

5-1-1955

Preacher's Magazine Volume 30 Number 04

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Recommended Citation

Du Bois, Lauriston J. (Editor), "Preacher's Magazine Volume 30 Number 04" (1955). *Preacher's Magazine*. 298.
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THE *Preacher's* Magazine

MAY
1955



The Preacher's Magazine

Volume 30

May, 1955

Number 5

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PHOTO CREDIT: *Religious News Service*

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FROM THE EDITOR

Toward Pentecost

IN THE Easter-to-Pentecost emphasis (see April issue) there are several very significant events for the pastor and his congregation. We noted in detail last month some ways the prayer emphasis could be organized. To successfully challenge the people at this point will be a vital force in the whole program.

There are three other points of emphasis worthy of note:

INGATHERING OF SOULS

The Easter-to-Pentecost emphasis also includes a suggestion to receive members into the church on Pentecost Sunday. The pastor can plan to this end if other definite plans have not worked out. This is not to be thought of as a "membership drive," but rather it is a time when the vital claims of church membership are pressed upon all of the born again, nonchurch persons in the congregation. Church membership is not *unimportant*. Let us find a way to encourage some to join with us at this time.

OBSERVING PENTECOST

This season will be an ideal time to preach a series of sermons leading to Pentecost. No subject is more appropriate or more meaningful. This day ought to be significant to Nazarenes. We should not lose the worth of this day by default. This day can be a time when the claims of God's Word for a holy life could be pressed upon every unsanctified member of the congregation. It can result in won-

derful victories to someone. No church has gone through a period of holiness emphasis without seeing lasting good done. Will this be your church this season?

NATIONAL FAMILY WEEK

The Sunday-over-Sunday which closes with Mother's Day (May 1-8) is observed in many churches as Family Week. This can see a follow-up of the prayer emphasis, a time when the homes of the church can consider ways of improving their spiritual life. It can also be a good time to highlight the whole family life program in the local church.

Strong homes are essential to the development of tomorrow's men and women. Strong Christian homes are essential to a strong church and an aggressive program of spreading the gospel. Such facts as the following are alarming and sobering:

Broken homes produce 3 out of 5 delinquents.

Mothers not at home produce 7 out of 10 delinquents.

Parents who do not love each other produce 3 out of 4 delinquents.

Lack of family spirit produces 7 out of 10 delinquents.

One or both parents who are heavy drinkers produce 6 out of 10 delinquents.

Parents indifferent to their children produce 4 out of 5 delinquents.

Insecurity—emotional, economic, social—produces 3 out of 5 delinquents.

The pastor must realize that the homes of his church as well as those unchurched homes, are suffering strains from the storm of life. He might well plan:

1. An emphasis on strong Christian homes, perhaps on Mother's Day, or the week prior.

2. A special emphasis to get complete families to Sunday school and church services one Sunday.

3. Plan one night when each family "stays at home" and builds the evening to tie the family together. Encourage each to close the evening with devotions.

4. Plan a "Family Night" at the church. This could follow a set plan from 4:00 or 5:00 p.m. to 9:00 p.m. with (1) a time for the family to pray together in the sanctuary, (2) a time of fellowship with each age group, (3) dinner together, (4) a training hour for age groups, and (5) a devotional period for all in the sanctuary (See January, 1954, issue, page 34.)

5. Encourage small family group prayer meetings for one night of the week. Not more than three families should be at any one place. Families with children of similar ages should be together if at all possible.

6. During this time families should be encouraged to play together, read together, sing together, pray together, and in a purposeful manner seek to build and strengthen its unity and spirituality.

7. The youth programs for the week could well center around the young person's responsibility to the home.

8. Since National Family Week is observed by other denominations and community groups, there may be ways that the families can share in community-wide activities during this time.

Headquarters Moves

Our readers will be interested to know that the Headquarters offices of the Church of the Nazarene have moved into the new Headquarters building, 6401 The Paseo, Kansas City 10, Missouri. This includes the offices of the general superintendents, the General treasurer and general secretary, Department of Foreign Missions, General N.F.M.S., Spanish Department, Home Missions, Evangelism and Church Extension, Church Schools, N.Y.P.S., and Radio League. Included in this move is the editorial office of your **PREACHER'S MAGAZINE**. Correspondence to the editor may be sent to the above address.

A Preacher's Aid

All of us are looking for helps of one kind and another in our work. One of the most fertile pieces of literature that come across my desk for ideas and facts of current interest is *Quote*. This is a weekly sheet of of sixteen pages with short quotes on many subjects and some good jokes thrown in. While not specifically religious it does have many ideas which are related. It is a bit expensive for the average budget—\$6.00 per year. But to me it is worth every penny of it. It can be ordered from: *Quote*, Droke House, Indianapolis 6, Indiana.

HOME RESPONSIBILITY

Education begins at home. And if you are a Christian parent, your job outranks all others. For yours is the task of raising children in the nurture and admonition of the Lord.

—ROBERT STEWART

The Preaching of Girolamo Savonarola

By James McGraw*

PEOPLE crowded into the nave, into the aisles, into the transepts of that great building in Florence. They sat on tiers of temporary seats, waiting for Savonarola to begin his sermon. When at last he stood in his pulpit, his white robe making him a striking figure in the dimly lighted cathedral, every face pressed a little nearer and every ear listened a little more carefully. The Bible was opened, the text announced, and the preacher began to speak, at first slowly and deliberately, and with seemingly aimless purposes; but suddenly as his theme touched upon a point of living interest the preacher's voice began to swell; thunder crashed and lightning flashed. Large raindrops began to fall, and the fury of the storm was upon them!

When Girolamo Savonarola preached on the wrath and judgments of almighty God, the people in his audience did not try to hide the terror from their faces. At times they fell upon the marble floor in horror to pray for mercy. But when Savonarola preached about the tender mercy and love of God—as he always did before he concluded his messages—the great dome of his church reflected the sobs and weeping of an audience that was moved to tears of repentance by his eloquent and passionate appeal.

Girolamo Savonarola was born in Ferrara, Italy, in 1452, and at an early age became fascinated by the instructions in philosophy he received under the guidance of his father. He found

a real sense of pleasure in the sea of confused syllogisms, and the works of Thomas Aquinas interested him. With his background, which was a unique combination of culture and education on the one hand and deep religious convictions on the other, it is small wonder that he soon entered a monastery. His explanation for his decision to do so was twofold: in his own words, "that I might have peace, and that I might attain liberty." His threefold vow upon entering was for poverty, chastity, and obedience.

The monastery did not reach his expectations. Some questions continued to trouble him. Where was the light of early days? Where were the ancient saints? Where were the learning, love, and purity of olden times? He found to his dismay that the foul atmosphere of the world had touched also the priests and the monks, and he was relieved to be appointed a preacher and sent out among the other monasteries, convents, and churches proclaiming the gospel.

Savonarola was of medium height and dark complexion. His bright eyes were described by some as giving forth flashes of light as he spoke. His black brows, aquiline nose, large mouth, and thick lips gave the impression of firmness of purpose. Pasquale Villari said of him, "A melancholy smile endued his harsh features with so benevolent a charm as to inspire confidence at first sight."

His preaching brought a new approach to the ministry of his day. The passion to please dictated the

*Professor, Nazarene Theological Seminary.

pulpit fashion then, as it seems to do in some instances in our day. The telling of stories and the entertaining of audiences seemed then to be of primary importance, and Savonarola branded the practice as non-Christian. His preaching was radically different from that of the other ministers, and to him preaching meant the giving of the truth of God to lost humanity. His battle cry was: first, the church was to be scourged; second, it was to be speedily regenerated; third, all this was to come to pass quickly.

The language of Savonarola was usually rough and unadorned, but on occasion his homely, simple words were animated by a potent fervor that convinced and subdued his hearers. When he reproved the people of their sins, he spoke in commanding tones and with a voice of thunder. When he preached in the cloister garden under a tree of damask roses, he addressed his audience with one hand gripping the Bible and the other hand stretched on high as he poured out his soul on the themes of salvation. His eloquence, if we may call it that, was such as would burst forth with a spontaneous rush that awed the listeners into breathless amazement, and there were no tricks or studied art about it. George McHardy, in his biography of Savonarola, said of his preaching: "It was a style which had not been heard for many a day . . . It was characterized by a dash, a pungency, an incisive directness of phrase, under which it was possible for no audience to remain long unmoved."

Savonarola has been recognized by many as a forerunner of Martin Luther, for he was no less a reformer than was Luther. He emphasized ethical and moral conduct in harmony with the holy profession of those who bore the name of Christ. He boldly launched

forth against frivolity, gambling, and impiety among the people. He ridiculed the pagan tastes and customs, and made light of pagan literature, declaring that the Bible was the only true guide for the soul. He cried out against the tyranny and the vices of those in power, the slavish subjection of the masses, and the corruption of the clergy. In fact, his preaching resembled in a remarkable fashion that of Luther.

A study of the preaching of this man would be less than complete without mention of his prayer life. As would be expected of one who had been a monk, Savonarola was a man of prayer. He not only prayed many hours, but he prayed with an earnestness that was not always to be found in a monk trained to repeat the written prayers and observe the prescribed rituals of worship. His companion, Fra Sebastiano, of Brescia, once said of him that he often fell into a trance as he prayed, so transported was he in his fervor. His associates testified to the power of prayer in his life, and he rightly deserved the title of "saint" if a deep and wholehearted devotion to God is the criterion for such a name. "The dew of heaven on his brow" after his seasons of communion with his Master must have played an extremely important part in the success and effectiveness of his preaching.

While he was master of the Duomo, the leading pulpit of Florence, his cathedral was the strongest center of influence in Italy. All classes of people were interested in his masterful preaching, and all were swayed by it. Many walked all night from their homes and waited for hours for the doors to open. No business was transacted in any street of Florence until this preacher had preached his sermon. They may have differed among them as to his ideas, but all acknowl-

edged the greatness of his message and the power of his words.

It is no surprise, in view of all this, that the bold preaching of this fearless reformer should eventually bring the wrath of the hierarchy down upon him. In one of his sermons he declared, "The vengeance of the eternal God is hot! From peasant to pope, He will strike sin and break corruption to pieces!" He knew that political jealousy was inevitable as a result of such preaching, and many times he remarked to his friends that tragedy stalked his pathway.

After eight years of fearless denunciation and penetrating exposure of sin, even among the clergy and in as high a place as the papacy, excommunication caught up with him. Perhaps the words that finally brought it were these:

"The church is steeped in shame and crime from head to foot. You, instead of exerting yourself to deliver her, bow down before the source of all evil. Therefore, the Lord is angry and hath left the church for so long without a shepherd. I assure you, in the word of the Lord, that this

Alexander is no pope at all, and should not be accounted as such; for, besides having attained to the chair of St. Peter by the shameless sin of simony, and still daily selling benefices to the highest bidder, besides his other vices which are known to all the world, I affirm also that he is not a Christian and does not believe in the existence of God, which is the deepest depth of unbelief!"

History owes much to men like Savonarola, who, knowing very well what the results of such words would be, spoke fearlessly against sin and in behalf of a return to repentance and holiness. Arrest came, and like the Christ he adored, he had a mock trial. The extent of his torture is not known, but it is known that his frail body was bruised and racked and burned. With two other monks, Savonarola was hanged on a cross and then his body burned. A preacher of purity, an apostle of liberty, and a prophet of God, he left a heritage of holiness for the men of our day whose lives are dedicated to the task of preaching.

Good Speaking

POSTURE

Good speaking involves the whole body: stance, posture, breathing. Do not clutch the pulpit or lean on it, for to do either can result in hunched shoulders and constricted breathing. Let the whole self be free. Planned and practiced gestures are a theatrical abomination, but in every sermon preached from a man's whole heart there will be a living vigor and vividness that will be instinctively dramatic. No man will stand stock-still and expressionless when he meets a friend on the street and tells him of something exciting that has just happened. How much less should he be stock-still and expressionless in the pulpit. Every part of the man bringing a message of God should be alive: the look in his eyes, the changing expression of his face, the intonation of his voice, and those strong, free movements of arm and hand which give sweep and power to the spoken word.

—WALTER RUSSEL BOWIE, *Delivery and Objective*

SERMON OF THE MONTH

Pentecost for Today

By F. Franklin Wise*

TEXT: Acts 2:1-4

Special days have always marked the great epochs of man's life. Birthdays, wedding anniversaries, holidays, and festivals have been the devices by which men individually and collectively recall the specific, dramatic, and destiny-changing events which are important in the understanding of their lives. Baby's first birthday is an event which he may not long remember, but which is so important to the parents. Wedding anniversaries mark the passing years of two lives becoming one. Fiftieth anniversaries are high days for all concerned.

Not only does each of us have individual days which mark the drama of his life, but men collectively celebrate days of meaning for them as a group. Fourth of July, Labor Day, Christmas, and Easter have a traditional place in our calendar because those events were so far-reaching that, though we were not there individually, yet we recognize they made our lives so different.

