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# THE *Preacher's* *Magazine*

**MARCH**  
**1956**



# The Preacher's Magazine

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Volume 31

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Number 3

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## Religion in Review

### *Outstanding Events in the Religious World During 1955*

By Carl F. H. Henry\*

AMERICAN RELIGIOUS LIFE in 1955 disclosed a weird, ambiguous face. Increases both in church membership and crime, the mounting tempo side by side of religionism and of secularism, the rising anti-totalitarian enthusiasm for democracy alongside a nebulous conception of spiritual priorities, and a common emphasis on religious advance by diverse evangelical, liberal, Roman Catholic, Jewish, and cult groups, all contribute to this national photomontage. From the whole came news that the year had gotten underway with a record 97,482,611 church members, a gain of more than 2,600,000 over the previous year, and that 60.3 per cent of the nation had already come into church membership.

On almost every religious front, 1956 loomed as a strategic year for the life of the nation. In some big cities, where corrupt political machines had been defeated, enthusiasm was sparked for a national "Christian party." In several quarters there was new talk of a great Christian university. Elsewhere, widening theological disunity within liberalism suggested that 1956 would supply the peak opportunity for large-scale evangelical enterprises, especially in the wake of Billy Graham's larger impact

upon the Western Hemisphere. Graham's 1956 schedule listed campaigns in New York City and San Francisco, and a visit to Oriental Christians in India. Plans for Roman Catholic advance continued, keyed to Samuel Cardinal Stritch's statement to Venezuelans that the United States is no longer "a Protestant country." Ecumenical forces saw it as an important threshold to the World Council's 1957 North American assembly.

Behind this year-end temper stood conflicting indexes to the national outlook. President Eisenhower's emphasis on the inseparability of faith in democracy and faith in God gained popular echoes. Bargaining with atheists for the world's unity, the President had asked the nation to pray, and then knelt in church for divine guidance just before the Geneva summit. The Gallup poll showed 96 per cent of the citizenry "believes in God," although the reasons given were various. Another poll reported that four-fifths of the citizens believe the Bible to be "the revealed word of God." A third indicated that 53 per cent could not supply the name of even one of the four Gospels. While the nation gasped, a Bible-versed grandmother won a \$32,000.00 television award.

Beneath the surface of religious life evidences of concern began to rise. The externalism of American religion

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called for deeper analysis. Not only churchmen poised on the periphery of the evangelistic movement, but Evangelist Billy Graham himself, warned that America had not yet been shaken by national revival, and that the *status quo* needs serious challenge. Graham won the nation's top Freedoms Foundation award for the year. Still well below forty, he packed Madison Square Garden to its 22,000 capacity, then moved on to Glasgow, London, Paris, and Germany for remarkable campaigns, before a series in Toronto, and finally the Cambridge University mission, which precipitated lively newspaper debate of the evangelical view of the Bible. More than 670,000 Scotsmen attended, with 16,236 responses; in Paris, 42,000 came in five days, with 2,254 decisions; in Toronto, 362,000, with 7,348 decisions. Meanwhile Oral Roberts, heard by more than 2,000,000 in healing campaigns in the United States and South Africa projected a London visit.

Ecumenical forces began rallying behind Graham's evangelistic thrust, bringing to their circles an activity promoted previously with less enthusiasm and success. Evangelical spokesmen were solicited to voice views on Christian unity looking to the 1957 North American assembly. The nine-denomination Conference on Christian Union worked against odds towards its goal of organic union under the proposed United Church of Christ, with co-operative ordination. The drive for merger showed gains and defeats. Congregational Christian Churches and the Evangelical Reformed Church, with more than 2,000,000 members jointly, voted to merge in June, 1957, to become the nation's sixth largest Protestant denomination. The Presbyterian Church in the U.S., with 760,000 members in the South, defeated a projected merger with the Presbyterian Church in

the U.S.A. and the United Presbyterian Church of North America. The Free Methodist and Wesleyan Methodist churches, after years of negotiation, finally tabled indefinitely their proposed merger plans.

The relation of America's 56,000,000 Protestants to the ecumenical movement was still not without its hesitations and doubts. Southern Baptists (8,000,000) and Missouri Lutherans (2,000,000) were among the 15,000,000 unrepresented by the National Council of Churches. The co-operative evangelical effort scored some gains, sustained some setbacks. The National Association of Evangelicals, registering some numerical advances, worked away at its debt, ventured to begin its convention with an address on Christianity and the social crisis, and re-elected Dr. H. H. Savage, of Pontiac, Michigan, as president. The American Council of Churches faced inner tensions, with a revolt against its titular leader, Dr. Carl MacIntyre, spearheaded by Bible Presbyterians.

Secondary doctrinal disputes distressed some groups. Conservative Baptist forces saw a faculty exodus at Western Baptist Theological Seminary in Portland, where belief in the pre-tribulation rapture of the saints was made obligatory. Dispensationalism was being asserted with new vigor in several fundamentalist camps as the only consistent antithesis to liberalism.

But doctrinal disputes were not confined to the smaller movements. The United Lutheran Church in America, in the first heresy trial in its sixty-year-old Northwest Synod, found Rev. George Crist, Jr., of Durham, Wisconsin, guilty of heresy for open denial of the Virgin Birth and other doctrinal departures. And Princeton Seminary's President John A. Mackey contradicted Vice-President Nixon's tribute to the Roman

Catholic church as "one of the major bulwarks against communism and totalitarian ideas."

In an action watched by the Church at large, the General Assembly of the Presbyterian Church, U.S.A., declined to review evidences to reverse the expulsion by Los Angeles presbytery of Presbyterians on the faculty of Fuller Theological Seminary. Required to leave that denomination on the alleged ground that the Seminary aimed to hamper the denominational program (as understood by the presbytery), these men shifted to other denominations with no difficulty. The Assembly also rebuked the growing Romanist emphasis on "Mariolatry," and simultaneously approved the ordination of women candidates for the ministry. The latter action, since it requires presbytery approval, fanned local debate over whether the action is consistent with New Testament teaching, or reflects instead a concession to the early twentieth century feminist movement.

Comprehensive denominational programs were set in motion. Southern Baptists, now in thirty states, announced a radio-TV expansion effort to reach the unchurched, including color programs and a \$200,000.00 station in Fort Worth. The American Baptist Convention, its past decade marked by losses both on the conservative right and liberal left, reported a building boom among its 6,000 affiliated churches representing 1,600,000 members. More than 1,000 Methodist churches participated in a year-long prayer marathon—once around the clock in each church—for world peace, and 300 secretaries of evangelism mapped the denomination's plans for a nation-wide January to Easter attendance campaign.

Criticism mounted over Dr. Norman Vincent Peale's conception of "positive prayer" and over Dr. Frank

Buchman's Moral Rearmament, successor to the Oxford Group. Religious cults were beginning to show a remarkable strength. Jehovah's Witnesses frequently made headlines with huge assemblies. And rumors prevailed of an attempted reapproachment between Seventh-Day Adventists and evangelical forces.

Controversy over the harmony of science and the Bible flared anew with the appearance of attempts to halt the dissolving effects of scientific philosophy upon the Biblical view. The Evangelical Book Club, which in its very first year garnered 10,000 members and rivaled the long-established clubs in outreach, circulated Baylor University professor Bernard Ramm's *The Christian View of Science*, a title whose propriety some questioned. The American Scientific Affiliation launched plans for a co-operative volume in defense of theism, to be released in 1959 on the anniversary of Darwin's *Origin of Species*. Baker Book House issued the *Twentieth Century Encyclopedia*, two-volume supplement to the Schaff-Herzog set, carrying forward the diversity of Protestant theology in this century. Lutherans readied the translation of the reformer's complete writings. Eerdmans announced plans for a more popular commentary series, alongside its well-received seventeen-volume international evangelical commentary.

