.

1. Aligned against God

Tug of war within. The evil voice within that urges toward wrong and selfish indulgence.

2. "Contrary the one to the other"

The Spirit and indwelling sin will

not live together. In the end, one must come out the victor.

3. "Ye cannot do the things that ye would"

Ever try loving someone you didn't want to? Ever try to do something with that smoldering resentment that wouldn't go out? Ever try to sit down on that jealous spirit? Not that you don't *know* right from wrong, but just unable to do anything much about it. So deep, you can't reach it. The self that must always be in the picture—try to push it aside, and you meet it in another guise.

B. Eph. 2:3

1. This inner condition determines the level of your living. The pull for self and personal attention. The pull toward the worldly and questionable. The spirit of disobedience, v. 2.

2. Conversion deals with the guilt of such actions. Holiness deals with the spirit behind the action.

3. The flesh wants its own will, vv. 7, 8. *Cannot* please God.

C. Rom. 8:5-8

1. A mind that is set on the fleshly . . . self. The mind is the beginning of evil works.

2. Works of the flesh, Gal. 5:19-21.

D. Gal. 6:8

Begets a corruption ending in death. Like an eating leprosy. Living after the flesh.

Oh, wretched that I am! who shall deliver me . . . ?

III. *Crucifixion*

A. Gal. 5:24

1. God has a ruthless way with this viper of the soul. Suppression won't do it—sitting on it. Sublimation won't do it—mixing it up with the good. Counteraction won't do it—constant warfare inside.

2. God has only *one* method—crucifixion.

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THE PREACHER'S SCRAPBOOK

An unknown writer has summed up true religion in these words: "In the home it is kindness. In business it is honesty. In society it is courtesy. In work it is thoroughness. In play it is fairness. Toward the fortunate it is congratulations. Toward the unfortunate it is compassion. Toward the weak it is help. Toward wickedness it is resistance. Toward the penitent it is forgiveness. Toward God it is reverence, love, obedience."

*I knelt to pray when day was done,
And prayed, "O God, bless everyone.
Lift from each burdened heart the pain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way,
And all day long I did not try
To wipe the tear from any eye.
I did not try to bear the load
Of any brother on the road.
I did not even go to see
The sick man just next door to me.
And then again when day was done
I prayed, "O God, bless everyone."*

—ANON

In a close race in a high-school track meet a slender lad was leading his opponents as they neared the tape, and he appeared to be the winner. But he glanced over his shoulder, broke his stride, and lost the race by a step. Failure to keep his eye on the goal cost him the victory. Paul was not very proud of the past, but he was ready to leave it behind and bend all his energies toward the shining goal ahead.—Selected.

A man asked his dinner companion, "Did you ever count the bones in a fish?" "No," was the reply, "I throw the bones aside and concentrate on the fish." In the mountains I watched a cider mill separating the apple juice, which it conserved, from the pulp, which it discarded. Some people go through life counting the bones in their fish and forgetting the meat. They waste the apple juice and concentrate on the pulp.

Paul was anxious for his Philippian friends to focus on the sweet juice and meat of life: "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue . . . any praise, think on these things."—Selected.

Plutarch tells that when Alexander the Great was a lad his father bought a spirited horse. The best of the king's horsemen could not manage the animal. Finally young Alexander took charge of him, and managed him easily. Asked to explain his power, he said: "I noted that the horse was afraid of his shadow. When I kept him faced toward the sun, he was unafraid." Christians become frightened at shadows because they look away from the Light.—Selected.

The measure of one's soul is the things that make one weep. Esau wept for the loss of his heritage. Israel wept in the desert for the flesh pots of Egypt. Delilah wept to make Samson tell her his secret. Hezekiah wept because he was about to die. David wept for Absalom. The scarlet woman wept at the feet of Jesus for her sins, and Peter wept because he had denied his Lord. Jesus wept over a lost and doomed city. Tears may be the most selfish or the most saintly things in the world. Jesus asked Mary beside the tomb: "Why weepest thou?"—Selected.