Pentecost Sunday is just such a day. For though not one of us was there, yet the Day of Pentecost marks one of those highly important days. Upon it rode the destiny of the world and God's redemptive plan. Without it the whole fabric of God's redemptive plan might have collapsed at the first clutch of wickedness

and idolatry which stolidly and stubbornly threatened to encircle and encompass His kingdom. Because of Pentecost, the gospel of Christ burst in tidal fury upon all efforts of Hebraic Judaism, Grecian wisdom, and Roman idolatry to contain it within the narrow prison of fanatical sectarianism.

Let us look at this day and its events as recorded to see the importance of the Holy Spirit's invasion of the Church's life through the lives of the disciples. Let us note its relevance for today.

I. THE PROBLEM FACING THE EARLY CHURCH

Jesus had given to that unpromising and disappointing group of men—the disciples—an awesome responsibility. He had given them a *mission*: to preach and convert all nations. The world immediately became their parish. It was not to be a task tackled at their convenience and in their own good time. The mission was urgent. The needs of men's sin-sick souls mounted in terrible accumulation. Everywhere the grip of evil was fastened upon their lives, their bodies, their minds, and their souls with the iron talons of sin's power. Their mission was to free the souls of men from this grip. They were to release them from the power of sin and to let them know the liberty of the Lord.

To help them augment their mission and implement it, Jesus had also given

*Pastor, Homer City, Pennsylvania.

them the *method*. He had sent them two by two into the villages to preach and to heal. To have laid upon them a mission without a method would have been tantamount to total discouragement. All of their feverish excitement of the mission would have been brought to naught except as they remembered the method by which He had instructed them to carry it out.

Coupled with the mission was a message, a message of a compassionate Christ, who if He were lifted up from the earth would draw all men unto Him. Christ was to be the central focus of the message. The emissary was to be secondary in importance. All other facts of the divine revelation were to point to the Christ.

The problem, then, which faced that desolate group of His followers fresh from the heartbreak of broken hopes and shattered personal ambitions was: How could they be the redemptive bridge which would span the gap between the radiance of God's love and the abyss of sin's plunder? They had the mission, the method, and the message; but they lacked the most important factor—the motivation.

II. THE IMPORTANCE OF PENTECOST

It is here at their weakest point that the importance of Pentecost is seen. They had not responded too vigorously to the challenge of the Great Commission. They had stood gazing in sorrow and bewilderment after the ascended Lord. They had retreated to an upper room to choose an obscure person to fill Judas' place. Already pre-eminence and honor was being attached to the apostolic band.

Instead of advancing they had retreated to fishing, indecision, and uncertainty. They did not have an adequate compelling motivation. Their hearts did not burn, pushing them out into the toils of evangelism. No

skills were developed from tongues set aflame to communicate to the spiritually dead the awakening word. They saw no horizons upon which to spread the beauty of the ascending Daystar. Alas, their racial prejudice barricaded the outreach of God's plan. These men were a lusterless, indifferent, inept, and bigoted group of self-occupied people—until the advent of the Day of Pentecost.

On that eventful day, their carnal, indifferent hearts were purged by the flame of the Holy Spirit. As the cloven tongues of fire sat upon each of them, the dross was cleansed from their hearts. As the Pentecostal flame burned into their souls, they were released from the dominion of sin. They were unshackled from their fear, their love of praise, their self-projection, and their self-preoccupation. They were sanctified and made pure.

Also, at that very moment, the Holy Spirit filled their empty hearts and touched them with the fire of divine love, fanned by the zephyrs of God's love for sin-sick souls. They who had been indolent and indifferent, chained by carnality's fetters, were changed into near fanatical Christian zealots, eager for righteous warfare at the very portals of sin's citadel.

Pentecost was supremely vital because it gave to them the necessary motivation to undertake courageously the mission to which they had been assigned. It gave them needed new tongues trained in the language of the kingdom of God. It gave them burning hearts to skillfully communicate to the yearning world the message of the risen Lord. Pentecost tore down the "Jericho walls" of Judaistic prejudice and let in upon their tenderized and sensitive souls the anguished wail of the Gentile lost. New horizons beckoned them, so that Judea, Samaria, and the uttermost parts of the earth eventually felt the healing touch

of the Christ-centered message. The everlasting doors were lifted up, so that the King of Glory and of life could enter Jewish, Gentile, Greek, and barbarian hearts alike.

III MODERN RELEVANCE OF PENTECOST

Someone may ask, "Is Pentecost relevant to our times?" Certainly it is! The mission is still unaccomplished. The commission is still as impelling! The same forces of lethargy and complacency still gnaw at our motivation. The same carnal nature turns the bulk of our concern inwardly upon ourselves. The same selfish desires chain us to the millstone of self-centeredness. The same methods, the same message, and the same horizons are still relevant in our day. God still has but one bridge over which He can cross into our nation, our community, our home, and our church—

the bridge of consecrated, sanctified men dedicated to the task of bringing God near.

The relevance of Pentecost to our times should not be an effort to duplicate the exact signs and events, but to receive the same sanctifying Spirit. As each one was filled with the Holy Spirit on that day and left the Upper Room to fill his appointed niche in God's program, so must each Nazarene tarry in his own upper room until the purging fire of Pentecost sweeps through his soul and lights the fire of soul passion in his heart. God's kingdom will be enlarged in direct proportion to the number of sanctified people who will join hands and hearts in the great mission, use the methods, preach the message, and be motivated by the purging fire of Pentecost in this—our own—day!

Ten Reasons for a Family Altar

1. It will sweeten home life and enrich home relationship as nothing else can.
2. It will dissolve all misunderstanding and relieve all friction that may enter the home.
3. It will hold our boys and girls to the Christian ideal and determine their lasting welfare.
4. It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best and determined in what we do to glorify God.
5. It will give strength to meet bravely any disappointments and adversities as they come.
6. It will make us conscious through the day of the attending presence of a divine Friend and Helper.
7. It will hallow our friendship with our guests in the home.
8. It will reinforce the influence and work of the Church, the Sunday school, and agencies helping to establish the Christian ideal throughout the world.
9. It will encourage other homes to make a place for Christ and the Church.
10. It will honor our Father above and express our gratitude for His mercy and blessing.

—*Christian Digest*

The Prophet's Purging

By W. E. McCumber*

TEXT: Isa. 6:1-9

The amazing and enviable experience of Isaiah, here recorded, can be tersely outlined in three words—words which have the happy quality of rhyme, and the even happier quality of brevity. They are the words “woe” (v. 5), “lo” (v. 7), and “go” (v. 9). The prophet cried, “Woe!” The seraphim responded, “Lo!” And God commanded, “Go!” These are words of conviction, of cleansing, and of commission.

I. THE WORD OF CONVICTION—WOE!

“Woe is me!” cried the stricken prophet, “for . . . I am a man of unclean lips.”

King Uzziah was dead, and the heart of Isaiah, debonair young court preacher, was broken. Instinctively turning to the Temple in quest of solace and of strength, the youthful prophet was startled by a vision of the Lord “high and lifted up,” before whose throne seraphim solemnly chanted, “Holy, holy, holy, is the Lord of hosts.”

Many ancient manuscripts read “Jehovah” instead of “the Lord.” And turning to the Gospel of John, in chapter 12, verses 39 through 41, we learn that it was Christ, in preincarnate appearance, whom the prophet beheld. The Jehovah of the Old Testament is the Jesus of the New Testament. Christ, exalted in holiness, sat enthroned before the adoring gaze of flaming seraphim and the stricken

gaze of a suddenly sin-conscious preacher.

The immediate effect of this revelation of the Lord was utter humiliation of the man. “Woe is me!” he cried, “for I am undone; because I am a man of unclean lips.” Instead of “I am undone,” the Hebrew reads, “I am struck dumb.” Isaiah was saying, in effect: “I cannot join the seraphim in sacred anthem ascribing holiness unto the Lord. The dazzling splendor of His unveiled purity has smitten me to silence, for it has rendered me acutely and painfully and sickeningly conscious of my impurity and unholiness.” He “saw the Lord,” and, necessarily, he saw himself—a man of unclean lips, and, therefore, a man of impure heart; for “out of the abundance of the heart the mouth speaketh” (Matt. 12:34).

Here, vividly portrayed, is the divine method of convicting the people of the Lord of their deep need for an experience of cleansing that will deal adequately and finally with the inner pollution of spirit which regeneration conquers but does not abolish. Describing the awakening ministry of the Holy Spirit, Jesus said, “He will reprove . . . of righteousness, because I go to my Father” (John 16:8, 10). I used to ponder those words, baffled in my effort to understand the connection between His going to the Father and the Spirit’s work of convincing us of our need of righteousness. One morning (out of the context, of course!) the answer came. In verse 28 these words of our Lord are re-

*Pastor, Thomasville, Georgia.

corded: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Returning to the Father, from whence He came to the world, meant the closing of a circuit. His redemptive mission formed a perfect circle, and at no time, in no place, was that circle intersected by sin! His life was spotless, His character immaculate. To borrow the shining description of the writer of Hebrews, Christ was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Now the Holy Spirit, through the Word, unveils that exalted and unsullied manhood, and against the luminous background of our Saviour's holiness the ugliness and sinfulness of our depraved hearts are flung into bold and sickening relief. Then is the prophet's word of conviction wrung from our trembling lips!

The persons in my congregations who cause me the greatest alarm are those who witness to an initial work of grace, who speak humbly of sins forgiven, but across a period of years, in which they have heard the gospel of full salvation repeatedly and earnestly preached, have evidenced no consciousness of inbred sin, no hunger for inward righteousness, and have initiated no desperate and persistent quest for "the fulness of the blessing of the gospel of Christ." I am at a loss to explain it with any sense of adequacy, but of one thing I am certain—they have never seen Christ in His awful holiness. Upon the vision of their souls the ineffable splendor of "The Crystal Christ" (as Sidney Lanier so aptly entitled a poem about the Master) has never broken in sudden, devastating revelation of infinite purity. For when they see Him as did Isaiah, as have countless others, they will be bowed to the dust, crushed by and revolted at the un-Christlike elements mirrored in their unsanctified

hearts! Then tormented lips shall cry, "O wretched man that I am! who shall deliver me?"

II THE WORD OF CLEANSING—LO!

And our gracious Redeemer will not for long leave them so prostrated! When we are forced to echo the word of conviction we shall be summoned from the brink of spiritual despair by the word of *cleansing*—"Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

The response of God to the prophet's wail of dismay was immediate and remedial. One of the seraphim "flew" unto him, touched his lips with a glowing ember from the altar, and pronounced him cleansed!

How thrilling and satisfying it is to discover here, in exquisite symbolism of the ancient Word, the essential elements of the glorious New Testament experience of entire sanctification!

The "live coal" is emblematic of the Holy Spirit, the effective *Agent* of our cleansing. Fire is an elect and precious symbol of His mighty cleansing energies. When the disciples were "all filled with the Holy Ghost" at Pentecost (Acts 2:1-4), a visible "tongue" of fire rested upon each head, and an invisible flame of fire purged every heart. A like experience befell devout Cornelius and his household; and Simon Peter, describing both tremendous transformations, declared, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us . . . purifying their hearts by faith" (Acts 15:8-9). Well is He called the Holy Spirit, for it is His peculiar province to make the people of God holy.

The live coal was taken from "the altar," foreshadowing the cross of Christ as the *ground* of our cleansing. The brazen altar, upon which the sacrificial victims were slain, is a

recognized type of the cross, where Christ, "the Lamb of God," died for "the sin of the world." Seizing upon the figure, the author of Hebrews joyfully exclaimed, "We have an altar . . . Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:10-12). As the power for our purging is in the Holy Spirit, so the provision for our cleansing is in the blood of Jesus Christ.

I see the new creation rise.

I hear the speaking Blood.

It speaks! Polluted nature dies,

Sinks neath the cleansing flood.

But not alone are the Agent and ground of sanctification revealed. There is a distinct witness borne to the *extent* of our cleansing. The wondering prophet happily heard the seraphim say, "This hath touched thy lips; and thine iniquity is *taken away*, and thy sin *purged*." These emphatic verbs point unmistakably to something other and greater than the suppression of the carnal mind. They vividly attest the utter destruction of it, a complete deliverance from it! Our God, who is "able to do exceeding abundantly above all that we ask or think," does not respond to the prayer, "Create in me a clean heart, O God," with an inadequate and half-effective measure of grace. No! He deals decisively and drastically with the root of sin, dislodging it from the moral nature altogether. With John we may bear confident and exultant testimony: "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

One of the clearest and happiest testimonies to this sanctifying grace and power of God ever preserved in print came from Bishop Hamline, of the Methodist Episcopal church. It was written for the *Guide to Holiness* (what a stream in the desert that

paper proved to many saints!) in 1855. Painfully aware of his need for such a purgation, that noble minister had been earnestly and vigorously beseeching God for the accolade of fire. One morning the Sun of Righteousness burst brilliantly upon his questing soul.