The tide of religious interest was high; how deep it was remained uncertain. Giving was on the increase, church membership and attendance likewise. But so was crime, and spending for the sordid things of life. America was still the land of spiritual opportunity and decision. But it remained for 1956 to justify the conviction that the greatest spiritual awakening in many centuries is actually under way.

### The Honeymooners

**T**HE HONEYMOON is a nice institution—so they say. Personally, I cannot say because my wife and I were married during a spring vacation while I was in graduate school and she was teaching. When school was out we moved into the responsibility of pastoring a struggling, discouraged church. Hence, I envy couples who are able to have a real honeymoon with a visit to Niagara Falls or some other nice place. But as I think of it from the vantage point of the years, I see that the success or failure of a marriage does not depend so much upon the honeymoon, but rather upon the day-by-day experiences which two people share together through the many joys and sorrows of married life.

But I am not concerned at this point in philosophizing on the significance of honeymoons in determining marital happiness. I am concerned rather with the honeymooners who are pastoring churches—no, not the young couples just beginning, but those young or older, who are in their honeymoon with their church. In fact, to pinpoint it, I am concerned with those who never get out of the honeymoon stage—going from one to another.

Most pastors are aware of the fact that the first few months in every pastorate could well be described as a “honeymoon.” The pastor is taking his time to get acquainted. He tries to visit in every home to learn the names of the families in the congrega-

tion and the names of the children in the families. He preaches on general subjects with little intention of dealing with issues or with challenging to action. He is getting his bearings and doing his best to build a foundation in his ministry which will engender confidence and optimism.

The people also are on a honeymoon. The disgruntled who have caused every other preacher trouble have been over with eggs and butter and have had the pastor’s family out to popcorn. The families that have been edgy toward each other are keeping their feelings under control. The old mossbacked sinner who has been hanging around the church for years has even slipped into prayer meeting a time or two and has talked with “his” preacher about religion and the needs of “his” church. All of the folks are putting on their Sunday manners. Some are singing in the choir whom the former pastor could not count on at all. Few tempers, few scowls, little dissension, not much balking. Yes, the honeymoon is on. Well, perhaps this is overemphasizing the picture. But at least the basic truth is there.

How long does the honeymoon last? No one can say for sure. Sometimes longer, sometimes not so long. But it does come to an end. Perhaps sometime between the second and third year of a pastorate is an average. By that time all of the dispositions have had a chance to show up. By then the pastor knows the ins and

outs of nearly every family—and they know he knows. By then, those who work for the Sunday school simply for publicity have quit, and those who respond to a new voice and a new plan have gone back into their easy chairs. By then the pastor has used up his “sugar sticks” in the pulpit and used up his “sure fire” ideas in promotion. The board meetings are now taken up grappling with the underlying problems of the church instead of in creating good will. The attendance at the services is beginning to sag and the church and pastor see each other for what they are, mere humans trying to work together in a common cause.

All too many pastors begin to think of running when the honeymoon nears its end. They even cite the declining attendance and the restlessness of the people as a sign that their work is done and that they should move on. “Someone else can do the job here better than I,” they recite. And, in my humble judgment, all too many pastors are leaving their “brides,” not at the altar, but at the threshold of the serious job of home building, to run off to find another “bride,” so they can have another three-year honeymoon! May I venture a growing conviction? *This is one of the very serious problems confronting the church and one of the greatest single deterrents to a greater progress.* There are too many of us who are no more than honeymooners. In essence, we leave, just when we are at the threshold of our best work in that church.

Of course, there are justifiable circumstances in a pastor's moving after the second or third year. The first and second pastorates might be best served in shorter terms. A “sentence” of a year or so in certain churches is plenty long enough. And, of course, if a pastor is voted out after a year

or so, it will be expected that he leave! Also, in a young denomination that is growing and expanding there will be more room near the top quicker for young pastors than in older, less progressive denominations. In a “promotional” church, with its accent on numbers, attendance, and evangelism, there will be a premium placed on younger men who have “life” and “ideas” and promotional steam. Certain pressure may even be brought to bear on pastors to move because they have had a measure of success.

But after we have marshaled all of the reasons for the rapid turnover of pastors, we still have not answered our basic problems nor brought into range the great percentage of our men. There are values to be gained through longer pastorates which we must achieve if we are to succeed as we should both as individual ministers and as a denomination. May I share with you some of my observations related to this?

## 1. SERVING THE PEOPLE

The longer pastorate, it seems to me, gives a far greater opportunity to serve the people of the church and of the constituency, which, after all, is (or should be) the principal purpose in one's being a pastor. We cannot give the best service to our people until we get to know them. We cannot effectively build into their lives in a short time. The pastor who can go through varied crises or experiences with the families of his church, such as dedicating their babies, praying their children through at an altar of prayer, marrying their young people, steadying the middle-aged, and burying the aged, will be the pastor who will contribute the most to these lives. While the short-term pastor may serve well in the specific instance, he is not able to benefit from the accu-



mulated experiences and he cannot as well follow through to lead these people and their families to Christ and the church. I am afraid that sometimes the people of some of our churches feel they spend all of their time adjusting to a new pastor and do not have the privilege, which is rightfully theirs, of having a pastor who can be a true shepherd to them. Short pastorates work fairly well for promoting but they work poorly for shepherding. It works the same with respect to the community. If we hope to have an influence in the community and make any sort of contribution to it, we must take time to live there and build ourselves into its activities and its life.

## 2. BUILDING THE CHURCH

Of course we say that our main purpose in the ministry is not to build the local church but rather to build the kingdom of God. That is correct if all of our terms are mutually understood. However, there is a real sense in which the two cannot be separated. It would be difficult indeed for one to say that he has built the Kingdom in a particular place when he has not built his church. Also it would be difficult for anyone to accuse a man of not building the Kingdom if he has built his church. Hence, the building of the church becomes the day-by-day measure of what one is accomplishing with his call to preach and with his life. It is also by the growth of individual churches that we grow as districts and as a denomination. There really is no growth outside of that which is achieved in the local church. Here is the acid test of our effectiveness in preaching the Gospel and in winning men and women to Christ. And churches, like Rome, are not built in a day, nor in one year nor in two.

Looking at our larger and better

established churches across the country we are forced to admit that in most cases they are churches in which sometime in their history some pastor has stayed. On the other hand, parallel with these better churches are situations which once held every bit as much opportunity but which have not grown because they have been pastored down through the years by "honeymooners." It might be well for all of us to do a bit of personal research in our own areas to convince ourselves that the best job of church building is done after the honeymoon is over. It might be well for others of us to see that the quickest and surest way to get to be a pastor of a big church is to set about a "do it yourself" project right where we are.

## 3. BUILDING OUR OWN MINISTRY

While some of us have not thought too much about this, it is a vital point. Each of us has the responsibility of developing his ministry to the highest possible peak of efficiency. We need to be students. We need to develop our preaching. We need to develop our abilities as pastors and shepherds. Putting it frankly, we do not develop if we live our lifetime with only a three years' supply of sermons or of promotional ideas. It is a sad commentary on our ambition and on our calling as ministers of the Word of God if we begin to think of running about the time we see the bottom of the barrel showing through our sermon outlines. There is no need to run out of preaching material. The Bible is full of it. The trouble is that the person who skips over the Bible, preaching on the same truths and the same texts year after year in different churches, really never digs deep enough at any one point to realize just how much there is in God's Word which he has not been finding. The same principle applies with respect to

church promotion and pastoral methods. The person who will dig to keep his ministry effective in one church over a period of years will get beneath the superficial and will find the plans which will work in the long run. Some (I almost said "many") of our promotional schemes do not have in them the power to actually build the kingdom of God. Some pastors have never stayed around long enough to expose this weakness in the plans they have counted on so heavily.