Jotham was the son of a devout father, and when he became king his character showed the results of his training: "He did that which was right in the sight of the Lord, according to all that his father Uzziah did." But he omitted one important matter: "Howbeit he entered not into the temple of the Lord." As a result his influence was ineffective: "And the people did yet corruptly." When his son Ahaz became king, "he did not that which was right in the sight of the Lord."—Selected.

A farmer with a load, according to an old story, approached a covered bridge. Af-

ter one look down the long, dark, wooden tunnel, he turned his team around, muttering to himself, "I could get in all right, but I'd never squeeze through that little hole at the other end." If we look far enough into the future, we are appalled by the difficulties we see. Christ's plan is to live one day at a time.

A young man confessed to his pastor some personal indulgences and asked whether or not they were all right for a Christian. The pastor asked, "You haven't said anything to anybody else about them, have you?" "Oh, no, sir!" was the answer. The pastor said, "Then if they won't stand the test of publicity there must be some doubt about them."

William Stidger told the story of how St. Anthony prayed and read his Bible for hours every day, and in time became a very good man. But one day the Lord told him there was one man better than he. It was Conrad, the cobbler of Jerusalem. Anthony went to visit the cobbler and learn the secret of his goodness. Conrad remonstrated as to his goodness, but said: "If you wish to know what I do, I don't mind telling you. I mend shoes, and I mend every pair as if I were mending them for Jesus."—*Selected.*

A sculptor had in his studio a replica of a famous cathedral. Although it was remarkably perfect in every detail, no one noticed it, and it gathered dust in a corner. One day an assistant placed a light inside to examine the windows, and went away leaving the light on. Then every visitor who came in stopped breathless at the beauty of the cathedral. The only change was that a light had been turned on.—*ANON.*

The great use of life is to spend it for something that will outlast it.—*WILLIAM JAMES.*

*Be such a man, and live such a life,
That if every man were such as you,
And every life a life like yours,
This earth would be God's Paradise.*

—*PHILLIPS BROOKS*

Francis of Assisi once invited a young monk to accompany him to town to preach. They walked through the town in conversa-

tion and returned to the monastery. The young man asked when they were going to preach. Francis replied: "My son, we have been preaching. We were preaching while we were walking. We have been seen and looked at; our behaviour has been remarked upon; we have delivered a morning sermon. You see, my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—*Selected.*

It is said that after Leonardo da Vinci completed his masterpiece, "The Last Supper," he invited a friend to inspect it. After studying the painting a long time, the friend said admiringly: "That goblet is wonderful: it stands out like solid silver." Instantly the artist drew his brush across the goblet, and exclaimed: "Nothing shall draw the eye of the beholder from my Lord!"

My heart needs thee, O Lord, my heart needs thee! No part of my being needs thee like my heart. All else within me can be filled by thy gifts. My hunger can be satisfied by daily bread. My thirst can be allayed by earthly waters. My cold can be removed by household fire. My weariness can be relieved by outward rest. But no outward thing can make my heart pure. The calmest day will not calm my passions. The fairest scene will not beautify my soul. The richest music will not make harmony within. The breezes can cleanse the air, but no breeze can cleanse a spirit. This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my taste; it has provided for my sense of beauty; but it has not provided for my heart. Provide thou for my heart, O Lord. It is the only un-winged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn it in the mire. Be thou the strength of my heart. Be thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. . . . I cannot rule this heart of mine; keep it under the shadow of thine own wings.—*GEORGE MATHESON.*

On the day in 1874 that David Livingstone was buried in Westminster Abbey, the streets of London were lined with

thousands seeking to pay respect to the memory of the pioneer missionary. In the crowd was noticed a poor, old man, unkempt, poorly clad, weeping bitterly. Someone went up and asked him why he was weeping when all were seeking to honor the illustrious dead. "I'll tell you why," the sad old man replied. "Davie [Livingstone] and I were born in the same village, brought up in the day school and Sunday school, worked together at the same loom. But Davie went that way, and I went this; now he is honored by the nation, and I am neglected, unknown, dishonored. I have nothing to look forward to but a drunkard's grave."—*Union Signal*.

Holiness appeared to me to be a sweet, pleasant, charming, serene, calm nature. It seemed to me, it brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers, that is all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian appeared like such a little white flower, as we see it in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrant; standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink in the light of the sun.—JONATHAN EDWARDS.