"All at once," he wrote, "it seemed as though a hand, not feeble, but omnipotent, not of wrath, but of love, were laid on my brow. It seemed to press upon my whole body, and to diffuse all through and through it a holy, sin-consuming energy. As it passed downward my heart as well as my head was conscious of that soul cleansing energy, under the influences of which I fell to the floor, and in the joyful surprise of the moment cried out in a loud voice. Still that hand of power wrought without and within, and everywhere it moved it seemed to leave the glorious imprint of the Savior's image. For a few minutes the deep of God's love swallowed me up; all its waves and billows rolled over me!"

Recognizing that the emotional accompaniment is incidental and a variant, we nevertheless insist that the essential experience of such a profound and inward purification may be personally realized by every obedient and diligent child of God.

III. THE WORD OF COMMISSION—Go!

But your experience must never be arrested at that point. The prophet's was not. When the holy flame had wrought its refining work, at once he heard the word of *commission*: "Go, and tell this people."

Scarcely had the prophet's lips uttered the cry of conviction until the seraph's voice had proclaimed the word of cleansing. And the hush that followed was immediately shattered by "the voice of the Lord, saying, Whom shall I send, and who will go

for us?" The prompt reply of Isaiah was, "Here am I; send me!" Nor was it pride, the ambitious anxiety for the limelight, that inspired the prophet to snatch eagerly at this opportunity to set the gospel trumpet to his lips. No, it was passion, the passion for souls, that made him an instant recruit for the service of God. If, seeing the Lord, he had himself, the vision also alerted him to the needs of humanity, to the piteous plight of a sin-smitten, guilt-ridden, and hell-bound race of rebels. When the voice of the Lord called for message-bearers to a lost generation, Isaiah forthwith volunteered!

And so will you. The hallmark of holiness is not an ecclesiastical costume or custom—it is a genuine and gripping concern for every man out of Christ. The fire-baptized heart is a love-broken heart; it bleeds for weary souls who stumble upon the treadmill of sin's disillusioning and disappointing rounds.

Certainly that was true of the Apostle Paul. Ever since I became acquainted with "the holiness movement," I have heard preachers and laymen alike exhorting people to "get out of Romans 7, and move over into Romans 8." That is fine as far as it goes. The seventh chapter of Romans is a dreadful place to live, breathing the fetid air of spiritual defeat, and closing with the dirge-like wail, "O wretched man that I am! who shall deliver me from the body of this death?"

I confess that the eighth chapter of Romans is a luxurious dwelling place. Over the front door hangs a plaque which reads, "There is therefore now no condemnation to them which are in Christ Jesus." And on the plaque that graces the back door is inscribed this unspeakably precious promise: "I am persuaded, that neither death, nor life, nor angels, nor principalities,

nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." How deliciously comforting to reside in such security and tranquillity!

But hear me, O my people, with the world so full of misery our comfort may prove to be our condemnation! Move on to the *ninth* of Romans—that penetrating chapter which opens with the apostle crying, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. Wait, Paul! What can you mean? Heaviness? Sorrow? Have you lost that marvelous experience of deliverance from sin that prompted such rejoicing in Romans eight? No! No! That experience has done more than cleanse his heart. It has burdened his soul with a Christlike compassion for others. Let him go on: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites."

Israel was lost, blinded and bound by sin, and there imposed such a weight of sorrow upon the heart of Paul that he could have willed his own destruction if that could have made possible their salvation!

O Christ, Thou who didst weep over Thine enemies and pray for Thy crucifiers, shame us from calling ourselves by Thy name and boasting of cleansing by Thy blood if we have no tears and prayers for the purchase of Thy cross!

Brethren, the divine movement is from pollution to purity to passion. Have we halted at some halfway station along the route? Holiness can never be compatible with lethargy or equated with complacency in the face of the world's stark need of Christ. Get the cleansing; by all means get the

cleansing. But go on to accept the challenge. Honor the word of commission. God calls today for someone to go with the message of salvation to a race sunk and rotting in its evil. And the pure heart answers still, "Behold me! Send me!"

J. Edgar Hoover, in a penetrating analysis of the conditions that made Harry Gold sell out this nation as a

Soviet espionage agent, assigns this motive as dominant—"the thrill of being in action for a cause." Of course that cause was evil, but we are challenged by a cause worth living and dying to promote. And beyond the thrill of being sanctified wholly by divine grace and power there awaits the yet greater thrill of going into action for Christ in the cause of the gospel.

The Trials of Brother Mud

This Business of Human Relationships

By Paul Martin*

REV. OSWALD OTTO MUD, pastor of the Twenty-third Street Church, loves to practice his ability in handling people. He knows that there is no one quite as interesting, and different, as people! But from watching his efforts, one is quite sure that Oswald O's favorite book is *How to Make Enemies and Intimidate Your Friends*. One of his favorite methods is imitating other great and good men. For several weeks after the camp meeting, he preached like T. W. Willingham, and prayed like T. H. Stanley. After the district tour with Bill Davis, he handled every situation with a clever story. He even tried to imitate Marly Anderson imitating Charles Hastings Smith . . . and you know how far he got with that! For you see, Brother Mud isn't a Dr. Willingham, nor a T. H. Stanley, nor a Bill Davis. Nor is he a Marly Anderson, nor Charles Hastings Smith. But he tries, and that is why his name is Mud.

But his great interest takes him to

his people. In fact, he listens so well, and remembers everything he hears, that all of his time is taken with sad, sad stories of frail people. His D.S. once told him: "Otto, if you just would learn to forget and to keep out of personal struggles and family problems, your ministry would be better. And remember, an hour of praying through will often do what days of counseling will never do." But Otto is sure the superintendent just doesn't understand Twenty-third Street. And so Brother Mud is continually trying to untangle his clumsy feet, while his foot is in his mouth—a good trick even for a contortionist, let alone a holiness preacher.

And then too, Pastor Mud is so forgetful. He can remember Van Busetrol better than Smith and Brown. He forgets birthdays, important days, anniversaries, and graduation. They pass him up like the Thanksgiving Offering. And he would not carry a note pad nor Busy Bees Friendly Reminder, for they make his pockets bulge. No wonder his name is Mud!

*Evangelist.

The Function of the Bible In Systematic Theology

By J. Russell Gardner*

II. The Bible Functions Theoretically In Theology by Providing Points Of View for Its Specific Methods

METHODOLOGY, or the science of arriving at truth, is one of the commanding emphases in science and philosophy. Since the time of John Locke, methodology has largely replaced metaphysics. It has been thought that the way to know the real is more important than the real itself. Hence, the first things to consider is the ways of knowing rather than what is known.

In theology, however, it is as important to know what we know as it is to know how we know or that we know. Paul shows his emphasis on the known when he exclaims, "I know *whom* I have believed," rather than, "I *know* how I *know* whom I believed." And we prefer to take our stand with him.

But methods are tremendously important in theology nevertheless. We must have some principle of organization in arranging the many far-scattered elements of divine truth. Having been given over a period of fifteen hundred years by many authors in various ways and under widely differing circumstances, the Bible itself needed some inner principle of unity or coherence by which men could relate it to a complete system

of revelation. It is thus with theology. To make it a unified field, including only the relevant, we must select the tie that binds, or the center of gravitation.

I

Our first statement here is: *The Bible in presenting the Deity as triune justifies the Trinitarian Method.* In this point of view the doctrines of the Father, Son, and Holy Spirit are the all-important areas. Other teachings of Scripture are important only as related to God, to Christ, or to the Holy Spirit. This method is seen in the division of the age of revelation into the Dispensation of the Father, covering the time from creation to the Incarnation, the Dispensation of the Son, from the birth of Christ to Pentecost, the Dispensation of the Holy Spirit, covering the entire Church age. It has been represented by Dr. John Dickie, the Presbyterian theologian; Dr. Joseph Stump, the Lutheran divine; and Melchior Leydacker, an early systematizer of the Dutch Reformed church.

That the Bible does provide this viewpoint, among others, is evident. It is seen in the baptismal formula (Matt. 28:19), in the apostolic benediction (II Cor. 13:14), and in the

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historical order of Biblical events. The prime mover in the Old Testament period was God, in the early period of the New Testament it was Christ, and in the later period the Holy Spirit. Small wonder then that devout thinkers have taken this cue as the organizing principle of their theology.

II

Our second proposition is this: *Featuring Christ as central, the Bible gives warrant to the Christological Method.*

That Christ is central in both the thought and the affection of the Father is one of the axiomatic truths of the Bible. Eternally "begotten" as to His deity, and temporally "born" as to His humanity, He was ever and supremely "the Son of His love" and the one satisfying object of the Father's contemplation.

Thus grounded in the eternal love of the Father, this centrality of the Son inevitably emerges in the utterances of the Spirit-Spokesman for the Father. And this, in turn, makes Him central in the plan, purpose, and content of the Bible. The law, the prophets, and the Psalms, according to His own interpretation, all bear explicit witness to Him. Focusing our attention upon Him, the Old Testament exclaims, "Behold your God!" while the New Testament envisioning a divinely human Person responds, "Behold the Man!" He thus fills the vision of the eternal Father, the mouth of the Holy Spirit, and the mind and heart of all the chief writers of the Bible. This suggests at once the justification of the Christocentric Method, which was held by such thinkers as Schleiermacher in Germany, Principal Fairborn in England, and Henry B. Smith in America.

III

Bypassing the Analytic, the Federal, the Anthropological, and the Confessional methods, we come to our third and final assumption, namely, *The Bible in its own development suggests the validity of the Synthetic Method.*

Directly reversing the procedure of the Analytic Method, which begins with the end of all things and reasons backward, the Synthetic Method starts with the beginning of all things and reasons forward. Starting with "the ultimate ground, the adequate cause and the sufficient reason for all things," God, it moves forward synchronously with the disclosures of history as it unfolds the drama of creation, Divine providence, and redemption.

And this is exactly the procedure which the Bible itself adopts. Opening with God as the supreme First Cause of the visible universe, it proceeds to man in his creation and fall, traces his painful experience through the disciplinary dispensations of conscience, human government, and law, witnesses the failure of the race at every stage of its probation, sees the curtain rise with hope when "the dayspring from on high" appears, offers to the world a perfected redemption, and closes with the dream of God and man fulfilled, "new heavens and a new earth, wherein dwelleth righteousness."

Blest thus with both the apostolic and prophetic sanction of Scripture, the Synthetic Method has become the favorite method of Arminian theology and includes within its ranks such representative thinkers as Strong, Pope, Miley, Watson, Wakefield, Finney, Hills, Ralston, Sheldon, and Wiley.

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

It's New

The new series of Crusade for Souls leaflets provide the pastor with an excellent method for highlighting a particular phase of the Crusade for Souls in the local church. All of them are directed towards laymen except No. 6, which is to be used to encourage new converts to join the church. The leaflets will fit in the Sunday church bulletin or may be distributed in other ways. The cost is 35c for a dozen or \$2.00 for 100. A sample set of one of each may be secured for 25c.

1. *The Crusade Begins with Me* (our preparation)

2. *The Truth Can Set Men Free* (literature distribution)

3. *Knock on That Door* (community enrollment)

4. *Over the Path of Friendship* (friendship visitation)

5. *Our Finest Hour* (personal soul winning)

6. *The Fellowship of Believers* (church membership)

7. *Revival in Our Town* (revivals and the Crusade)

A PASTOR ASKS

QUESTION: *How can I make my preaching evangelistic?*

ANSWER: It may seem strange that any Nazarene pastor should ask a question such as this. Yet there are those who feel they are best qualified by temperament and training for a teaching ministry. There are books, of course, on how to give an invitation,

and many sermon outlines for evangelistic messages. We do not need to add to these ideas, for after all the techniques have been performed to perfection, the preaching may still not be evangelistic. Let us consider some basic factors.

1. *Have something to preach.* The minister must first of all have a vital experience of salvation in his own heart. His preaching, if it is effective, must be a witness of what he himself has received from God. His preaching must be out of the overflow of Christ's presence within. To have something to preach, the minister must also have a message. Let him come into the service with a message burning to be sent forth to hearers. Let him feel that every other part of the service is only a preparation for the words that God has given him. A message and messenger wrapped with holy unction are necessary parts of evangelistic preaching.

2. *Acknowledge before God that you can't preach.* Jesus said, "Follow me, and I will make you fishers of men." Is there any man who can save others by the power of his words? No, indeed. Only as the Holy Spirit woos the hearts of men as the message is being preached is it possible for it to result in salvation. Paul acknowledged, "I was with you in weakness, and in fear, and in much trembling." Isn't that like much of our own preaching? But he went on to say, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." We cannot preach and bring men to repentance

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except the Spirit of God take our humble efforts and fashion them into darts to pierce the hearts of sinful men.

3. *Preach to people.* Don't preach topics, or subjects, or great themes, or profound thoughts. Just preach to people—real people. People who are discouraged, or frightened, or rebellious, or indifferent, or neglectful, or burdened, or sorrowing, or confused, or running from God—but real people: people with whom you rejoice and weep; people whose sins keep you awake nights in prayer; people who say no to you and God; people to whom God has sent you and whom you love. When you see people, when you feel with people, can you do other than preach evangelistically?