This has just opened up the discussion. Indeed there are factors in this whole issue which have not been

raised. Certainly, pastorates can be too long, for a long pastorate that is ineffective can stifle a church. A long-term pastor can become a god to his congregation if safeguards are not set up. How long is ideal? No one can say exactly. However, in my opinion if we would stretch our minimums more nearly to five years and cut down our maximums to twelve to fifteen we would come much closer to the ideal than we are now. Perhaps if more of us would think in terms of investing our lives in two or three churches instead of in fifteen or twenty, we would accomplish more.

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## The Preaching of William B. Godbey

By James McGraw\*

**O**H, HOW VIVIDLY and ludicrously he described my pantomimic gesticulations, leaping like a kangaroo and howling like a wolf!"

Thus did W. B. Godbey chuckle mirthfully in recalling how one newspaper reporter portrayed his preaching. While most men would have been deeply grieved over being compared with some monstrous combination of kangaroo and wolf, he seemed delighted that his preaching had at least made an impression that would not easily be forgotten.

Born June 3, 1833, near Clifty Creek, Pulaski County, Kentucky, William Godbey was one of five sons and five daughters of a saintly Methodist preacher and his godly wife. After sixty-two years of preaching,

Godbey's father was struck by lightning and, in Dr. Godbey's words, "went to heaven in a chariot of fire."

### A PREACHING FAMILY

It is interesting to observe that in W. B. Godbey's family there were four other preachers beside himself, and in his father's family there were five. Godbey's great-grandfather was converted under the ministry of Bishop Asbury and later called to preach. On the venerable old gentleman's ninety-sixth birthday, there were twenty-five preachers among those in the family who attended the reunion in his honor.

Dr. Godbey said in his autobiography that he was converted at the age of three, but later lived a back-slidden life until he was reclaimed at the age of sixteen. He was brought

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up in a religious home, and even in his years of spiritual lapse he maintained a strict standard of conduct. He said, "I have no dark chapter in my biography."

Nineteen years after he was reclaimed, W. B. Godbey was sanctified. This was in 1868, a decade or more before the earliest beginnings of the holiness movement in the Southwest.

#### HIS PREACHING PREPARATION

William Godbey attended school as often and as faithfully as possible during his childhood years in a preacher-farmer's family. By the time he had reached the age of twenty, he was qualified to teach school. He continued his education by studying Latin and Greek, and in six years graduated from a college in Georgetown, Kentucky.

His general preparation enriched his ministry very definitely. He mastered the Greek language to such extent that in his later years he once said that he had been reading the New Testament in Greek for more than forty years, and that during the last twenty-five years he had read no other Scriptures than his Greek Testament.

In specific preparation, W. B. Godbey was careful and exact, yet unique, vivid, and warmly enthusiastic in his exegeses. He believed, according to his own statement, that simple, straightforward, Biblical preaching would bring results if it was done with the anointing of the Holy Spirit.

A boyhood farmer close to the soil, a preacher's son close to the heart of the intensely evangelistic early Methodist church, a youthful schoolteacher and college professor close to the inquiring minds of eager students, and a fire-baptized holiness preacher trained in the study of the Scriptures and the art of debate, William B.

Godbey is a splendid example of a man prepared for his task.

#### HIS PREACHING EMPHASIS

Dr. Godbey's emphasis was first, last, and always full salvation! He preached fifteen years before he sought and received the experience of entire sanctification, and he preached fifty-two years after his own Pentecost. He was clear and bold in his preaching of heart holiness.

In relating his experience later, he once said, "The Lord burned up the Free Mason, the Odd Fellow, college president, big preacher, and life insurance, leaving me quite an ash pile."

His own experience of entire sanctification changed his ministry from one of ordinary effectiveness and little visible results to one of power and forcefulness. He stated that he doubted whether or not he had won fifteen souls in the first fifteen years of his ministry before he was sanctified, but in the next fifteen years he had seen more than five thousand souls either saved or sanctified in his meetings.

#### HIS PREACHING STYLE

William Godbey was a member of a debate team in his early college days, and argumentation was as natural to him as breathing. He had a logical mind, and with it an excellent command of the language. His preaching was therefore profound enough to convince the skeptics, yet clear and simple enough to be understood by the unlearned. He could put forth, piece by piece, the supporting arguments for his proposition. Proceeding from one to the next, he often made such transitions as "thus," "consequently," "the logical antithesis then follows," or "the antithesis is shown." He usually made an exhortation at the conclusion of each point, and after a climactic clinching of it,

began with the next point and repeated the process.

In his preaching there is that personal, empathetic quality of directness. He preached to the individual rather than to the crowd. Such preaching, needless to say, brought results immediately when Dr. Godbey conducted revivals. When he preached against some popular sin, many in the audience took offense and felt that he had directed his message toward them. On the other hand, when he fed his hearers upon the rich truths of the gospel, they seemed to be affected more deeply than would have been possible had his preaching been less direct.

W. B. Godbey could rise to a brilliant display of ornate and rhetorical language when the occasion demanded it, or his subject called for it. He often used oratorical style in delivery when preaching on holiness. In his sermon on Pentecost, he said:

"The battle has been fought on the bloody fields of consecration and faith and a ten days' prayer meeting without intermission. They have gone down to the bottom rock of consecration and prayed up to the triumphant altitudes of faith. The battle is fought, the victory won and Hope has spread her eagle pinions ready for her celestial flight. They have prayed up to the highlands, where heavenly visions, in seraphic splendor, roll in floods of unearthly glory, inundating that memorable mission room with an electrical panorama of the long anticipated descending Comforter!"

Dr. Godbey was therefore able to be dramatic and descriptive as well as personal and direct. He also was aware of the value of contrast in his preaching. Many of his revivals were conducted along the same pattern, namely, the preaching in the early part of the campaign on God's judgments and wrath, followed by an

emphasis upon His love and mercy. His "Sinai" blasts were followed by "Calvary" pleadings. He wrote in describing one such revival in which his tactics were those of contrast between judgment and mercy: "The people could hardly believe that I was the same man who had so ferociously exposed all their sins . . . The Sun of Righteousness in His unutterable glory arose on those broken-hearted penitents with healing in His wings, chasing away their dreary midnight."

#### HIS PREACHING CONTRIBUTION

One of the most noticeable contributions to Dr. W. B. Godbey in the holiness ministry is his combination of honest, thorough scholarship with zealous, homely, and genuine devotion. One of the very first and foremost scholars in the holiness movement, he was at the same time one of the most zealous revivalists in his day.

Some thought him "odd" and eccentric. One morning his hosts discovered that his bed in the guest room had not been used, and his reply to their questions was something like this: "Well, the bed looked so comfortable that I thought about how Jesus often had no place to lay His head, and I just couldn't sleep in it. I slept on the floor!" In Dr. Godbey such conduct somehow seemed perfectly all right, for his genuineness and his Christlike spirit made his actions seem proper and normal.

He wrote seventy books and booklets, the best known of which were his translation of the New Testament and his seven-volume *Commentary on the New Testament*.