In the days when the Mosque of Omar was first built over that spot of Moriah where the worshiper could touch a piece of the unhewn original rock of the hill, it was customary to bring loads of incense and all aromatic shrubs into the shrine, which was called Sakhrah. As a consequence, if any one from the city had been worshipping there, he carried away with him so much of the fragrance of the place, that when people passed him in the market place of Jerusalem or in the streets, they used to say to each other, "He has been in the Sakhrah today." Would to God we thus lived, coming forth daily with our garments smelling of the myrrh, and aloes, and cassia, from the ivory palaces. With fresh holiness every day drawn out of Christ, what witnesses for Him we should be! How

joyfully we should listen to the loving voice that is ever calling, "Be ye holy; for I am holy," and He who speaks thus would hasten to give us more and more when we repair to Him.—BONAR.

A man announced to me one day that he was going to get married, and I said, "Well, is the young woman converted?" "No," he said, "but she is a very sweet and lovely young woman, and I feel sure that after we are married it will come out all right; she will come to Christ." I said, "If she does not come to Christ before you are married while she looks up to you as a little god, she is not at all likely to be led to Christ afterwards when she finds out how intensely human you are." A Puritan once said, "If you are a child of God and you marry a child of the devil, you can expect to have trouble with your father-in-law." This passage clearly refers to marriage, and I think it would be a blessed thing if every Christian minister would say, "I will never be a party to yoking up a child of God and a child of the devil." "Be ye not unequally yoked together with unbelievers." Let that be the first question settled, young man, when you are looking for a wife, and, young woman, when you are allowing yourself to be looked for, let the first question in your mind be: "Is this one who comes seeking my favor one who knows the Lord Jesus Christ?"—H. A. IRONSIDE.

Even the prophet Elijah was the victim of discouragement. An old story tells that the devil once held an auction sale of his many instruments for getting people into his power. There were packages marked "greed," "dishonesty," "crime," "meanness," and many others. After all were sold someone noticed one package that had not been offered for sale. When asked about it, the devil said: "That is my most powerful weapon. It is not for sale." The questioner asked, "What is it?" Satan grinned sardonically. "That package, my friend, contains 'discouragement.'"—*Selected*.

Prayer is the pulse of life. By the pulse we can tell what is the condition of the heart. The sin of prayerlessness is a proof for the ordinary Christian or minister that the life of God in the soul is in deadly sickness and weakness.—ANON.

SERMON OUTLINES

THE GIFT DIVINE (Communion Sermon)

SCRIPTURE READING: John 6:22-59

TEXT: *I am that bread of life* (John 6:48).

This message of Jesus is prefaced by the desire of the people to see and be with Jesus (vv. 22-27).

I. Jesus, the Bread of Life.

He startled His listeners by His declaration, "I am that bread of life," etc. (vv. 47-59).

The effect of the saying—"This is an hard saying" (v. 60)—caused many of His disciples to forsake Him (v. 68).

The twelve, however, were inspired to give one of their great confessions of Him: "To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God" (vv. 68-69).

II. Jesus and the Passover (Luke 22:15-20).

Perhaps a year after Jesus' discourse on the Bread of Life, He expressed an ardent desire to eat the Passover with His disciples (v. 15). Evidently this desire was to give to them a new meaning of the old rite and to substitute the Lord's Supper as a symbol of the fulfillment of this old Passover. Here He would reveal what He meant by His being "the bread of life."

III. The Lord's Supper emphasizes the Divine Gift—Jesus himself.

His broken body is our spiritual bread indeed; His shed blood is our spiritual life. Thus the greatest of all sacraments was instituted as a perpetual reminder of His death, and as a constant revelation of our life in Him. The emblems used are broken bread and the fruit of the vine, the wine. This sacrament has been observed and held most sacred by the Church throughout the Christian era.

IV. The Theology of the Sacrament.

The Roman Catholic church teaches that our Lord becomes present in the Holy Communion and that the bread and wine actually become the body and blood of Jesus. This process of change is known as transubstantiation.

The Lutheran churches generally believe in the sacramental presence, that Christ enters into the substances of the bread and wine and coexists with them, somewhat as fire exists in and with a mass of molten metal—a doctrine known as consubstantiation.