HOW WE DID IT

In our evangelistic campaigns, a visitation campaign precedes the public meetings, for the purpose of securing prospects to take to the mass meetings. The visitation volunteers are expected to attend a general instruction rally at the beginning of the visitation campaign. Each visitation volunteer is also expected to attend at least one meeting a week for further instruction, and to receive an assignment of territory in which to call.

Every house designated is contacted in the territory assigned. Announcement (using proper advertising material) is made of the forthcoming meetings. If there is no favorable interest shown, then a kindly word precedes an immediate withdrawal. Where any interest is shown, then a definite date (preferably during the first week of the public meetings) is made and the prospect is promised that someone will come on that night to take him or her to the public service.

Where there is real interest shown in accepting Christ, a kindly invitation to make that great decision right there and then can be given, with the advice that a public confession be made at the public service.

Reports are made on the prepared cards and turned in at the next meeting of the visitation volunteers. This plan makes trained workers available for further visitation upon new converts as well as upon other prospects after the general campaign is over.—H. H. Savage, in *United Brethren*.

CRUSADE ECHOES

In the Shadow Of the Canadian Rockies

I stood in the shadow of the "Three Sisters" on the edge of Banff National Park last year and spoke for three days to an Interschool Christian Fellowship of high school students.

It was their annual Easter retreat in which they brought their non-Christian friends in an attempt to lead them to Christ.

I did not notice a tall, serious young man who sought God with others one beautiful morning, but met him several Sundays later when Lance brought him to church.

He sang in the choir, became active in the N.Y.P.S., and later was sanctified and called to preach. He took part in Youth Week services this past year, and the excellent content of his messages plus the poise of delivery impressed us all with the potential of his ministry.

Who won Art for Christ? A speaker at a youth retreat? Oh, no—a young Christian teen-ager who was interested enough to invite him to camp, he in turn won through a Nazarene Caravan leader.

The Crusade pays big dividends.

Quotable Quotes from John Wesley

Compiled by Samuel Young*

(Taken from John Wesley's writings)

- ★ I look upon all the world as my parish; thus far I mean, that in whatever part of it I am I judge it meet, right, and my bounden duty to declare, unto all that are willing to hear, the glad tidings of salvation. This the work which I know God has called me to; and sure I am that His blessing attends it.
- ★ I know no persons living who are so deeply conscious of their needing Christ both as Prophet, Priest and King as those who believe themselves, and whom I believe, to be cleansed from all sin—I mean from all pride, anger, evil desire, idolatry and unbelief.
- ★ Indeed, His [God's] work will flourish in every place where full sanctification is clearly and strongly preached.
- ★ Mr. Fletcher shows (as does the "Plain Account of Christian Perfection") that sanctification is plainly set forth in Scripture. But certainly before the root of sin is taken away believers may live above the power of it. Yet what a difference between the first love and pure love!
- ★ Gradual sanctification may increase from the time you are justified; but full deliverance from sin, I believe, is always instantaneous—at least, I never yet knew an exception. (1789)
- ★ Indeed my judgment is that (in this case particularly) to overdo is to undo, and that to set perfection too high (so high as no man that we ever heard or read of attaining) is the most effectual (because unsuspected) way of driving it out of the world.
- ★ Keep close to the Bible both as to sentiment and expression.
- ★ Always remember the essence of Christian holiness is simplicity and purity; one design, one desire—entire devotion to God.
- ★ The Gospel of Christ knows no religion, but social; no holiness but social holiness. Faith working by love is the length and breadth and depth and height of Christian perfection.
- ★ I have declared again and again, that I make the word of God the rule of all my actions; and that I no more follow any secret impulse instead thereof, than I follow Mohammed or Confucius.
- ★ I claim no other direction of God's spirit, than is common to all believers.
- ★ Oh, that I might dispute with no man! But if I must dispute, let it be with men of sense.
- ★ Now I believe and reason too: for I find no inconsistency between them. And I would just as soon put out my eyes to secure my faith, as lay aside my reason.

*General Superintendent.

Gleanings from the Greek New Testament

By Ralph Earle*

Galatians 6

THERE ARE several Greek words in this last chapter of Galatians which are particularly interesting and also have homiletical value. We shall notice a few, four of them in the first verse.

OVERTAKEN

The verb *prolambano* means "take beforehand, be beforehand, anticipate." But it also means "overtake, surprise."

Some scholars have held that the reference in Gal. 6:1 speaks of a Christian being surprised in his sin by some fellow Christian who caught him in the act. But it seems much more natural to hold that it merely refers to the believer being himself overtaken by sin, perhaps to his own surprise. That is, it suggests the deceitfulness of sin in causing us to stumble before we realize fully the danger we are in. Burton (ICC) says that it means being taken by surprise or seized unawares. The element of surprise should be emphasized.

FAULT

The word for fault, *paraptoma*, means "a false step, a blunder, a misdeed, a trespass" (Abbott-Smith). Moulton and Milligan (VGT) say that in the papyri the word is used for "a 'slip' or 'lapse' rather than a wilful 'sin.'" Though it is one of the many Greek words for sin in the New Testament, it suggests the less serious type

of sin, that which is not deliberate or premeditated.

It is interesting to note the variety of ways in which this word is translated in the King James Version. It is rendered nine times by "trespass," seven times by "offence," three times by "sin," and twice each by "fault" and "fall" (see Young's *Analytical Concordance*).

There is a very real sense in which all of us are guilty of "trespasses" against others' rights. The proper attitude is to ask forgiveness or apologize as soon as we become aware of the offense.

But the word in this context seems to carry a somewhat stronger connotation. It evidently refers to a lapse in Christian experience which requires a restoration. The unfortunate one, however, has been overtaken or seized suddenly and unexpectedly. That often happens, especially to the new convert.

"SPIRITUAL"

We have put this word in quotation marks because the question may well be raised as to whether the term is to be taken literally or ironically. A comparison with First Corinthians suggests that there were in the Early Church what might be called "super-saints," those who prided themselves on being more spiritual and looked down on all other church members as being less spiritual. In Corinth they were the ones who said they were "of Christ" (I Cor. 1:12). Probably they were the most contentious ones in the

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whole church, speaking in tongues and putting a high premium on spiritual gifts and ecstatic experiences. The holiness movement has had its undue share of this type of spiritual pride which reveals itself in a critical and censorious spirit. But that is really Pharisaism rather than true Christianity. It is entirely foreign to the spirit of Christ.

It may be that the word should be taken literally, rather than ironically. In that case the verse is an exhortation to the more spiritual members of the church to watch over the weaker ones with loving care and solicitous prayer. In any case it is definitely an admonition that we should not criticize those who may lose out spiritually, but that we should seek to restore them. It is always easier to condemn than to assist, to push a person down rather than to lift him up. Too often Christians take the easier, selfish way in such cases.

RESTORE

The verb *katartizo* means "mend, repair." It is used in Matt. 4:21 and Mark 1:9 of the fishermen on the Lake of Galilee mending their nets. It speaks here, then, of a broken experience that needs to be repaired.

BURDEN

On the surface it would seem that verses two and five contradict each other. The first commands: "Bear ye one another's burdens." The second declares: "For every man shall bear his own burden."

But when we examine the Greek we find that two different words for "burden" are used. The distinction in their meanings will eliminate the seeming contraction.

The word in verse two is *baros*. It comes from *bareo*, which means "depress, weigh down." The verb is used in II Cor. 1:8 ("we were pressed out

of measure") and 5:4 ("do groan, being burdened").

It obviously refers to being pressed down by a crushing weight. The adjective *barus* is translated in the King James Version "heavy," "weighty," and "grievous."

The word in verse five is *Phortion*. It comes from the verb *phero*, which means "bear, carry." So *phortion* means "something carried."

Putting these two verses together we get the thought clearly. When any Christian has an extra heavy, crushing burden—such as unexpected illness, sudden death of a loved one, loss of home, financial pressure, or the like—other Christians should help to lift the pressing burden, lest it crush him to the ground. But that does not mean that we are to shirk our regular responsibilities in life. This verse is no excuse for laziness or expecting others to do our work. We like to translate it: "For every man must carry his own load." We are to shoulder our own responsibilities and not push them off on others.

COMMUNICATE

In verse 6 we read: "Let him that is taught in the word communicate unto him that teacheth in all good things." The question might well rise in the mind of the reader: "What am I supposed to communicate to my teacher?" That is a question!

Obviously the word "communicate" in this passage does not mean what it does to us today. It is one of over two hundred words in the King James Version that have radically changed their meaning since 1611.

The Greek word is *koinoneo*. It means "go shares in (something) with (someone)." Now the passage becomes clear. Those who are taught spiritual truth should share their material goods with the teacher. It is in line with Paul's regular teaching that

ministers of the gospel should receive financial remuneration in order that they may devote their full time to spiritual duties.

LETTER OR LETTERS?

Verse eleven is one of the outstanding examples of mistranslation in the King James Version. Here we read: "Ye see how large a letter I have written unto you with mine own hand." But the Greek does not say that at all. It very clearly declares: "You see with how large letters I wrote to you with my own hand."

The usual Greek word for "letter" in the sense of document is *epistole*, from which our word epistle comes. But that is not the word used here.

The expression Paul uses is *grammasin* (dative-instrumental plural). The Greek word *gramma*—from which we get our word grammar—was used first for "that which is traced or drawn, a picture." Then it meant "that which is written." It is used primarily of letters of the alphabet. Only once in the New Testament

is it used for an epistle (Acts 28:31). But Paul always uses *epistole* for this (seventeen times).

Why did Paul write with large letters? Three answers might be given. The first is that he was writing under the pressure of strong feeling. He was excited and distressed over the situation in the churches of Galatia. So he "scrawled" with large letters. Another suggestion is that he may have had poor eyesight—as hinted elsewhere—and so had to make his letters large. A third possible reason is that Paul wanted to emphasize the importance of what he was saying. The large letters would then have the force of underlining or of bold-faced type.

MARKS

The word for "marks" is *stigmata*, from which we get our word stigma. Probably Paul has in mind the practice of branding slaves. He often speaks of himself as a slave of Jesus Christ. So we may translate here: "I bear in my body the brand-marks of the Lord Jesus."

A Negro friend used to say to me, "Don't 'squench' the Spirit." He coined his own word, but "squench," being a combination of "squelch" and "quench," really should be in the dictionary.

We quench the Spirit in more ways than we suspect. When we stifle the inner impression to speak or act for the Lord we do it. And we can quench the Spirit in others when we criticize or discourage or by any attitude "throw cold water" on their fire. The brother in prayer meeting who mixed his metaphors and said, "Lord, if there should be a spark of fire in this meeting, please water that spark," unwittingly suggested another way to smother the Spirit's freedom. How we do conspire to limit God in our meetings! We have an honored Guest in every Christian gathering, and He can be grieved very easily. A frivolous spirit, a critical or rebellious frame of mind, a fed-up complacency—that will do it. The very way we arrange physical details; the way we scatter all over the church, two to a pew; the way we hear and hear not—surely "squench" says it, for we squelch and quench the Spirit.

From *Day by Day*, by Vance Havner
(Fleming H. Revell Company)

A Bible Verse in Action

By E. Wayne Stahl*

THOUGH it took place thirty years ago, I remember the incident as vividly as though it were only yesterday when I was present at its occurrence."

This was the statement, in effect, which a lady made to me lately, referring to one of the last assemblies over which Dr. Phineas Bresee, founder, under God, of the Church of the Nazarene, presided.

It was Sunday morning, the closing day of the district gathering, held in a certain town of Arkansas. A love feast was in progress, and God was there in glory and power. The hearts of those present were in "the heavens" as the glowing testimonies to divine power to save to the uttermost vibrated in triumph through the auditorium.

Another cause for exultation during that holy hour was the talk Dr. Bresee gave on the twenty-third psalm. Though all who listened to him were familiar with this beautiful lyric of grace and glory, the words of the mighty preacher made the verses shine with a richer loveliness. Five of these verses he had expounded with divine unction, dwelling on each one and revealing unsuspected treasures. One verse remained. Dr. Bresee did an interesting, a startling thing. He took two chairs that were on the platform, put one on top of the other, in the center of the pulpit space. Then he called two Spirit-filled young men to come to the platform.

Dr. Bresee said to the audience, "One of these men we will name 'Goodness,' the other 'Mercy.'"

Then Dr. Bresee began to walk

around those chairs, directing the young men (both of them ministers) to step after him. The three circled repeatedly around the sitting furniture, Dr. Bresee leading, and continuously quoting the words, "'Surely goodness and mercy shall follow me all the days of my life.' 'Surely goodness and mercy shall follow me all the days of my life.' . . ."

There were a glory on his face and a sweetness in his voice that never were on land or sea. His white hair seemed lustrous with some of the light from the City of the Sanctified. All over the audience people were rejoicing and shouting the high praises of God. They knew a holy revelry as they saw that Bible verse before them in action. There was nothing that seemed fanatical or theatrical in what was being done. Dr. Bresee was so under the domination of the Holy Spirit that it was all as natural as it was beautiful.

The lady who told me the incident said that people present realized that this might be the last District Assembly over which their beloved general superintendent would preside (he truly was the Phineas the aged; see Philemon 9), and their hearts were very tender, and full of love. She confessed, "What I saw then, I shall remember in heaven."