One thing is certain. When that morning comes, one of the first to answer that call will be a holiness preacher, diligent scholar, zealous evangelist, and bold defender of the faith named William B. Godbey.

# SERMON OF THE MONTH

## The Reception for the King

By M. Kimber Moulton\*

**TEXT:** *Behold, thy King cometh unto thee* (Matt. 21:5).

*And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way* (Matt. 21:8).

*And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest* (Matt. 21:9).

### INTRODUCTION:

A. When Christ rode into Jerusalem on the borrowed beast the city was moved and they made excited inquiry, "Who is this?" *Jesus was a singular Person.* He was the unique Galilean. The ancient city wanted to know who He was. Multitudes by the wayside and in the centers of population desire to know who He is.

B. *Christ is the Son of God.* He is God. When the disciples received the second special revelation of the Christ after His resurrection, Thomas quickly fell on his knees and said, "My Lord and my God."

C. *Christ is Prophet.* He bubbled forth with the fuller truth of the Sermon on the Mount. He spoke forth as the Revealer of God. He was the revelation of God. He prophesied His death and resurrection. He used the figure of destroying and building the Temple. He used the figure of Jonah

and the whale. He prophesied the destruction of Jerusalem, and it was fulfilled in precision and detail.

D. *Christ is Priest.* He is the Intermediary between man and God. He represents man to God. He makes sacrifice for man to God and represents the case of man to God for mercy, healing, and favors. Christ is our High Priest who intercedes for us.

E. *Christ is King.* The original idea of a Hebrew king was twofold: first, that he would lead the people to battle in time of war; and second, that he should execute judgment and justice to them in war and in peace—"and that our king may judge us, and go out before us, and fight our battles" (I Sam. 8:20). They called Christ then King of the Jews. In reality He is King of all mankind.

His kingdom is a spiritual Kingdom and He leads His people in spiritual warfare. Before Pilate, Christ said, "My kingdom is not of this world." It was not external, but internal. Christ will rule in the hearts of men. But the heavenly Kingdom does not come to the hearts of men by conquering force. It is not by whistling bullets, screaming shells, rolling, rumbling tanks, booming and blasting bombs; but by mercy, love, grace, patience, kindness, and deeds of benevolence. Christ is the King who leads us in such a warfare. He has the ability to rule, and if men and nations will accept His rulership, under His

\*Pastor, Los Angeles, California.

dominion the ills of the world will be healed. In that ancient day, it was as a King that Christ rode into Jerusalem.

## I. THE KING COMES

### A. *He comes fulfilling prophecy.*

This is the prophecy of Zech. 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." From Isaiah 62 we read: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work [or his recompense] before him." This was the prophecy that came in the old time, not by the will of man, but from the omniscient mind of God.

### B. *The King comes by choice.*

Of course He is in the lineage of David, on the human side. On the divine side, He was with the Father before the world began but is now incarnate in human flesh. He has avoided the precipitation of the issue previously. The time has now come. Out of the background of the purpose of His incarnation He now fulfills His choice. He will ride into Jerusalem as a King. He sends Peter, the apostle of discipline, and John, the apostle of love, to find and loose the colt upon which He will ride into Jerusalem. He chooses to come to us as our Saviour, Lord, and King. He is the Rock that was hewn out of the mountain, which knocks down the image of world empires and comes rolling down over the kingdoms of the world. He comes to nations, communities, and persons today.

### C. *The King comes in meekness.*

He is a strange King. He has to borrow a beast on which to ride in

triumphal procession. Roman soldiers will laugh at Him. Herod's men will mock Him. This is a rustic procession of a pauper Prince on an ass. Accompanying Him are a hundred or two weaponless, penniless men. But it is characteristic of the Christ. He was born in a manger in poverty. He has humbled himself and conducted himself through life in humility. And here Christ's one moment of royal pomp is as eloquent of His humiliation as the long stretch of His lowly life is. But side by side with His lowliness there gleams the veiled splendor of His glorious person. He is the Mighty Meek. The chariot and the horse were the emblems of conquerors. It is fitting that the Prince of Peace should make His state entry on a colt, unriden before, and saddled only with a garment.

## II THE KING'S RECEPTION

### A. *The King was given the reception of curiosity.*

He had been in the home of Mary, Martha, and Lazarus. The people of Bethany had known of His marvelous power which had resurrected Lazarus from the dead. They had seen Lazarus walking among them. Then His fame spread to Jerusalem. When Christ started on His triumphal procession there was a company with Him and this company was met by another group who started out from Jerusalem toward Bethany. A large number of persons in both groups were curious. They wanted to see what a man would do who had this power of resurrection. But reception for the King must go beyond curiosity.

### B. *The reception was with honor and with praise.*

They honored Him by placing their garments on the beast and also by spreading their garments in the way. They honored Him by their personal

sacrifices. They expressed their praise by breaking palm branches—waving them and with voices enthusiastic saying, "Hosanna, Hosanna! to the King—the One who cometh in the name of the Lord." Praise is the heartfelt response when the King is received. One feels like falling at His feet and worshiping when his eyes behold the King. When one is made upright by the rule of the King, praises are becoming to him. The children of the Lord have a right to shout and sing the praises of the Lord. It is said that when the sun is going out of sight the pious Swiss herdsman of the Alps takes his Alpine horn, and shouts loudly through it, "Praise ye the Lord!" Then a brother herdsman on some distant slope takes up the echo, "Praise the Lord!" Soon other answers come still higher up the mountains, till hill shouts to hill, and peak echoes to peak, the sublime anthem of praise to the Lord of all. All who are in the Kingdom under the rule of the King give Him worship and praise.

#### *C. The reception of fickle enthusiasm.*

Be assured that enthusiasm is needed. No enthusiasm can be too intense which is based upon our need of Christ and His work for us. But there are those who become emotionally stirred and join with the crowd. When the tide goes one way they go with it, and when it goes another they go with it too. We must have more than mere enthusiastic feeling in reference to Jesus Christ. We must be genuine and rock-ribbed in our devotion to Him. Fickle enthusiasts hail Him one day and crucify Him the next. They want Him in preference to Barabbas on Sunday, but on Friday they crucify Christ and take Barabbas. The palm branches had not faded where they had been

tossed before the fickle crowd had swung to the opposite mood.

#### *D. The King is to be received with full preparation and sincere faith.*

When Queen Elizabeth (then Princess Elizabeth) and Prince Philip came to Canada, the little town of Cochran, population 550, received the information that the train would pass through their town and they would be honored with a brief stop on the thirteen-day, coast-to-coast itinerary through which the royal couple was being conducted. With only four days' definite notice, Cochran got busy preparing its welcome. There was plenty to do. Tourists who swished through on their way to Banff had a habit of leaving empty bottles and cans. These were cleared away. Eyesore jalopies beside Baptie's garage were removed. A batch of leftover flags was imported from Calgary and strung around town. A local painter donated a landscape as Cochran's gift to the royal couple. When the great day dawned, Cochran's face was brighter and shinier than it had been for a long time and a fresh fall of white snow hid what there hadn't been time to clean up. The town gathered at the station waiting an hour in fifteen-above-zero cold and, when the train pulled in, was rewarded with a far more intimate view of the royal couple than was given millions of their fellow Canadians. If any person will prepare the way for the King, he may receive Royalty as his abiding Guest.