We believe, since Christ was still alive and no blood had as yet been spilled when He took the bread and broke it and passed it, also the cup and passed it, saying, "This is my body which is given for you," and, "This cup is the new testament in my blood, which is shed for you," that these elements become a sacred symbol of deep spiritual facts—as if Jesus said, "As this

bread is to your physical body, so My body is to the spiritual health of those who believe and partake of Me." The cup is the symbol of His blood shed for our redemption and that through that blood we now know His pardon; also that His broken body is a symbol of our constant participation in Him for spiritual life.

Thus we have the Gift Divine—Jesus Christ himself. Thus by our partaking of these emblems we symbolize what He meant when He said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6:54), and, ". . . dwelleth in me, and I in him" (v. 56).

And so when we kneel before God in this sacrament of Holy Communion we may be assured that our every act of adoration and love is seen and accepted by our blessed, crucified, but risen Lord, who is at the right hand of God interceding in our behalf.

—J. PAUL DOWNEY, *Pastor, Yakima, Washington, First Church*

WHEN GOD LOOKS WITHIN

TEXT: *I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works* (Rev. 2:23).

I. Who Searches the Heart?

A. This is a message from the risen and ascended Lord, the Saviour, who has provided a complete redemption for all.

B. He searches in love and with understanding, as is revealed by His sacrifice and His many invitations to come to Him. (See II Chron. 16:9; Ps. 34:15.)

C. He is a righteous and impartial God, who will not punish the righteous nor spare the sinner.

II. What He Searches—"the reins and hearts"

A. It is an inward searching.

1. Our religious profession—is it genuine?

2. Our vows and covenants—are we keeping them sincerely?

3. Our secret purposes—"As he thinketh in his heart, so is he" (Prov. 23:7).

III. How God Searches

A. By the work of the Holy Spirit, revealing our hidden needs, sins, and shortcomings.

B. By the tests and circumstances of life—as with Abraham in his sacrifice of Isaac (Genesis 22). In these tests, trials, and temptations our weaknesses, disloyalties, and low spots in Christian life are made known.

C. By giving us opportunities of service—the Holy Spirit guiding us to pray for, witness to, and lead others to Christ. Are we faithful?

IV. The Ultimate Result—"I will give unto every one of you according to your works"

A. It is the revelation of the final test of our stewardship.

1. Have we been faithful in the small as well as great things of Christian life?

2. How have we used and developed the talents, the possessions, and opportunities God has given us?

B. It will be startling in its contrast.

1. Some will hear, "Well done, thou good and faithful servant" (Matt. 25:21).

2. Others will hear, "Thou art weighed in the balances, and art found wanting" (Dan. 5:27). See also Matt. 25:41.

APPEAL—God is searching our hearts. What does He find there? We have time now to change, we may become faithful. We need not come to the end to be condemned. Which shall it be for you?

—Adapted

WATCHING THE HEART FIRES

TEXT: *Quench not the Spirit* (I Thess. 5:19).

Fire is one of the symbols used for the Holy Spirit. In this text the thought of fire is suggested, in that it may be quenched or smothered—do not quench, smother, put out the fire of the Spirit.

I. *It is necessary to nurture the spiritual life*, to attend to the fire of the Spirit.

A. By adding fuel in the way of Bible reading, being spiritually-minded or minding the things of the Spirit, by renewing our strength in waiting upon God in prayer, etc.

B. By fanning the flame, as drafts to a furnace, through obedience in the small matters of spiritual life as well as those which seem greater, through witnessing for Christ and endeavoring to win others to Him, in maintaining fellowship with others who are spiritual, by faithfulness in attendance upon the means of grace.

II. *The Spirit may be quenched*, the fires smothered.

A. By our failure to receive and walk in new light

B. By uncharitable judgment of others

C. By carelessness in matters of conscience, compromise of principle, idle and loose conversation

D. By resisting the call of the Spirit to holiness

III. *The result of such quenching*.

A. Lukewarmness of spirit, at ease in Zion, coldness of heart.

B. A spirit critical of others while justifying oneself for its indifferent state.

C. Often it brings a settledness in nominal Christian living, an empty profession, the living of religion on the level of the human without any blessing and manifestation of the Spirit, from which the victim will never be aroused until it is too late.