Do not her words make you think of the final clause of David's lovely song, "I will dwell in the house of the Lord forever"? All who reach that golden place, the home of many mansions, arrive there only because of the saving and sanctifying goodness and mercy of God and our Father, that never cease to follow them through all their pilgrimage of time.

*Lowell, Massachusetts.

Contest Winners

We are happy to announce the contest winners for the 1954 sermon outlines. We are grateful for the fine response to this contest. Never have judges had a more difficult time selecting the top ones in each division. Winners will receive selections from the Nazarene Minister's Book Club as indicated below.

May I encourage you to make plans now to enter the 1955 contest. Make it even harder for the judges this time with more entries and better outlines.

See the outlines of the first-place winners in the June issue. Others will appear in later issues.

I. Sermon Series for Sunday Morning

First—Robert H. Scott, West Sacramento, California

Award: One year's Book Club selections

Second—Edward L. Dowd, Newport, Oregon

Award: Six months' Book Club selections

Third—C. Thomas Mangrum, Jr., Graham, North Carolina

Award: Three months' Book Club selections

II. Single Sermon for Sunday Evening

First—E. G. Lemeron, Birmingham, Alabama

Award: Three months' Book Club selections

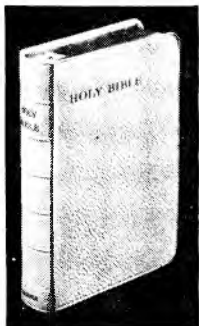
Second—Morris Chalfant, Bartlesville, Oklahoma

Award: Two months' Book Club selections

Thoughtful

For

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Type Sample

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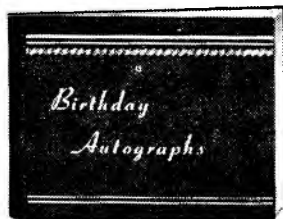


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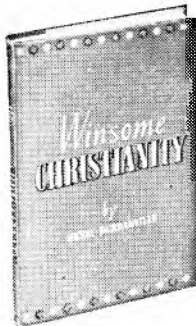
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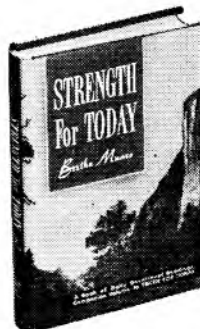


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Type Sample
sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.
47 And Mary Mäg'-dä-lène and Mary the mother of Jō'-sēs beheld where he was laid.

CHAPTER 16

AND when the sabbath was past, Mary Mäg'-

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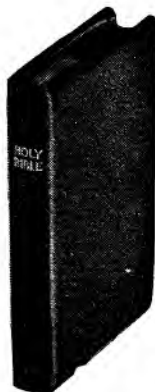
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Type Sample

Passing On to Your
The Young People's Society

PUBLISHING HOUSE

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Missouri

1592 Bloor St., W.
Toronto 9, Ontario

me in the priest's office, even Aaron, Nadab and Ā-bi'-hū, Ēl-ē-ā'-zār and Īth'-ā-mār, Aaron's sons.
2 And thou shalt make holy garments for Aaron thy brother for

15
brea
ning
ē'-pl
of b

May, 1955

25

My Dream Parsonage

By Lora Lee Parrott*

BE IT EVER SO HUMBLE, there is no place like a parsonage. Paul Martin, in his delightful little booklet *Life in a Parsonage*, describes his own experiences in every sort of home. Church boards who spend untold time in planning for and erecting beautiful church buildings oftentimes seem to allow reason to depart when it comes time to plan the house in which their minister and his family are to live.

My husband and I, who both started our earthly existences in parsonages, have had opportunity to live in all types. Even since we have been married we have lived in three rooms, heated by a coal stove, and hot water provided by the old-fashioned tea-kettle. If the service was too long on a cold Sunday night, and the stove went out, it always seemed to me that little parsonage became a facsimile of a modern deep freeze before morning. Then we have lived in a spacious home with ample bedrooms, baths, et cetera, the last word in parsonage planning. And then we have known the adjustment of moving from a spacious, well-planned parsonage to an ancient dwelling built with donated labor by the founder of the congregation a generation ago.

There are all kinds of parsonage situations and the pastor's wife must learn to make the necessary adjustments. But even this can be fascinating and adventuresome; for, be it ever so humble, there is no place like a parsonage.

The parsonage I dream about may not necessarily be the type of place

another would like. But for good or ill, here goes.

The parsonage should either be built on one floor or with adequate bathroom and telephone facilities so that constant use of stairways is not necessary.

The living room and dining room should be large enough for adequate entertainment for both church groups and the family.

Bedrooms should be large enough for twin beds and sitting room furniture. Many times when the parsonage living room is unavailable for family affairs, members of the household are made to resort to other quarters. Both the children and the pastor and his wife should have available sitting room space in their bedrooms.

A guest room and a study should be included and both removed somewhat from the regular living quarters. This lends privacy and encourages efficiency. Both the guest room and study should be equipped with their own lavatory facilities.

The parsonage I dream about has a large recreation area, either on the main floor or in the basement. This should be equipped for preparation of refreshments, showing pictures, playing of games, and private rest room facilities.

I don't specifically care for Dutch colonial, English, or Western ranch homes. I can like any of them. However, I dream about a home where you can do a heap of living; where chairs are bought for comfort and a fireplace (dirty as it may be) throws out its cheer. It's a personal whim,

*Pastor's Wife, First Church, Flint, Michigan.

but my desire for casual warmth nearly rules out new modern furniture, blond and round.

I dream about an all-electric kitchen, made to work in. I'm a soft touch for appliances and every alleged labor-saving gadget made. I like an intercom system and handy telephones. I need a kitchen blackboard to write notes to myself. I'd like a drinking fountain in the kitchen and in the recreation room.

I love frilly white curtains and I dream of a home without the world's most efficient dust catchers, Venetian blinds.

I reckon it will never be mine, but I'd love a master bedroom with its own private bath. That's luxury de

luxe. I don't care about new cars or fur coats, but I dream about children's quarters large enough for play space, where the pastor's electric train may be permanently set up.

So you see, most of my parsonage dreams come from purely personal whims and would probably be inappropriate for the next family. Furthermore, I'd never want to live in my dream parsonage. I'm sure that the day we moved in my husband would get a summons from God and the people to accept a call elsewhere. Giving up the dream parsonage would be harder than striving for it. Dr. Seals, who was once our district superintendent, often warned, "Be careful when you have everything set up just right; something is about to happen."

My Prayer for You

Our Father, we thank Thee for the beautiful universe that Thou hast created; for the seasons, spring and summer, autumn and winter, that Thou hast ordained.

Grant that as the earth is renewed and awakened in springtime, the soil of our hearts may be warmed and the seeds of love and mercy, forgiveness and compassion may spring up anew in our hearts. Grant unto us, O Lord, the dew and the rain from heaven, and the sunshine of Thy love to make us fruitful and acceptable to Thee.

Forgive our indifference and our blindness of heart. Enlighten our minds, that we may know that God has surrounded us with an abundance of all things needful for the growth of the soul. Help us to recognize Thy glory everywhere.

Help us to see Thee in the commonplaces of life. Help us to find the rich and rewarding treasures that are the reward of those who put forth the interest and the effort. Give us faith, O God, to step out on Thy promises and to do Thy will.

May we discern for ourselves the riches of Thy grace and the joy, the peace, the comfort, and the serenity of a life hidden with Christ in God. Give us, as children of Thine, a glimpse of the glories that now await us and of that which is to come. May we have patience to "wait on the Lord," that He may strengthen our hearts.

These things we ask in Jesus' name. Amen.

—Mrs. R. T. Williams, Sr.

The Church Manual

In the Hands of the Preacher

By Milton Harrington*

YES, we are confronted with the *Manual* again, which we sometimes refer to as "the little black book" and which in our more sober moments we realize is our chart and compass as we captain the Church of the Nazarene. The Board of General Superintendents have stated, "Therefore it is the duty of all who identify themselves with the Church of the Nazarene to acquire a thorough knowledge of the *Manual* and to live in harmony with its doctrines, its rules of conduct, and its polity." As preachers, have we read that recently? How do we handle the *Manual*?

Sometimes it is handled **APOLOGETICALLY**. There are those inside and outside the church who are occasionally offended by the statements of the *Manual*. These are not statements out of line nor out of reason but statements that are contrariwise to the will of the flesh. Thus the strength of the *Manual* is weakened by those who recognize the text of the *Manual* but apologize and thus excuse themselves for being constrained to request certain things. Leaving little preacher-made loopholes by which the worldly one can slip through and still keep the blessing of the church upon him is to invite trouble down the line.

Sometimes the *Manual* is handled **UNDERHANDEDLY**. Here comes a man on Sunday morning to join the church. He belongs to a lodge. When the

Manual is read to him as he is ushered into the church, he hears the request that he not be united with any secret order. This is the first he has heard, too late now to turn back. Quite a dilemma. Where does the blame belong? Are we so anxious to gain members that we are fearful if we read the *Manual* to them before we get them trapped they might back out? Do we offer a lollipop to get them into the church and then turn around and bang them over the head with it? Do we promise things that an individual preacher has no right to promise since they are not in harmony with the *Manual*? Do we overlook situations that exist because we feel they will change afterward? Do we drive a loose bargain and then try to tighten it up afterward? Brethren, let us handle the *Manual* openly!

Sometimes it is handled **SHAMEFULLY**. On the pastor's annual report is the question, "Was that portion of the *Manual* (paragraph 69, section 11) read or distributed as required?" How many of these go to district secretaries unanswered? How many of them go with, "No," written in? I do not exalt myself upon a pedestal, for a report or two of mine have gone in in that condition. What is the reason we don't report enthusiastically, "Yes," on this question? In the final analysis could it be that we are ashamed of that *Manual*? That which has been so precious in other days of the church should be no less precious

*Pastor, Woodville, California.

in these days. That which the "faith of our fathers" felt should be the plain, holy, guidepost to heaven should still be ours without shame. If we are ashamed of our *Manual*, how long will it be until we will be ashamed of our church?

Sometimes it is handled UNAUTHORITATIVELY. The final authority of the church is not the pastor, but that great host of saved and sanctified Nazarenes from around the world who gather in General Assembly. These have given us the standard of the church and have given us no "private interpretation." Perhaps some are not in full agreement with every item we term "standard" in our *Manual*, yet we are bound before man and before God to uphold *every* item. Every man is not

a law unto himself. And because some are not in full agreement they do not have the authority to ignore and cast out that which they disagree with. There should be no question arise about the stand of any Church of the Nazarene on the plain statements of the *Manual*—if the preachers are true to that *Manual*. How often a preacher's heart has been broken as he goes into a new pastorate and finds his predecessor was a *Manual* unto himself!

Many times it is handled CONSCIENTIOUSLY. What a priceless heritage is that *Manual*! Many a preacher would turn in his elder's orders before he would disgrace that *Manual* or the church by not upholding it. Thank God for this great host, and may we all join their number.

(To present to your people)

Check Your Own Family Worship

(Give yourself ten points for each "yes." A score of eighty is exceptionally good.)

1. Have you held it without missing a day this past month?
Yes _____ No _____
2. Do you read the Bible consecutively?
Yes _____ No _____
3. Do you try to explain and apply the passage to your lives?
Yes _____ No _____
4. Does everyone get a chance to take some part?
Yes _____ No _____
5. Have you memorized any scripture during the past month?
Yes _____ No _____
6. Do you pray specifically for missionaries and Christian workers?
Yes _____ No _____
7. Do the children seem to want it and look forward to it?
Yes _____ No _____
8. Does it draw your family closer together?
Yes _____ No _____
9. Have you explained to the children why you have it?
Yes _____ No _____
10. Have you varied the procedure any during the past month?
Yes _____ No _____

(Moody Monthly, April, 1948)

The Art of Illustration

By Rev. Maurice Winterburn*

II. THE PURPOSE OF ILLUSTRATION

In making an inquiry into the purpose of sermon illustrations we need to relate the duty of the illustration to the other component parts of the sermon. An illustration must not be made to stand in any discourse in its own right; it must have solid material on which to cling. A vivid story which arouses enthusiasm may be correct in its own right if used in some after-dinner speech (providing it does not upset the digestive organs!), but it can never be right to use it in a pulpit message if it has no connection with the solid matter you are trying to put over. The illustration has a subsidiary relationship to the doctrine it illustrates; it is accessory rather than basically essential. To see the pre-eminence of the substance in your message is a great gain as you launch out into any sermon.

Personally, I believe an expository preacher has a real advantage over a topical preacher at this point. The expository preacher starts from the firm ground of Biblical material, whereas the topical preacher faces the danger of becoming unmoored from solid truth and indulging in storytelling for its own sake. It is not strange that most revivals down the centuries have given rise to expository preaching. Let us see to it that we take time to pray out and work out material for our people worthy of their best thought, and not seek illustrations merely to fill in time. When this prin-

ciple is accepted however, we must realize that the illustration does have a related purpose to the sermon, that of bringing clarity and illumination to the material presented.