### III. THE KING CONQUERS

#### *A. The King conquers by cleansing.*

He drove the money-changers out of the Temple. He would cleanse away the false ideas of values; He needs to do that today. We need to find out what is worth while and what is not. He needs to cleanse the temple of our hearts, so that where

we have perverted the good and are crippled and twisted in an evil bent and procedure, we may be cleansed and straightened out. Christ cleansed the ancient Temple as the conquering King, and He can cleanse the temple of our hearts and make us conquerors.

### *B. The conquering Restorer.*

This restoration occurred even in the Temple on the day of His triumphal entry into Jerusalem. His royal state and cleansing severity are wonderfully blended with tender pity and the gentle hand of sovereign virtue to heal. The very manifestations of the former drew the needy to Him; and the blind, though they could not see, and the lame, though they could not walk, managed to grope and hobble their way to Him, not afraid of His severity, not daunted by His royalty. Isaiah prophesied that "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." This is true of the gospel dispensation and it shall be true in the day of Christ's ultimate triumph.

Jesus found Palestine full of unpromising people and by His gospel of beginning again, left them so changed that one would hardly recognize them. So Mary the harlot becomes Mary the wholesome. Philip the cynical becomes Philip the devoted; Thomas the doubter becomes Thomas the convinced. Peter the vacillating becomes Peter the rock. And many present-day lives become transformed by His Spirit and testify to the fact that no life in any age has to stay the way it is; it can change. For the King, Christ Jesus, is the conquering Restorer.

### *C. Our King will conquer in the end.*

Early in a recent war Martin Nie-

moeller, a Lutheran minister, was arrested by the Nazis and sent off to a concentration camp. Thereupon his father, a retired preacher, decided to re-enter the active ministry and do what he could to carry on the work of his courageous son. He prepared and delivered a sermon that became famous—a sermon to which he gave the subject "It Depends upon the End." In it he told the story of Napoleon's mother, who one day said to her emperor son: "Son, you think you are Napoleon, the world conqueror. But you have an anxious mother who asks you where you will end up. What will your outcome be?" It is a question that may well be asked of any of us, whether he be a proud Napoleon or just plain John Smith: "Where will you end up, what will your outcome be?" We know what the outcome is going to be through Christ, the King. If we live under His dominion we are bound to come out all right. And finally, "Thanks be unto God, which always causeth us to triumph." Christ's meekness and gentleness make Him great. Gentleness is royal and omnipotent; force and violence are feeble. The dove's light pinion will fly further than the wings of Rome's eagles, with their strong talons and blood-dyed beaks. The great world Babylon will become its own confusion and ultimately end in ruins inhabited by snakes and bats and vultures, but then we shall see the city that John saw coming down, and from Him who is the Eternal Light of the City Foursquare we shall hear the words, "Be of good cheer, I have overcome the world." Then Christ shall be clothed in His vesture which hath on the thigh a name written, "King of Kings and Lord of Lords."



# Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 1:8-12

THE FIRST seven verses of this Epistle constitute the salutation. It is remarkable how much theology Paul packs into his greetings to the church at Rome. He declares the deity and humanity of Jesus, the position of Christians as "saints," and the relationship of Father and Son. Paul is so eager for the Roman church to be thoroughly and correctly indoctrinated that even in his opening salutation he lays a basic foundation of Christian teaching.<sup>1</sup>

## THROUGH JESUS CHRIST

Paul declares (v. 8) that he is constantly (present tense) thanking God "through Jesus Christ." Everything we receive from God is through Christ Jesus (cf. Eph. 1:3) and so our praise to God should be rendered through Christ. Vincent writes: "In penitence and in thanksgiving alike, Jesus Christ is the one mediator through whom we have access to God."<sup>2</sup> Sanday and Headlam bring out the idea in their paraphrase of this passage: "Through Him Who as High Priest presents all our prayers and praises."<sup>3</sup>

One notices nowadays signs along our highways containing prayers addressed to "Mary, Mother of God,"

asking her to intercede with her Son on behalf of "us sinners." It would be hard to conceive of anything more contrary to the teaching of the New Testament. This theology is blatantly anti-Christian. For Mary is substituted in place of Christ as mediator between God and man. But I Tim. 2:5 declares: "There is one God, and one mediator between God and men, the man Christ Jesus." Any effort to take Christ from His place as the only one through whom we can approach God is a denial of true Christianity.

## YOUR FAITH

This expression (v. 8) has been interpreted two ways. It could be taken as referring to the strength or superiority of their faith in Christ. That is treating "faith" as a subjective attitude of the believer. But it seems best to take it objectively. Thus Sanday and Headlam say: "Here it is practically equivalent to 'your Christianity.'"<sup>4</sup> Wuest writes: "The faith of the saints here refers to the fact that they are Christians and to the lives they lived."<sup>5</sup>

## SPOKEN OF

The Greek word here (v. 8) is *katangelo*. The simple verb *angello*

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<sup>1</sup>See further Sanday and Headlam, "Romans," pp. 17-18 ("The Theological Terminology of Rom. i. 1-7").

<sup>2</sup>Marvin Vincent, "Word Studies," III, 6.

<sup>3</sup>Op. cit., p. 18.

<sup>4</sup>Op. cit., p. 19.

<sup>5</sup>Kenneth S. Wuest, "Romans in the Greek New Testament" (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955), p. 19.

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means "announce." The compound suggests spreading tidings throughout, down among (*kata*), "with the included idea of *celebrating* or *commending*."<sup>6</sup> Probably the best translation would be: "is being proclaimed."

### THE WHOLE WORLD

The term for "world" here (v. 8) is *kosmos*, which we have taken over as "cosmos." It means "the ordered universe," being the opposite of "chaos." ("Cosmetics," derived from this Greek word, are supposed to put a lady's face in order!)

What does the apostle mean by "the whole world"? Commentators generally classify the expression as "hyperbolic." But this is not necessary. In the New Testament the phrase regularly refers to the Roman Empire as such. It of course could not include the Western Hemisphere, still undiscovered. Nor would it take in the Far East. Europe and the Middle East would be all that was intended. Since Rome was the capital city it does not seem unreasonable to suggest that the faith of the Roman church was being proclaimed throughout the empire.

### MY WITNESS

The word for "witness" (v. 9) is *martyrs*. From the genitive form, *martyros*, we get our English word "martyr." This is due to the fact that in later times those who witnessed for Christ had to pay for it with their lives.

But here we have the term in its earlier, nontechnical meaning of one who hears testimony to what he knows—what he has seen or heard or otherwise experienced. Paul had to appeal to God as his Witness in this case, because no one else would have

heard his daily private prayers for the Roman Christians. By this appeal the apostle solemnly asserts his faithfulness in prayer for them.

### SACRED SERVICE

The word *latreuo* ("serve," v. 9) is used in the Septuagint for service of God and occasionally of serving heathen gods. But it is always of service to a higher power, whether supposed or actual. Says Vincent: "The word was used in a special sense to denote the service rendered to Jehovah by the Israelites as His peculiar people."<sup>7</sup> In the New Testament it is used of the Christian's service to God.

### PRAYING WITHOUT CEASING

The expression "without ceasing" (v. 9) is one word in the Greek, the adverb *adialeiptos*. It means "without letting up or leaving off." Paul was incessant in his praying.

The term is found elsewhere in the New Testament only in I Thessalonians, where it occurs three times. In I Thess. 1:38 Paul says that he remembers unceasingly the faithfulness of the Christians at Thessalonica. But it immediately follows a statement that he is praying for them. Finally, in 5:17 occurs that great command: "Pray without ceasing." The great apostle practiced what he preached; he himself set the example of unceasing prayer. Robertson says of Paul: "He seems to have had prayer lists."<sup>8</sup> And these included the people of the many churches he had founded on his missionary journeys.