APPEAL—Let us examine ourselves. Are we warmhearted, as much "on fire for God," as we once were? Wherein have we quenched the Spirit?

Let us make amends, repent, renew our covenant with God, until the fires of spiritual life burn brightly, until the Holy Spirit fills our lives and empowers us for life and service.

—Adapted

WHAT MAKES FOR HAPPINESS?

Psalms 1:1-6

This psalm shows four characteristics of a "blessed" or "happy" person.

I. *He shuns evil*—those things which make for unhappiness.

A. Note the classification of wickedness

1. The "ungodly"—those who are without God
2. The "sinners"—those who are opposed to God
3. The "scornful"—those who have contempt for God

B. He may by circumstances of life be compelled to associate with them—in the home, at work, in business, etc.—*but* he does not "walk," "stand," or "sit"—that is, have voluntary fellowship—with them. He is *among* them but not of them. His is a life "separated" to God but lived among men of all moral conditions. This separatedness brings happiness.

II. *He delights in the Word of God.*

A. He delights in God's revelation as given in His Word. This denotes a love for and joy in the things of God.

B. He "meditates" in this law day and night. He is spiritually-minded; derives his strength, life, victory, and power from the God of this Word. He feeds on the Living Word, on Christ.

III. *There is stability about his life*—"Like a tree planted."

A. "By the rivers of water"—the eternal supply of God's grace to give refreshing and growth.

B. A fruitful tree—"bringeth forth his fruit in his season." The "fruit of the Spirit"—those qualities of spiritual life which make for usefulness and happiness.

C. An unfading tree—"his leaf also shall not wither." The fullness of God's presence gives attractiveness and beauty.

D. A prosperous soul—"whatsoever he doeth shall prosper."

1. He will not be uprooted by the storms of life, the winds of adversity, or the floods of trouble and sorrow. He is victorious in life's experiences.

2. He is a living witness to the glory and power of God's salvation at work in human life—a happy man.

IV. *He is known and accepted of God.* "The Lord knoweth the way of the righteous."

This is an experimental knowledge of God here and the sure hope of acceptance with Him hereafter—this is life eternal (John 17:3).

These factors make for happiness—shun evil, feed on God's Word, stability in Christ, eternal life.

(Note: If it seems desirable to conclude with a contrast, use the other factors in this psalm thus:)

V. *The wicked or unhappy person.*

A. He will be condemned in the judgment—"shall not stand in the judgment."

B. His association with and the preserving benefits of the righteous will come to an end—sinners shall not stand "in the congregation of the righteous."

C. His end is destruction—"the way of the ungodly shall perish." Eternal unhappiness—what must it mean to perish?

—Adapted

WHAT IS A CHRISTIAN?

TEXT: *The disciples were called Christians first at Antioch* (Acts 11:26).

From the great church outside the boundaries of Israel—Antioch—came the name by which Christ's followers would be forever called: Christians, or Christ-ones. What is a Christian?

I. In *relationship* he is a child of God through Christ. The "disciples"—those who learn of Christ—were called Christians. To these early disciples, Christ was All in All. They obeyed Him, witnessed to Him, worshiped Him, lived Him. This relationship with Christ is brought about through repentance of sin, and faith; this brings a possession of divine life—or we "receive" Christ. A Christian commits his soul to the keeping of Christ; he rests his eternal hope upon the atonement made by Christ; he lives as a child of God through Christ.

II. In *association*, though he lives in a sinful world, he has victory over sin—sin does not reign over him (Rom. 6:14). He is the servant of God (Rom. 6:22); hence he has victory over the world, the flesh, and the devil. He is the heir of God; hence he is a citizen of heaven and has eternal life.

III. In *occupation* he lives a life of righteousness; he is positively engaged in righteous activities. He lives as His Master did, to go about doing good; helping the helpless, visiting the sick, lifting the fallen, encouraging the discouraged, blessing the needy by doing all within his power to supply their needs, saving the lost. This is his daily—not Sunday only—occupation, by which he brings glory to the Christ whose name he bears.

APPEAL—Are you a Christian?