CLARITY ESSENTIAL

Yes, the primary purpose of the illustration is *clarity*. The method used by our Lord, the master Teacher, was parabolic, i.e., eternal truths would become alive through everyday illustrations—and all this for the purpose of clearness. Dr. G. Campbell Morgan, prince of expositors, said when commenting on Christ's parabolic method, "The purpose of the parable is that of revelation by illustration, and the method is always intended to aid and never to hinder the understanding." Since *He* used illustrative method, we do well to use it too. Anything that helps to grip human hearts and capture fallible minds is useful.

The probable reason why John Bunyan is still loved and read by common folks whereas the scholarly John Owen of the same Puritan period is largely forgotten is that Bunyan's style is more vivid, illustrative, and allegoric. Even the child's imagination is entranced by Bunyan. Nearer to our own times, we have only to read books by G. D. Watson, Bishop Handley Moule, or Rev. Samuel Chadwick to notice how effectively illustrations can be used. There are still preachers who try to make an impression by their vagueness and indefiniteness, but one would question their ability

*Pastor, Thomas Memorial Church, London, England.

as ministers of truth. They claim to be deep, but the congregation is left in the air. Spurgeon tells of Lycophron, the Greek author, who wrote a poem called "The Prophecy of Cassandra," and who promised he would hang himself if anyone in the nation could understand it. Spurgeon adds, "We think we could find brethren in the ministry who might safely run the same risk in connection with their sermons."

MORE LIGHT

Messages need to have the power of light as well as the power of fight. Temptations may come to employ illustrations for other purposes rather than that of bringing light. Some anecdote or pointed saying may present itself through its smartness or wit, which has no bearing upon the subject in hand. Smartness for its own sake is never commendable; it may provoke laughter but never produce life. The lure of clever illustrations as well as the choice of ingenious texts is rarely of the Holy Spirit. A friend of mine who started to preach chose as one of his first sermon efforts the text, "The hair of his flesh stood up" (Job 4:15). His hair-raising effort wielded little power with the congregation. In any case our words should convict the people, not scare them, and we need power to move hearts rather than raise hairs. Another college student chose the words, "There was much rubbish," and his tutor made the remark the following morning that his text was a good commentary on his message. Principal James Denney, one of our great theological leaders of a past generation, made this golden statement, "You can't in preaching produce at the same time an impression of your own cleverness and that Christ is wonderful."

WHAT IT DOES

What are the ways in which an

illustration clarifies and illumines the sermon?

First, the illustration clothes abstract truth with concrete example. This is so helpful in any sphere. What makes a little child in its history book turn to the pictures first rather than the reading matter? Pictures speak louder than words. The Man Christ Jesus is the living Exemplar of truth for time and eternity. The aim of a true message is not merely to indoctrinate, but to see the Spirit of God make the hearts of our hearers concrete examples of what we speak about. Therefore let us present to them in illustration some examples which God has already produced.

Secondly, the illustration lights up the theme by breaking up the blaze of light into one little beam upon which we can concentrate our gaze. God is careful of our eyes; He would never blind us with such a dazzle of light that the onlooker could not discern anything. That solitary beam allows the glory of the summer sun to be examined. A preacher of the past said: "There is a sense in which the sun is hidden by the piece of smoked glass which the boy holds before his eyes, and yet without such an instrument he could not look upon the sun at all. Essential light unveiled blinds. Its veiling is the opportunity of vision." The bush must have been dazzling to the eye of Moses; so the kind, considerate God said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," or to use the spiritual paraphrase of Oswald Chambers, "Stand back a bit, so that you can have a better view of Me." The illustration brings into play that living beam of truth which will give us a better view of the glorious doctrine under consideration.

Again, the illustration helps to fix the sermon in the mind and memory

of the congregation. A living detail often enters most deeply into the hearer's consciousness. After a while he may forget your headings, but he will remember that story and the point the story conveys.

Brethren, let us serve up the strong

meat of holy truth in acceptable form. Our message may be sometimes unwelcome, but it must not be drab; it may be demanding, but it should be interesting; it may deal with heavy eternal matters, but it should scintillate with life.

The Minister's Responsibility to The General Church

By Harvey S. Galloway*

WHAT IS the Nazarene minister's responsibility to the general church? To find an adequate answer to this question it will first be necessary to define the terms used in the question itself.

By "minister" we shall understand the ministers of the Church of the Nazarene: pastors, evangelists, administrative officials of every part of the organization of the church, but more especially the pastor, for the line of responsibility of the church comes through him. By the term "general church" is designated the corporate body of the denomination of which the minister is a part, with leaders or officers chosen by his duly elected representatives. Occasionally we run across the strange idea that the general or district organization of the church is something apart from the local church and pastor, with almost unlimited financial resources, but such is not the case. The general or district organization is made up of the association together of the individual churches with a leadership and program determined in democratic proc-

esses by their duly chosen representatives and dependent for its financial support on those individual churches.

The word "responsibility" is a strong one. It is defined as "state or quality of being accountable, answerable, amenable." There is a part of this idea in our use of the term. However, perhaps the words "duty" or "obligation" more nearly express our meaning. May we say it thus: By responsibility we mean the obligations imposed by the relationships of the society or corporate body of which I have voluntarily become a part and my personal accountability to that body.

WHY RESPONSIBILITY?

We now set forth a general statement as a basis for our further discussion. The responsibility or obligation or duty of the minister of the Church of the Nazarene—pastor, evangelist, or administrative officer—is for the fullest co-operation with his church in its general and worldwide program. There are four basic principles underlying and pointing toward this responsibility.

The *first* is the motivation and soul conditioning that lie in the Pentecostal

*Superintendent, Central Ohio District.

(Based on an address given to the Indianapolis District Preachers' Meeting, 1954.)

experience. It is that that lies in the primary motivation of the sanctified soul, "Go and tell." It is the response to the command of Christ implanted in the soul by the baptism of the Holy Spirit. It is that of which the languages of Pentecost are a symbol. It is an impulse to go and witness for Christ, even though it mean a costly, heroic devotion and extend into a world-wide service. Another part of the conditioning of the soul for this responsibility lies in the subjugation and sublimation of self in the fires of the baptism of the Holy Spirit and the exaltation of duty and obligation to Christ and the church. The plain teaching of Christ for His disciples, made possible of realization in the Pentecostal experience, is, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." The prayer of Christ for His disciples is that they shall be one—one in that the divisive influence of self-interest is taken away and they are one in love and in purpose. With this motivation and conditioning of the soul in the spirit of witness and in the centering of life about Christ instead of self, it will not be difficult to co-operate fully in the obligations of the world-wide program of the church.

To state the proposition differently, when I have identified myself with a church whose interpretations of the gospel message are in accord with my own, and when by its democratic processes policy has been determined, the spirit of holiness requires my full co-operation with its program.

The *second* principle underlying the minister's responsibility to the general church is that the world-wide task of getting salvation's message to the people of the world is a co-operative one. The very nature of the command, "Go—teach—preach," makes it too big for one alone. It can be done only by a

pooling of all of our efforts and resources, by being "workers together with God." The general church is the instrument for the pooling of our efforts and resources for the great world-wide task.

The *third* principle is that the minister's personal debt requires the fullest co-operation. We as ministers need a deeper sense of obligation, of debt. The church brought the message of full salvation to us. The church has given the minister a place to work, to preach. It is not his parish in the strictest sense of the word. It belongs to the church as our Lord's agency for His work. Other representatives of the church have labored sacrificially to bring the particular parish to its present standing. The minister is the servant in charge of it. Then the church provides the organization and materials necessary to help in its task. The individual minister is in debt, and that debt requires the fullest co-operation in the corporate effort of getting the message of full salvation to others.

The *fourth* principle is that the Church of the Nazarene is an army of the Lord. There are divisions and regiments and companies. The pastor's church, large or small, has its location and task as a company of that army, but it is also an integral part of the whole army with full responsibility for co-operation in the far-flung battle lines.

SPECIFIC AREAS OF RESPONSIBILITY

There is specific responsibility or obligation as it relates to our general work area at the present time.

The first is the General Budget and missionary support. Apparently some pastors and churches have been afraid of an adequate missionary and General Budget program. That fear should be the reverse, that of not providing for a large enough vision, for the missionary church is usually a prosperous

church. Every pastor and church should participate in the 10 per cent program, a tithe for world-wide evangelism. The experience of many churches has proved that it pays to adopt this program. Illustrations of this truth are numerous.

The educational and ministerial training program of the church deserves and requires the loyal support of the minister of the church. The records of our colleges and seminary speak for themselves, for Nazarene-trained workers filled with an aggressive spirit have given us our church as it is today. The college and seminary workers are entitled to their support just as much as pastor or evangelist, for their service to the church is just as important. A sense of obligation as well as adequate planning for the future demands our full co-operation and support of this program.

The Nazarene Publishing House is a valuable institution of the church and is the responsibility of every min-

ister of the church. Its staff, management, editorial and production departments are anxious to serve the church and to get the gospel of Jesus Christ out to the world. An alert, loyal, and appreciative constituency will greatly aid them in this work.

The obligation of the minister toward leadership is that of respect and appreciation. God has given the Church of the Nazarene a great and devoted leadership. In following that leadership, I can be a better minister of the gospel.

Ours is a big job. None of us can do it alone. It requires the best that all of us can do working together to accomplish the task before us. Our time is short. Even with our best in labor and in co-operation, our efforts will fall short of the needs of our world. After we have done our best, working together for the full advancement of the church, we are but unworthy servants, having done our duty.

Sermon Subjects for May

By the Editor

Acts 1:4-8; 2:1-4, 12-18

1. THE MASTER'S COMMAND (cf. Luke 24:4a)
v. 4, [*Jesus*] *commanded them . . . wait.*
2. THE PROMISE OF THE FATHER
v. 4, *Wait for the promise of the Father . . .*
3. PREVIEWS OF THE PROMISE
v. 4, *Which ye have heard of me.*
4. THE BAPTISM OF JESUS (cf. Matt. 3:7-12)
v. 5, *Ye shall be baptized with the Holy Ghost . . .*
5. EXPECTATIONS OF VICTORY
v. 5, *Not many days hence.*
6. SIDETRACK TO PENTECOST
v. 6, *They asked of Him . . .*
7. THE POWER OF PENTECOST
v. 8, *Ye shall receive power . . .*

8. THE CENTRAL FACT OF PENTECOST
v. 8, *After that the Holy Ghost is come upon you . . . (2:4a)*
9. WITNESSES AFLAME
v. 8, *Ye shall be witnesses . . .*
10. THE EXPANDING GOSPEL RESPONSIBILITY
v. 8, *Unto Jerusalem . . . Judea . . . Samaria . . . uttermost part of the earth*
11. JEWISH AND CHRISTIAN PENTECOST COMPARED
v. 1, *When . . . Pentecost was fully come . . .*
12. HUMAN PREPARATION FOR THE DIVINE INFILLING
v. 1, *They were all with one accord in one place.*
13. SYMBOLS OF PENTECOST
v. 2-3, *There came . . . there appeared . . . they were filled . . . and . . . spake . . .*
14. THE WORLD'S AMAZEMENT AT GOD'S PROVISION
v. 12, *They were all amazed . . .*
15. THE MEANING OF PENTECOST
v. 12, *What meaneth this?*
16. GOD'S ANSWER TO MAN'S NEED
v. 13, *These men are full of new wine (cf. Eph. 5:18).*
17. THE VOICE OF A WITNESS
v. 14, *Peter . . . lifted up his voice . . .*
18. PROPHECY BROUGHT NEAR
v. 16, *This is that . . .*
19. THE DIVINE ASSURANCE
v. 17, *And it shall come to pass . . . saith God . . .*
20. THE UNIVERSALITY OF GOD'S PROVISION
v. 17, *I will pour out of my spirit upon all flesh . . .*
21. SPIRITUALIZING HUMAN EXPERIENCE
v. 17, *Young men shall see visions . . . old men shall dream dreams.*
22. MAN'S REDEMPTION MADE COMPLETE
v. 18, *I will pour out . . . of my Spirit . . .*

There Is a Vast Difference

Between seeing your faults and seeing some other person's.

Between conversion of the head and conversion of the heart.

Between being led by the Holy Spirit and led by your own imagination.

Between being persecuted for "righteousness' sake" and being persecuted for "foolishness' sake."

Between "contending for the faith" and striving for your own opinion.

Between preaching the Word and preaching some other man's opinion.

Between real testimony and making a speech.

Between a "heart" hallelujah and a manufactured one.

—Selected

Mother's Day Subjects

- "The Hand That Rocks the Cradle"
- "Diseases of the Family Tree"
- "The Lights of Home"
- "Making a House a Home"
- "Keepers of the Spring"
- "The Marks of a Christian Home"
- "Building a Christian Home"
- "The Limits of Love"

May 1**Morning Subject: SENT OF GOD**

SCRIPTURE: John 17:1-20; TEXT: John 17:18

INTRODUCTION:

A. St. John 17 may well be called the coronation prayer of Jesus and the commencement prayer for His disciples.

(1) "Restore unto Me the glory." (2) "I am no more in the world, but these are in the world."