### FOURFOLD FERVOR

Paul's eagerness to see the Romans is expressed by four particles packed in close succession—*ei pos ede pote*.

<sup>7</sup>Ibid.

<sup>8</sup>The adverb is in verse 2 in the Greek text.

\* <sup>9</sup>A. T. Robertson, "Word Pictures in the New Testament" (New York: Richard R. Smith, 1931), IV, 325.

<sup>6</sup>Vincent, op. cit., III, 7.

They might be translated, "if, somehow, now, at last."

The common word for "now" in the Greek New Testament is *nyn*, which simply indicates present time. But the particle used here, *ede* (pronounced *ayday*), has "a certain suggestion of surprise or relief" that the goal has been reached as soon as it has, and may be translated "now, after all this waiting."<sup>10</sup> Paul has an earnest desire to see the Romans. He looks forward eagerly to having this desire fulfilled soon.

### A PROSPEROUS JOURNEY

The King James Version brings out the etymological force of the word *euodoo* in its translation "have a prosperous journey." It comes from *eu*, "well," "good," and *hodos*, "way." However, as Sanday and Headlam note, "The word has usually dropped the idea of *hodos* and means 'to be prospered' in any way."<sup>11</sup> An example is I Cor. 16:2, where the same word is used for prospering financially. But it seems that the context here in Romans would favor giving the term its original meaning as translated in the King James Version.

### "BY" OR "IN"?

Where did Paul hope to find this "good way," this "prosperous journey"? The King James Version says, "By the will of God." But the Greek has *en*, which is usually translated "in." The best, safest, and most prosperous way of life lies "in the will of God." That is the road Paul was following. It is our privilege to take it, too.

### SOME SPIRITUAL GIFT

The Greek expression is *ti charisma pneumatikon* (v. 11). Sanday and Headlam say concerning it: "St. Paul

has in mind the kind of gifts—partly what we should call natural and partly transcending the ordinary workings of nature—described in I Cor. XIV."<sup>12</sup> Adam Clarke agrees with this. He writes: "This probably means some of the *extraordinary gifts* of the Holy Spirit, which, being given to them, might tend greatly to establish their faith in the Gospel of Christ; and it is very likely that such gifts were only conferred by means of *apostles*; and as the *apostle* had not yet been at Rome, consequently the Roman Christians had not yet received any of these miraculous gifts, and thus they differed widely from all the other churches which had been raised by the apostle's ministry."<sup>13</sup>

With all due respect to the very high scholarship of Adam Clarke and of Sanday and Headlam, we must confess some hesitation at accepting this interpretation. We find it difficult to believe that such a purpose would have engaged Paul's earnest attention.

It seems to us far more likely that the apostle would be concerned to share with them some spiritual grace that would help to establish these Roman believers in their Christian experience. We cannot see how a miraculous gift would do this, except the gift of the Holy Spirit himself. To us it seems most reasonable to hold that Paul was talking about a further gift of God's grace, "to the end ye may be established." This fits in with the basic meaning of the term. Vincent says; "Charisma is a gift of grace (charis), a favor received without merit on the recipient's part."<sup>14</sup>

### COMFORT OR STRENGTHEN?

The King James Version reads (v.

<sup>10</sup>Op. cit., p. 21.

<sup>11</sup>Adam Clarke, "The New Testament of Our Lord and Saviour Jesus Christ" (New York: Abingdon-Cokesbury Press, n.d.), II, 39.

<sup>12</sup>Op. cit., III, 7.

<sup>10</sup>Sanday and Headlam, op. cit., p. 20.

<sup>11</sup>Ibid.

12): "That I may be comforted together with you." That is the common meaning of *sumparakaleo*. The verb, however, may be translated a number of different ways. Probably the best rendering here is "strengthened together." He hopes that he and the Roman Christians may be mutually strengthened by their spiritual fellowship when he is able to come to them.

The language of verse 12 reveals the beautiful humility of Paul's character. Though he has much to impart to the believers at Rome, yet he graciously expresses himself as expecting to receive help and blessing from them.

This is a wholesome attitude for all mature Christians and preachers of the gospel. Often we may receive rich spiritual blessing from contact with the humblest of God's children. The writer remembers receiving a helpful interpretation of a certain scriptural passage from the lips of a Pullman car porter. The basic prerequisite of all true learning is an attitude of humility. If we have this we can learn much from the persons and events of our daily living. And he who has nothing to learn from others will not be able to teach others in any helpful way.

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## *Ministering to Special Needs*

# Those in the Sunset of Life

By Robert E. Harding\*

SHE HAD just been holding on until you got here," the daughter told me after it was all over. I had been out of town, and when I returned well past the midnight hour, I found a note requesting me to call, as Mrs. Susan Morse was very low. Instead of calling on the phone I drove on over to the home and found that this saintly grandmother was just about ready to make the crossing. Her throat had been increasingly paralyzed for a period of over a year, until she was actually starving to death.

She could not speak; yet I knew she wanted to testify. After a brief prayer

I took her hand in mine and said, "I am going to sing. If this is your testimony I want you to squeeze my hand." Then I began to sing:

*My soul in sad exile was out on life's sea,*

*So burdened with sin, and distressed,*

*Till I heard a sweet voice saying,*

*"Make Me your choice,"*

*And I entered the haven of rest!*

Through the stanza her hand had held mine tightly, but as the chorus began it seemed that the Lord himself put strength into those feeble fingers as she sought to testify to the fact that her anchor had been dropped in the "Haven of Rest."

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*I've anchored my soul in the haven  
of rest;  
I'll sail the wide seas no more.  
The tempest may sweep o'er the wild,  
stormy deep;  
In Jesus I'm safe evermore.*

Tears were in her eyes and a heavenly glow was on her face. It was true. She had put her trust—had dropped her anchor—in Jesus years before. In the months of physical torment that had preceded this hour she had kept her faith strong in the Lord. Visitors from the church had encouraged her, along with the visits of her pastor, and when the time of making the crossing came she knew that her faith, placed in Christ in less trying days, held her steady when she was unable to utter a single word in prayer.

In just a few hours her soul crossed over the bar and she was truly "in Jesus . . . safe evermore."

Mr. and Mrs. H. C. Saunders were not members of the Church of the Nazarene, but then the Lord laid no denominational lines where human needs were concerned. Both Mr. and Mrs. Saunders had attended church for the greater part of their lives, but there was no reality in salvation, no joy of the Lord in their hearts. Though raised around the church (not holiness), the children had all married outside the faith.

With the spiritual needs of their hearts still unsatisfied, this elderly couple started coming to the Church of the Nazarene occasionally, and when some problems arose in relation to their children and their families, and their own pastor was too busy to help, they sought me out. I did my best to help in every way possible, but more particularly tried to guide them into a saving knowledge of Jesus Christ.

Although Mr. Saunders was only in his sixties, he appeared much older.

Suffering from hardening of the arteries, centered largely at the base of the brain, he had become very stooped and had very poor co-ordination of his muscles. Physically and mentally he was failing fast, but the thing that was encouraging was his sincere heart. I prayed with him often and one evening in his room he gave his heart to the Lord.

Although his previous religious training had not condemned the use of tobacco, he was receptive as we talked with him about it and explained the Scriptures. The Holy Spirit spoke to his heart and he ceased using tobacco in any form. The peculiar thing to him and to his family was that he never seemed to miss his tobacco even though he had used it all his life.