—Adapted

CHRIST IS AT THE DOOR

TEXT: *Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me* (Rev. 3:20).

Lord, Lord, open to us (Matt. 25:11).

Here are two texts which present a startling contrast.

One represents Jesus standing at the door of men's hearts seeking admittance.

The other shows those who were not ready for the coming of the Bridegroom pleading for admittance into His kingdom.

One refers to the present moment, the other to time of the Lord's return.

I. *Jesus knocks at the door of men's lives today.*

Does it seem strange to think of Jesus as a Seeker, a Knocker, endeavoring to find lost people or to enter lives closed to Him? Think of the many scriptures which represent God as a Seeker.

A. The life of the natural man, the sinner, is closed against Him. This is true naturally, but remains true through ignorance, unbelief, unwillingness to repent.

B. Jesus longs to enter these closed lives. He is represented as a Stranger, standing, seeking admission. Indicate the various ways by which Jesus knocks.

II. *The terms of admitting Him to life—of salvation.*

A. All may meet these terms—"If any man."

B. They are simple but decisive.

1. "*Hear my voice*"—give undivided attention to My call.

2. "*Open the door*"—repent, confess sin, clear away those things which keep the door closed to Christ.

III. *The blessing of Christ brings:*

A. His presence within—"I will come in to him." What a difference when Christ lives within!

B. Blessed fellowship—I "will sup with him, and he with me." Nothing more blessed than this fellowship with Christ.

IV. *A hopeless knocking—"Lord, Lord, open to us."*

We must either open our hearts to receive Him now, *or* we will be refused by Him at His coming.

—Adapted

MAKING OUR LIVES BEAUTIFUL

TEXT: *That they may adorn the doctrine of God our Saviour in all things* (Tit. 2:10).

The background to this text is interesting. It is an exhortation to "servants" or slaves. It seems that they were Cretans who generally had a poor reputation (see 1:12). But with such a reputation and in the lowly station of "servants" they, when saved by the grace of Christ, were to and could "adorn the doctrine of God our Saviour."

I. *What they were to adorn—what makes life beautiful.*

"The doctrine of God our Saviour in all things"

A. This is the message of salvation—the doctrine of God our Saviour.

1. There is nothing cold, as people frequently think, about this doctrine. It throbs with love, life, warmth, action. It is the message of God giving His Son as Saviour, giving His grace in salvation by faith. It is beautiful, appealing, attractive.

2. It is more than a doctrine or creed, a teaching or a philosophy. It is Christ the Saviour offered to us; it is life, it is power, it is radiant joy in Christ.

II. *How we may adorn the gospel, or make life beautiful.*

A. How do we beautify something which of itself is beautiful—a picture, a gem, a person? By giving it the proper setting. We make the gospel—which is of itself a beautiful thing—a thing of beauty by living lives fully devoted to Christ, lives of prayer and obedience, of dependence upon Him, of victory, which show forth the beauty of Jesus to others. The beauty of Jesus in us makes our lives beautiful.

B. We may make the gospel beautiful by the manner in which we make it known. We may be contentious, harsh, offensive, even repulsive in our presentation of the gospel, or we may by preaching it in love, joyously living its standards, spontaneously exhibiting the separated or sanctified life, adorn or make it beautiful.

C. We may by our living make the gospel beautiful.

These "servants" of the text were to make the gospel beautiful by changing

the vices of slaves into Christian virtues (vv. 9-10). The homely virtues of being submissive, obedient, honest, trustworthy, and reliable beautify the gospel more than many publicized spectacular experiences. What makes the gospel beautiful makes our lives beautiful.

III. *This beauty is a matter of the spirit.*

Note I Pet. 3:3, 4—it is “the hidden man of the heart,” the inner disposition or spirit.

A. There is an inner source of beauty.

1. God our Saviour is the power of the beautiful life. A Spirit-filled life, a life devoted to Him will be beautiful.

2. We must guard the spirit—our attitudes—to maintain this inner beauty.

Natural beauty fades and may be maintained only by artificial means. Not so with spiritual beauty. We may cultivate the life of the spirit; we may by our union with Christ make it more and more Christlike.