I. THE DIVINE PLAN, "THOU HAST SENT ME INTO THE WORLD"

A. Jesus was always aware of His mission, even at the age of twelve.

II. "EVEN SO," THE KEY WORDS OF THE TEXT

A. Our mission is of divine appointment.

B. Our mission is the same in purpose.

C. Our mission is to glorify God on the earth.

III. "SENT . . . INTO THE WORLD"

A. His humiliation—incarnation, lowly birth, humble life.

B. Sent into a world of (1) need, (2) oppression, (3) ignorance, (4) spiritual darkness, (5) guilt, (6) depravity.

CONCLUSION: Jesus identified himself with His disciples in: (1) their assignment, (2) preparation for the assignment, (3) their fulfillment of their assignment. "For their sakes I sanctify myself."

FRED REEDY

Evening Subject: SANCTIFIED TO SERVE

SCRIPTURE: John 17; TEXT: John 17:21

INTRODUCTION:

A. With the choice of His disciples Jesus made it clear they were to be soul winners.

B. His earthly ministry offered the example and pattern.

I. THEIR SANCTIFICATION ESSENTIAL TO THEIR SUCCESS

A. Previous efforts of the disciples revealed their need.

1. Kingdom concepts were materialistic.

2. Unholy ambitions, carnal manifestations.

B. Jesus knew they would fail if not sanctified.

II. THEIR SANCTIFICATION WOULD ENABLE THEM TO CONVINCE THE WORLD.

A. By the demonstrations of the graces of holiness.

1. The world may condemn holiness, but they will recognize it and respond to its demonstration.

B. By the personal presence and assistance of the Holy Ghost.

1. Sanctification is initially and continually the work of the Holy Ghost in and through human personality. Not the human assisted by the Spirit, but the human as the active instrument, agent, channel of the Spirit.

CONCLUSION: Jesus knew sanctified men would succeed.

FRED REEDY

May 8

Morning Subject: M-O-T-H-E-R

SCRIPTURE: II Tim. 1:1-8; TEXT: II Tim. 1:5

INTRODUCTION:

- A. Ours is a day of pronounced abbreviations: PWA, WAC, WAVES, NATO, CARE, etc.
- B. M-O-T-H-E-R is as old as the race, and it is significant that we have tried to s-p-e-l-l o-u-t its meaning in verse, sermon, and song.
- I. IS IT NOT SIGNIFICANT THAT MOTHER IS PRONOUNCED SO SIMILARLY IN SO MANY DIFFERENT LANGUAGES? Our efforts to spell out the meaning of mother are fully justified.
M—mercy and meekness; O—others, the basic concept of motherhood; T—tenderness, tears, and truth; H—heart, hand, and helpfulness; E—endeavors, endurance, and enthusiasm; R—righteousness, reconciliation, and restoration.
- II. "THE HAND THAT ROCKS THE CRADLE IS THE HAND THAT RULES THE WORLD."
 - A. If it is the hand of a teen-age baby sitter, we shall develop a juvenile society. If it is the hand of a cigaret-smoking mother, we will develop a society of such caliber.
 - B. If it is the hand held out to God for guidance, then mother will continue to be a noble word—one with influence.

FRED REEDY

Evening Subject: THE SECOND COMING OF CHRIST

SCRIPTURE: John 14:1-11; Matt. 24:1-44; TEXT: Matt. 24:44

INTRODUCTION:

- A. Distinguish in Matthew 24 between passages which deal:
 - (1) with destruction of Jerusalem and (2) with the second coming of Christ.
- I. THE FACT OF HIS COMING
 - A. Taught by Jesus, St. Paul, and the Early Church.
 - B. Did not occur at Pentecost, as Early Church continued to watch.
 - C. Overemphasis on time wrong. (1) Time a secondary factor with God. (2) He is not bound by man-made timetable.
- II. THE SIGNS OF HIS COMING
 - A. Distinguish between scriptural and nonscriptural signs.
 - B. True signs are cosmological, not nationalistic (Matt. 24:27-28).
 - C. True signs in the moral and spiritual realm:
 - 1. Love of many wax cold
 - 2. Without natural affection
 - 3. Trucebreakers, unholy, lovers of pleasure
- III. THE PREPARATION FOR HIS COMING
 - A. Personal, spiritual, regardless of existing conditions.
 - 1. "Be thou faithful unto death," etc.
 - 2. Active participation in the work of God's kingdom.

FRED REEDY

May 15

Morning Subject:

THE POWER AND TRUTH OF THE HOLY SPIRIT

SCRIPTURE: John 16:1-15; TEXTS: John 16:13; Acts 1:8

INTRODUCTION:

A. Jesus refers to the "Spirit of truth" and the Spirit of power

I. "THE SPIRIT OF TRUTH"

A. Convict the world.

B. Reveal Christ to His followers.

C. Reveal the Word of truth.

II. THE SPIRIT OF POWER (Acts 1:8)

A. The power of the Comforter

B. A personal Guide who knows the way.

C. A Paraclete who knows the purpose of the journey and has the power to accomplish it.

III. TRUTH AND POWER RESIDENT WITH THE HOLY SPIRIT

A. No power apart from Him. Seek the Holy Spirit, not power.

B. No divine revelation apart from Him.

C. Seek not knowledge; seek the "Spirit of truth."

CONCLUSION: Seek not the blessings of the Spirit; seek Him, the divine Person, that He may indwell and possess the entire being.

FRED REEDY

Evening Subject: "THAT THEY . . . MAY BE ONE"

SCRIPTURE: John 17:1-23; TEXT: John 17:21

INTRODUCTION:

A. The logical statement of the truth contained in the text may be stated thus: "Sanctify them, in order that they may be one, in order that the world may believe that Thou hast sent Me."

B. The oneness Jesus prayed for is not ecumenical unity.

C. Jesus prayed for:

I. THE INNER UNITY OF HIS FOLLOWERS—ONENESS OF SOUL

A. The double-mindedness removed; carnality divided the soul.

B. The cleansing accomplished in sanctification.

II. ONENESS WITH THE WILL OF GOD, SINGLENESSE OF PURPOSE

A. Surrender of all selfish interests and ambitions.

B. The meaning of consecration.

III. ONENESS OF FELLOWSHIP

A. No truly sanctified man will divide the church.

B. A united fellowship is the credential of true holiness.

C. This unity will convince the world.

FRED REEDY

Books

A book may be as great a thing as a battle.

—DISRAELI

May 22

Morning Subject: DO YOU BELONG TO THE CHURCH?

SCRIPTURE: Acts 2:41-47; TEXT: Acts 2:47

INTRODUCTION:

- A. Jesus authorized the Church (Matt. 16:13-19).
- B. The Church is both visible and invisible; both militant and triumphant; both an organism and an organization.
- C. I need to belong to the church because:
- I. IN THE APOSTOLIC CHURCH THOSE WHO WERE SAVED JOINED UP
 - A. To join then was a life and death proposition.
In a very real sense the same is true today.
 - B. In apostolic times every church member was a missionary, a witness, and a preacher.
- II. THE CHURCH OFFERS AN ENLARGED OPPORTUNITY FOR CHRISTIAN TESTIMONY.
 - A. The church adds much to individual influence. No preacher or layman can exert as powerful an influence alone as he can through the enlarged expression of the church.
 - B. Money given through the missionary channels of the church will accomplish much more than apart from it.
- III. THE CHURCH OFFERS THE BEST ATMOSPHERE FOR SPIRITUAL GROWTH AND FELLOWSHIP

FRED REEDY

Evening Subject: REVEALED RELIGION

SCRIPTURE: Matt. 16:13-19; TEXT: Matt. 16:17

INTRODUCTION:

- A. All religions lay claim to divine revelation.
- B. Christianity likewise a religion of revelation: (1) the prophets, (2) the Bible, (3) the final revelation—Jesus Christ.
- C. Christian revelation superior because:
- I. RECEIVED “AT SUNDRY TIMES AND IN DIVERS MANNERS” (Heb. 1:1), YET CONSISTENT IN PURPOSE AND THEME
 - A. The surviving covenant from the first Adam to the second.
 - B. A universal revelation not limited to the founder. Every man his own priest.
The final test of any revelation—every man may receive it, as personal experience within the limits of his capacity.
- II. A REVEALED FAITH; NOT INHERITED OR LEARNED
 - A. Every man must believe for himself.
 - B. In all generations and with all races the testimony is the same.
- III. THE FINAL REBUTTAL OF THE CHRISTIAN WITNESS—“O taste and see that the Lord is good” (Ps. 34:8).

FRED REEDY

HOME

Have you listened to your own voice lately? Your family has.
—Selected

May 29

Morning Subject: THE SIGNIFICANCE OF PENTECOST

SCRIPTURE: Acts 1:1-11; Acts 2:1-22; TEXT: Acts 2:4

INTRODUCTION:

The Day of Pentecost has: (1) dispensational, (2) occasional, (3) personal significance.

I. THE PURPOSE OF PENTECOST:

(of Old Testament and John the Baptist)

- A. Fulfillment of prophecy and promises of Jesus Christ to send the Comforter.
- B. To launch and establish the New Testament Church throughout the world—to carry out the commission of Christ.

II. THE POWER OF PENTECOST:

- A. The power of the personal presence of the Holy Ghost. Not the gifts; but the gift of the Spirit.
- B. Power to witness—by attitudes, deeds, and words—the divinely ordained means of propagating the Church.

III. PREPARATION FOR PENTECOST:

- A. The preparation of believers, not the world.
- B. Personal preparation—"They were all with one accord." They prayed, they tarried until.

FRED REEDY

Evening Subject: CAN PENTECOST BE REPEATED?

SCRIPTURE: Acts 2:37-41; TEXT: Acts 2:39 and Acts 15:8-9

INTRODUCTION:

Can Pentecost be repeated?—the great question before the Church since the first Pentecost. The answer to this question determines our theology and our message.

I. IN ITS DISPENSATIONAL ASPECTS PENTECOST CANNOT BE REPEATED, AN OBVIOUS CONCLUSION

To repeat the historical setting is impossible.

II. THE PHENOMENA OF THE FIRST PENTECOST CANNOT AND NEED NOT BE REPEATED.

The phenomena had occasional and dispensational significance: (1) cloven tongues, (2) "a sound from heaven as of a rushing mighty wind," (3) speaking with other tongues.

III. THE PERSONAL ASPECTS OF THE FIRST PENTECOST CAN AND MUST BE REPEATED.

They were filled with the Holy Ghost, and they witnessed to the multitude of the resurrection of Jesus Christ, and their witness was with power, and the people were pricked in their hearts (convicted).

FRED REEDY

WORSHIP

One spiritual thought received with pleasure is worth two received by forced attention.

—Selected

1. THE NEED OF HOLINESS

TEXT: *Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Heb. 12:14-15).*

INTRODUCTION:

- A. Holiness essential. There are essentials and nonessentials in religion. God requires some things. "Be ye holy."
- B. Holiness is needed. There are needs and luxuries in religion. The soul has spiritual demands. Soul health is essential.
- C. Holiness is demanded. There are demands and privileges in religion.

I. HOLINESS OF HEART.

- A. The life made possible by the experience of entire sanctification.
- B. A state of life arrived at by a second definite work of grace.
- C. The Bible teaches the need of both justification and sanctification.
 - 1. God commands, "Be ye holy."
 - 2. God wills our sanctification (I Thess. 4:3).
 - 3. Christ died to make us holy (Heb. 13:12).

II. WHY DO WE NEED TO BE HOLY?

- A. Sin remains in the heart after justification.
 - 1. Sin is man's greatest problem. We all have the disease of sin.
 - 2. Justification deals only with actual transgressions.
 - 3. Entire sanctification deals with the disease at its root (*Manual*).
- B. Entire sanctification is needed for our own welfare and spiritual enjoyment.
 - 1. Many agencies endeavor to provide physical health and welfare.
 - 2. Physical surgery is common.
 - a. Malignant tumors must be removed or death is certain.
 - b. Sin is malignant in the spirit realm.
 - 3. Holiness is righteousness or right living.
 - a. The experience makes possible the life.
 - b. According to the pattern given in the Book by the Maker of life.
 - c. Living at peace within.
 - (1) Paul's prayer, "O wretched man that I am! who shall deliver me?"
 - (2) The civil war is then over; the blood of Christ does deliver.