At church the following Sunday, when an invitation was given he made his way to the altar, where he publicly humbled himself before the Lord and confessed his faith in Jesus Christ.

In the weeks that followed, Mr. Saunders gave evidence through his life and testimony to a transformed nature to all his relatives and friends, and when he passed away just a few weeks ago all who knew him rejoiced in the assurance that he had gone home to be with his Lord.

As an indirect result of ministering to this elderly man, the immediate family, relatives, and friends are favorably inclined toward the Church of the Nazarene and some are attending regularly. We are praying that this may be the doorway to meeting their spiritual needs.

But not in every ministry in connection with the aged (or for that matter with anyone else) will we have the feeling that we are dealing with the crisis in life or even for that matter with the eternal destiny of some soul.

Most of the time we may be called on to help the aged meet the problems of everyday living, such as the necessity of living with some of the children and for the first time not having a home of their own; or the feeling of not being needed, like the man or woman who feels as strong as ever physically and even better equipped because of years of experience and yet is placed on the shelf because of age.

Perhaps the most difficult situation of all and at the same time the one we are called on to face as much as if not more than any other is the chronically ill; the one who has been ill for a long time and who knows that there is no hope of physical improvement, or if he does not know, he has a growing conviction that this is the case.

Mrs. Mary Hartwell had been bed-fast for years. Arthritis had so twisted the limbs that she was unable to turn over in bed or even turn her head. When I first learned of her condition I said within myself, I must call on her regularly. Later, my sense of duty was far overshadowed by the sense of privilege I had in calling on this saint of God. I would go with the thought in mind of cheering her up, but consistently I would find that on leaving I had been the one who had been cheered and lifted within.

But one day the picture was changed. As I entered the room this godly woman looked at me out of eyes filled with pain, and as I took her twisted little hand in mine she said, "Oh, I'm so glad you came." And then she said something that shook me deeply and which I never forgot: "Brother Harding, when you pray today, will you ask the Lord to take me home? I am suffering so—I want to go home." My first thought was to ask, "O Lord, give me wisdom from above for this time." Could I pray a prayer of this kind? I never had, and would it be right or proper?

Then I turned to the Word of God and said, "Let us read from God's Word first, and then we'll pray in a few moments." As I recall, I read from the Psalms and the fourteenth chapter of John. We both received encouragement and strength, and then I recalled some of the grand old hymns of the Church and sang of "Amazing Grace" and "The Home of the Soul."

With this as a background we approached the throne of grace. I thanked God for full salvation and for His grace and mercy manifested each day. Then I thanked Him for the future hope of the Christian, and prayed that if it might meet with His blessed will He might grant this elderly child of His relief from pain and an early and abundant entrance into His home above.

Truly the Lord met with us that day, and the clouds were lifted. God "came down our souls to greet, and glory crowned the mercy seat."

All this happened a number of years ago, and although Sister Hartwell has not as yet been granted that abundant entrance into heaven, and I am certain there have been other trying days of physical torment, I do know that the Lord helped us to face the enemy of our souls that day and come out victorious.

These are stories out of my ministry. They are true and the people are real (only their names have been changed). Their problems are real and appear difficult out of all proportion because of the infirmities of the sick and aged. May the Lord give us wisdom and hearts filled with love, that we might be able to meet the future needs of the aged. It is one of the most glorious and soul-satisfying ministries unto which the Lord has called us.

### III. Relationships and Ethics

**T**HE WISE DOCTOR endeavors at all times to build up the confidence of his patients. He tries never to tear it down. The presence of the doctor himself either in the hospital room or in the home should be almost as beneficial as his medicine or his scalpel. Not only does the doctor strive to create this feeling of respect in his patients, but the wise physician endeavors to erect a feeling of appreciation among his associates.

There is such a thing as a "doctor's doctor." He is the man who not only has the skill, but has the appreciation of his fellow doctors.

Professional ethics among doctors is very important. I suspect there are some who are in business merely to make money. Some there are, perhaps, who think every vermiform appendix should be removed because it represents a fee. All tonsils are infected according to others because it is an easy and profitable operation.

There are some doctors who do not hesitate to split fees, although that practice is frowned upon by the profession. Some collect fees of large proportion merely by referral. Others have "ghost operators" who do their actual operating while the patient seldom finds out that dear Dr. Pill did not actually operate. Yes, there are some rackets in the medical and surgical areas, even though every precaution is taken to prevent them.

Rackets must not exist in the ministry, either. But I am sometimes afraid they do.

The presence of the pastor in the home should have real value when

By C. B. Strang\*

that home is in need. Happy the pastor who can weep with those who weep and rejoice with those who rejoice. Useful indeed is the pastor who is sent for at the same moment the call is made for the doctor. Envious is the minister whose presence is sought by his members and friends and whose reputation and character are respected by other ministers.

If fee splitting is not the thing in medical circles, how about some of the things that parallel it in religious areas? Sometimes trading of meetings can be a rather cheap thing. I know it can be very beneficial, but to have a certain minister as evangelist or special speaker merely because he will return the favor is something like fee splitting. I know it is done sometimes to profit, but it could become a racket. Calling the evangelist who usually takes up a love offering for the pastor is cheap. I try to steer away from it myself, but I know it is done.

Stealing church members is a not uncommon practice. Of course it isn't called that by those who do it. But it is surprising the amount of pressure that some pastors can create. They may not always do it themselves. They, too, may have "ghost operators." These are persons skilled in subtly outlining the shortcomings of the church of the person upon whom they are operating. Hints are given of the disadvantages of the members' church ("Your building debt is pretty heavy, isn't it?"), and the decided advantages of the operator's own

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church are extolled. It becomes increasingly risky for Nazarenes to visit some other Nazarene churches. How unethical can some pastors become?

There is such a thing as professional jealousy among doctors. Some of them envy the man who is succeeding the most. If he has more operations or a wider practice, he sometimes finds himself in the hub of criticism. Doctors have been known to find fault with another physician's diagnosis or his manner of procedure in an operation. Some look for opportunities to lay a charge of malpractice at another's door. Here again, the ethics of the medical profession usually wins. But ministers must be careful of jealousy as well. It shows up sometimes in those not wholly sanctified.

It could be a little dangerous for a minister to succeed. He might be accused of letting down the bars. Jealousy might prompt another merely to suggest that he is not a true holiness preacher. Little groups have a habit sometimes of dissecting a fellow minister and of forgetting to put him back together again. But until we can and do rejoice over another's successes we are not qualified to preach the glorious gospel of full salvation.

Some doctor's offend the members of the more delicate sex because of their lack of ethics. It doesn't happen often, I presume. The doctor must steel himself against temptation. Opportunities for wrongdoing are many in his area of life. He must guard his language and his actions, never allowing them to be the least bit suggestive. Most of them succeed in keeping their lives above reproach.

The minister could learn much from the ethical life of the principled medic.

Not many ministers go wrong, but

when they do it seems the whole world knows it. The very nature of his work gives the minister opportunity to offend if he wishes. His language and actions must also be well guarded. The minister should be an expert in giving advice on human relationships, and his whole life should be an illustration of this advice. Some ministers get into trouble because they are not very intelligent, others because they think they are smart. Ministers must learn that they can't get away with anything wrong or anything that smacks of wrong.