B. It is a spontaneous beauty, the beauty of Christ being normally manifested in lives devoted to Him—the beauty of graciousness, holiness, Christ-likeness, steadfastness, usefulness, fruitful service, radiant lives, infectious and contagious with the love of Christ being manifested in an unhindered manner.

C. It is an increasing or perpetual beauty (see II Cor. 3:18).

APPEAL—Let us give ourselves wholeheartedly to those things of Christ which will make our lives beautiful.

—Selected

WHAT'S YOUR DESTINATION?

TEXT: *For I am now ready to be offered, and the time of my departure is at hand* (II Tim. 4:6).

The Bible speaks and the Christian thinks of death, not as an end, but as a departure. Here the Apostle Paul realized that he was as definitely going toward an eternal destination as on any of his missionary journeys he was headed toward some earthly city.

The word *decease* is also used (Luke 9:31), which means “exodus” or “departure.”

Consider then:

I. *The Eternal Destination*

A. Of the Christian—heaven

B. Of the unbeliever—hell

II. *The Preparation Needed*

A. For the Christian

1. Repentance and faith (John 3:16; Acts 2:38)

2. Purity of heart, or holiness (Matt. 5:8; Heb. 12:14)

3. Continued obedience (Rom. 2:7)

B. For the unbeliever

1. No preparation is needed. People drift into hell; they follow the crowd on the broad way; they are lost because they have not accepted Christ as Saviour.

III. *The Gain or Loss*

A. For the Christian—gain (Phil. 1:21-23)

B. For the unbeliever—loss (Luke 12:20)

IV. *The Time for Going*

A. It is unknown to us (Jas. 4:13, 14; Prov. 27:1).

B. It is a divine appointment (Heb. 9:27).

C. This uncertainty demands immediate decision (Heb. 3:7, 8).

APPEAL—What is your destination?

—Adapted

The Minister a Sower

(Continued from page 49)

and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38).

We are also reminded that if he will sow the good seed in the morning, and withhold not in the evening, he will reap sometime, some place, somehow; that if he will faithfully sow, some of the seed will fall upon good ground, and will bring forth, some thirty-, some sixty-, some an hundred-fold.

He shall receive *a heavenly reward*. Peter, speaking of this heavenly reward, said, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4). The millions who are yet to come from the land of Sinim will be the crown of the humble Sunday-school teacher in an English village who brought Robert Morrison, China's pioneer missionary, to Christ. The glory of regenerated Africa shall be the crown of the man that led the weaver of Blantyre to become the missionary David Livingstone. The glory of sanctified Nazarenes shall be the crown of Bresee and those who have labored by his side. In Daniel 12:3 we have these words, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." This much

we do know, the sower of the good seed is a soul winner, and the soul winner shall shine. So, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

One Preacher's Method

(Continued from page 55)

3. Crucifixion may hurt. Die to self, to people, to world.

B. Rom. 8:9

1. He is *with* you. He shall be *in* you. Say what you will, there is a difference in being *with* someone and being *in* someone. That is what Pentecost is all about, filled with the Holy Spirit.

2. When He indwells, your life is hid with Christ in God. Then it is "not I" (*that I!*) that lives, "but Christ liveth in me."

3. Then is normal living possible.

C. Gal. 5:16

You still have a will in the matter of victorious Christian living. You still have a place to say No and Yes. *Walk* in the Spirit.

1. Crucifixion to sin once; dying to sanctified self daily.

2. Everything referred to Him for approval or disapproval.

CONCLUSION

Are you tired of living with your worst self? Has the flesh, the old man, been taken to the cross? If not, you carry with you your worst enemy. Too big for you to handle or for God to cultivate. Let Him put it to death.

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By G. B. Williamson

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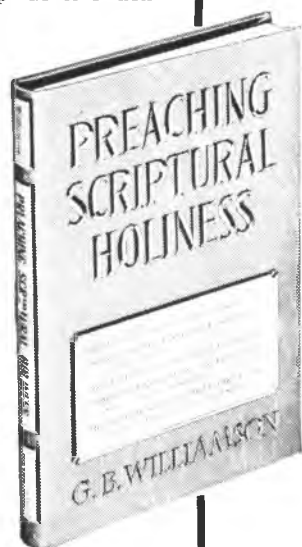
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