4. Holiness is accompanied by peace and joy in the Holy Ghost.
 - a. These are three wonderful traveling companions.
 - b. They live in the same heart.
 - c. They are a wonderful trio—righteousness, peace, and joy.
 - (1) Sin will drive them out.
 - (2) The Holy Spirit alone will drive out sin and usher the trio into the heart.
 5. Psychiatry is today saying the same thing.
 - a. Unity of being and heart is for our good.
 - (1) Frustrations, complexes come out of upset personalities.
 - (2) Divided hearts make people sick.
 - C. We need to be entirely sanctified for the sake of our influence.
 1. "Looking diligently, lest any root of bitterness springing up trouble you, and thereby many be defiled."
 2. Sin is a troublemaker—watch out. In the home, in business, in society, in the church.
 3. Many are defiled thereby. How many have been wrecked by this!
 4. Carnal Christians do more to defeat the progress of Christianity than any other agency.
 - a. A carnal spirit manifest by a Christian always affects others.
 - b. If Satan was incarcerated, carnal men would still carry on his work.
 5. If we would win men to Christ we must live holy lives.
 - D. We need to be sanctified wholly for the sake of our service.
 1. The command is, "Tarry until—then go."
 2. Consecration is essential.
 3. The talent, the life, the time must be on the altar. "Here am I; send me." "Take my life and let it be consecrated, Lord, to Thee."
 - E. We need to be sanctified wholly for heaven's sake.
 1. Without holiness no man shall see the Lord.
 2. No sin is allowed there.
 3. Nothing that defileth—the root of bitterness does defile.
 4. Heaven is filled with the glory of God.

"Holy, holy, holy . . . the whole earth is full of his glory."
 "Holy, holy, holy, is what the angels sing."
- CONCLUSION: Let the prayer of the apostle Paul be answered in you (I Thess. 5:23-24). We need holiness and God can supply the need (Phil. 4:19).

—MELZA H. BROWN, *Pastor*
First Church
Colorado Springs, Colo.

II. HOLINESS NEEDED FOR PERSONAL WELFARE

TEXT: *Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Heb. 12:14-15).*

INTRODUCTION:

- A. Holiness of heart and life are essential.
- B. Holiness is needed for everyday living.
- C. Holiness is demanded by the Author of salvation.

I. HEART HOLINESS.

- A. Entire sanctification is an experience of the heart.
 - 1. Something that God does in the heart.
 - 2. A work of divine grace.
- B. Consecration is not sanctification.
 - 1. Consecration only preparatory. Just as repentance is not justification. Just as engagement and marriage license are not marriage.
 - 2. Consecration has to do with the will and is man's part.
 - 3. Sanctification has to do with the whole heart and is God's work.

II. ENTIRE SANCTIFICATION IS ERADICATION OF SIN.

- A. Suppression and eradication are entirely different.
 - 1. In the seventh chapter of Romans, Paul describes the battle between the will and the heart.
 - 2. Whatever Paul's state of grace or the condition he was describing, it was not satisfactory.
 - 3. The Indian's testimony was similar. "There are two Indians in me. One is a good Indian and the other is a bad Indian, and they are always at war."
- B. Holiness means to be holy.
 - 1. A man who tells the truth is not necessarily an honest man. The question is, does he *love* the truth?
 - 2. The individual who has been sanctified wholly loves holiness.

III. GIVE ALL DILIGENCE TO GET SANCTIFIED.

- A. The need is to have the experience.
- B. Theory or methods are secondary.
 - 1. Beautiful surgery not important if the patient dies.
 - 2. A certain scientist spent his life studying frogs. He certainly knew frogs, but what was the benefit? Some have spent their lives arguing for certain theological dogmas while the world went to hell.
 - 3. Religion is not theory but passion; it is of the heart rather than of reason.

IV. FOR PERSONAL PEACE AND SUCCESS.

- A. Civil war is the worst kind of war. Note the effect on our own country.

B. A unified personality is essential.

1. "He maketh my feet like hind's feet, and setteth me upon my high places" (Ps. 18:33.) The hind has perfect co-ordination and always places its hind feet where it had placed its front feet, or perfectly tracks, thus climbs in safety to high places.
2. God plans to perfectly co-ordinate our soul life. The will and the heart must be co-ordinated. When the will says, "Go to church or pray," the heart should say, "Amen."
3. Holiness is to fix us up so we can go places spiritually.

V. FOR PERSONAL SAFETY.

A. The greatest danger to a nation is its traitors.

1. Benedict Arnold was more dangerous than Lord Cornwallis.
2. Communists in America more dangerous to America than the Communists in Russia.

B. Carnality is a spiritual traitor in the heart. In an unexpected moment it will open the door to the onslaughts of Satan.

C. We had better heed the warning. Give all diligence or "looking diligently."

1. The people of Pompeii were warned time and again by the mutterings and rumblings and tremors of the earth. They gave no heed. Then came the ominous day when old Vesuvius blew her top and many were destroyed.
2. Many have been warned time and again but have given no heed. Then comes the tragic day when carnality blows its top and many are defiled thereby.

VI. THE WARNING OF THE WORD.

A. Lest any root of bitterness springing up trouble you.

1. Farming new ground cleared of trees is a wearisome task if the roots are not removed.
2. Raising or producing the fruit of the Spirit is a difficult task indeed with the root of bitterness in the heart.

B. Winston Churchill warned England with the words, "The test of any people is how they behave under trial or when they are tried."

C. The test of Christian people is how they behave when under pressure.

CONCLUSION:

*Oh, for a heart of calm repose, amid the world's loud roar,
A life that like a river flows along a peaceful shore.
Come, Holy Spirit! Still my heart with gentleness divine.
Indwelling peace Thou canst impart. Oh, make that blessing mine.
Come, Holy Spirit. Breathe that peace, that victory make me win;
Then shall my soul her conflict cease, and find a heaven within.*

—MELZA H. BROWN, Pastor
First Church
Colorado Springs, Colo.

III. HOLINESS NEEDED FOR SOCIAL WELFARE

TEXT: *Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Heb. 12:14-15).*

INTRODUCTION: Holiness needed for social welfare.

I. IN THE HOME LIFE

- A. We are to love one another.
 - 1. "Husbands, love your wives, even as Christ also loved the church."
 - 2. Represent Christ in the home. If religion does not work at home, it is useless elsewhere.
- B. Each individual is a part of a family.
 - 1. Each to manifest the spirit of Jesus. A tragedy when parents ruin children by example.
- C. The witnessing is to begin at Jerusalem.

II. IN THE BUSINESS LIFE

- A. Entire sanctification makes better men.
 - 1. The experience helps in dealing with humanity.
 - 2. The stress and strain of modern business competition is tremendous.
- B. What do your business associates think of your religion? Are you unselfish, kind, considerate, gentle, co-operative? Have you so lived that you can talk to your business associates about their souls' salvation?

III. IN TRAVEL

- A. Where we are not known. No social restraints. Purity is the same everywhere.
- B. John Wesley was convinced of the need of holiness by the life of some Moravians with whom he traveled by ship.
- C. A Catholic priest was made hungry for holiness as he traveled with Everette Howard between islands of the Cape Verdes by ship.

IV. IN SOCIAL LIFE

- A. There is plenty that is good and clean. The soul doesn't have to be contaminated to enjoy life.
- B. How many heartaches would have been averted if young people had lived holy lives!
- C. The carnal heart refuses to listen to God and good advice. Samson said, "Get her for me, for she pleaseth me well." But the end was disaster, defeat, blindness, and death.

CONCLUSION: The world presses in if given a chance. Dr. J. G. Morrison in his book of pioneer life tells how the cold penetrated the homestead house and the only way to keep the cold out was to maintain a hot fire within.

—MELZA H. BROWN, *Pastor*
First Church
Colorado Springs, Colo.

^aBalance of series next month.

BOOK BRIEFS

Book Club Selection for May

HOLINESS IN THE PRAYERS OF ST. PAUL

By W. E. McCumber (Beacon Hill Press, \$1.50)

The theme of holiness cannot be overworked in sermon, song, article, or book. Much has been written on this subject and we trust much more will be written in days to come. It is taught throughout the Word of God from Genesis to Revelation. There is every reason to reiterate this and other cardinal doctrines of the Bible.

Occasionally someone is inspired with a new approach to the truth of holiness or someone is led to search the Scriptures for new aspects of this old truth. Our author has made a careful study of holiness as taught and emphasized in some of the prayers of the Apostle Paul. He has spent two years in searching through commentaries, in making notes and preparing this series of sermons which have been preached to his congregation with appreciative reception.

Rev. W. E. McCumber has selected six of St. Paul's prayers, which he designates as follows: The Prayer for Entire Sanctification, the Prayer for Transparent Holiness, The Prayer for Perfected Goodness, The Prayer for Divine Fullness, The Prayer for Completed Faith, The Prayer for Christian Perfection. In a final chapter, "Some Common Denominators," the author points out several characteristics common to all the prayers considered. These are passion, perfection, and preparation.

It is scarcely necessary to say that this book should be required reading for every Nazarene minister. It is filled with material which can be adapted and used for the presentation of the distinguishing doctrine of the church.

Brother McCumber at present is pastor of our church in Thomasville, Georgia.

DREAMS AT SUNSET

By F. W. Boreham (Judson, \$1.25)

Thirty meditations in traditional Boreham style, which is all that needs be said to those who have been captivated by the unusual genius of this Australian preacher.

GOD AND ISRAELI

By L. Sale-Harrison (Van Kampen, \$2.00)

A careful study of the fulfillment of prophecy as it relates to the Jewish people. It clears up much confusion regarding the events now taking place in world history.

THE DIVINE ECONOMY

By A. C. Conrad (Eerdmans, \$2.50)

A study of stewardship in five chapters, presenting a needed and helpful approach. These are not appeals, nor sermons, but studies in stewardship in terms of its basis in Christian theology. It actually is a textbook of stewardship. Following the introductory first chapter, in which the scope of stewardship is presented, there are four more chapters discussing the stewardship of God the Father, the Son, the Holy Spirit, and of the believer.

GOD AT YOUR DOOR

By C. Gordon Bayless (Revell, \$2.00)

Fifteen evangelistic sermons, emphasizing the universality of sin and the provisions of atonement through Christ. Each message is "alive" with telling illustrations. There's a casual "eternal security" interpretation on page 42, with which, of course, you would not agree.

HOW FIRM A FOUNDATION

By R. C. Campbell (Revell, \$2.00)

Eleven sermons by this well-known Southern Baptist pastor, evangelist, church leader, and author. Here are stirring evangelistic messages, a challenging missionary address, and a timely discussion of the second coming of Christ.

AFTER HIS LIKENESS

By George W. Truett (Eerdmans, \$2.50)

Another posthumously published volume of sermons by this towering pulpit giant. He needs no eulogy; his sermons require no accolade. His preaching represented the highest type of sound, evangelical, and evangelistic sermonizing.

100 CHAPEL TALKS

By A. C. Reid (Abingdon, \$2.95)

For the minister who seeks suggestions for brief radio talks or pointed devotional messages for any occasion, here is a rich source of such material. The range of themes is most amazing.

ARE THE NEW TESTAMENT'S DOCUMENTS RELIABLE?

By F. F. Bruce (Eerdmans, \$2.00)

A presentation of the evidence for the historical authenticity of the New Testament. Well documented, a worth-while volume for the student—minister or layman.

AN EXPOSITION OF HEBREWS (Three volumes)

By Arthur W. Pink (Baker, \$17.95 the set)

This is a new commentary on Hebrews, quite detailed, skipping none of the major passages, and emphasizing a devotional interpretation. The author is a recognized Bible scholar and has written several volumes of an expository nature, including a three-volume commentary of the Gospel of John. Dr. Pink is Calvinistic in theology, which makes his handling of the several key passages on holiness, particularly Heb. 12:14, quite unsatisfactory to those of Arminian persuasion.

THE COMING PRINCE

By Robert Anderson (Kregel, \$3.95)

A reprint of this scholarly and thorough discussion of the prophecy of Daniel's seventy weeks concerning the Antichrist. A well-documented work and intended for serious study.

OF LAW AND LOVE

By Peter H. Eldersveld (\$1.50)

A series of thirteen sermons on the ten commandments. They are examples of orthodoxy and evangelistic appeal. The author for some time has been the speaker on the Back to God Hour radio and television programs sponsored by the Christian Reformed Church.

PEARLS, POINTS AND PARABLES

By F. E. Marsh (Baker, \$2.80)

A reprint edition of this volume of illustrations indexed by subjects and scripture texts. One of them (page 202), by implication at least, delivers a not too vicious thrust at the idea of sanctification.

THE PROPHECIES OF DANIEL

By Louis T. Talbot (Van Kampen, \$2.50)

In 12 chapters and 234 pages the president of the Bible Institute of Los Angeles discusses the prophecies of Daniel in the light of past, present, and future events.

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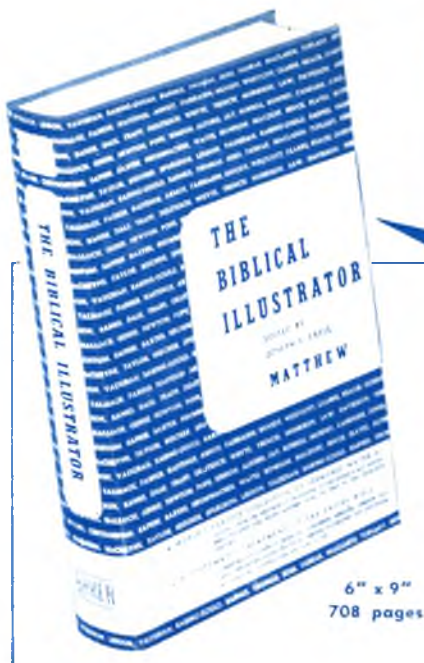
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