Doctors are very often the conveyors of bad news. The patient is very ill. The operation has not been successful. The patient died. The doctor studies to know how best to convey the news to the family. He usually performs these hard tasks very acceptably. In my experience I can think of only one who failed miserably in this task. Our neighbor's small son had met with an accident. I rushed him to the hospital, accompanied by his mother and my wife. The doctor examined him in the emergency room. As he emerged the grief-stricken mother cried out, "O Doctor, how is he?" "Dead," replied the doctor, and without another word he walked away. He had never learned the ethics of his profession. His heart was cold and his manner icy. He might have known the value of medicine but he never learned the value of human personality. He did not rightly relate himself to a poor, needy person.

I learned much from him. I learned that I was never to be like him. I learned that when sorrow comes there also arrives the opportunity to be of great service. Ministers, like good doctors, can serve great needs with kind words and fervent prayers when they are in partnership with God.



# CRUSADE FOR SOULS

Supplied by Alpin Bowes\*

## Here's Something You Can Use

1. Wherefore seeing we are compassed about with so great a crowd of nonbelievers, let us lay aside every flimsy excuse and the alibi which doth so easily betray us, and let us walk with patience from door to door.

2. Looking unto Jesus, the Author of personal evangelism, who, for the joy of telling men of salvation, endured the problems, despising the shame, and is ready now to go with you.

3. For consider the Fuller man that endured such sales resistance against his products, lest ye be wearied and faint in your minds.

4. Ye have not yet persisted unto blisters pushing doorbells.

5. And ye have forgotten the exhortation which speaketh unto you as unto Nazarenes: Now, Nazarenes, despise not thou the work of visitation evangelism, nor faint when thou art called upon to do some.

6. For whom the pastor respects he calls, and keeps busy every member whom he receiveth.

7. If ye endure visitation, ye work then as a real Nazarene; for what member is he who is not expected to do visitation?

8. But if ye be without any responsibility to do visitation, whereof all needs must be participants, then are ye illegitimate representatives of the gospel of Christ, and not true members.

9. Furthermore, we have secular

organizations which made similar demands of us and we respected them. Shall we not much rather be co-operative in this great Crusade for Souls, and live?

10. For they made unimportant demands reflecting their own whims, but this for our profit, that we might be participants in spreading the doctrine of heart holiness.

11. Now no visitation at the moment will seem especially joyous, but maybe arduous; nevertheless, it yieldeth the glorious fruit of precious souls being brought into the gospel of Christ.

12. Wherefore, lift up the hands which hang down and the feeble knees;

13. And make straight paths for your feet, lest those which are lazy fail to pound the pavement; rather, let them be revived.

14. Follow peace with all men and do visitation evangelism, without which no church shall experience revival;

15. Looking diligently lest a man fail to do his part, lest any root of excuse springing up delay you, and thereby many be sidetracked;

16. Lest there be any fornicator or profane person, as John Doe, who for one TV program stayed at home.

17. For you know how that afterward, on Sunday, when he would have the church to be full, there were only a few, and he found no way of remedying his negligence at that time, though he prayed loudly and with tears.—SAMUEL N. SMITH.

A Methodist church in Parma, Ohio, recently used the telephone to take a religious census of its community.

The telephone company installed six extra phones for one month and these were placed around one large table, so that there would be a spirit of sharing in the making of the calls and monotony would be eliminated. Volunteers for Monday through Friday for two weeks in daily shifts were signed up on a large chart at the church entrance. The shifts were 10:00 to 11:30 a.m., 1:30 to 3:00 p.m., 3:30 to 5:00 p.m., and 7:00 to 9:00 p.m. Missionary society chapters were responsible for the morning shift, and the young people's group took the second afternoon period. The men supplied callers for the evening.

A street address telephone directory was secured from the telephone company and calls were made along the streets nearest the church, gradually extending out to a larger area. Simple instructions were given to six people who arrived for each shift and a sheet with a list of calls to be made.

There were 163 volunteers who made 7,245 calls during the two weeks' period and secured 526 prospects. Cards giving information on prospects were immediately turned over to a visitation commission for a visit to be made in the homes within two weeks after the telephone survey. Visits were made in 313 homes and Sunday-school and church attendance increased 20 per cent immediately following the telephone survey.

We would be glad to receive a report of any Church of the Nazarene that has conducted a religious census by telephone in this manner.

## **"I've Crossed the Dead Line"**

**By Oscar F. Reed**

For years Dave lived under the false impression that the Holy Spirit had left his life and he was headed irrevocably for hell.

He was a personal paradox. Wrong moral decisions early in life scarred his memory. Unresponsive in scores of revival efforts, his heart was hardened against evangelism, though there was no one more faithful in attendance and support. He was a fine man with an excellent reputation and worthy position, but without God.

We ate dinner together looking over a beautiful New York valley, its purple hills dying in the twilight, and the lights of the city already twinkling below.

He expected me to talk about religion, so I avoided the subject and guided our fellowship and conversation into areas of familiarity. It wasn't long until the story of his youth and his climb to success in business lightened his interest.

As I dropped Dave at his home, I took his hand and remarked, "Dave, I want you to know that I'm praying for you and expect to see you a stalwart Christian."

The next Sunday night in a union revival campaign, Dave wept and prayed until God forgave him of his sins and delivered him from his fears. He was sanctified a few weeks later, and faithfully works in the Church of the Nazarene—a sinner redeemed through God's grace.

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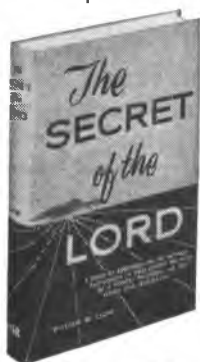
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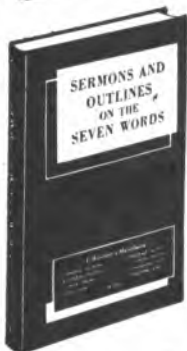
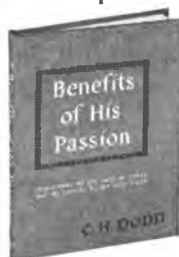
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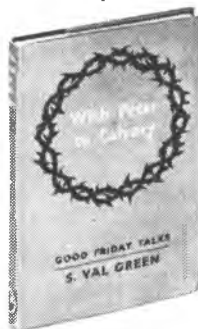
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# "QUEEN OF THE PARSONAGE"

## The Need to Be Spiritual

By Mrs. J. W. McClung\*

WHEN I WAS just a girl, I thought that if I married a preacher I would not have to worry about my spiritual life any more; for I would be in services all of the time, and my husband would keep me up-to-date on my religion. However, I find that it is more of a personal matter, and that a preacher's wife must work to keep spiritual. The spiritual life of the preacher's wife is important, for she shares almost equally with her husband the responsibilities, problems, and criticisms of the ministry.

First of all, she should be spiritual in order to encourage her husband. Just as Moses needed someone to hold up his hands during the battle, so the preacher needs encouragement, prayer, and Christian counsel to help him on. Who can give this better than the preacher's wife?

She should also be spiritual to set the example for the people. When a preacher's wife is greatly admired by a congregation, many of the women will copy her "hairdo" and style of clothes. This also applies to the spiritual realm. If the preacher's wife is spiritual and has a burden for souls, it will influence many of the people to want to live closer to God. If the people get stirred, there will likely be a revival.

The preacher's wife also has a great opportunity to help those in need.

Every day she hears other people's troubles. If she has nothing to offer them but human sympathy, she helps no more than a sinner could; but if she is prayed up herself, she can take these cases to God in prayer, and He can solve them much better than anyone else. As preachers' wives, we need to be spiritually strong in order to help the troubled souls and strengthen the weak.

We also need to give attention to our spiritual life for our own souls' sake. Paul commands us to be strong in the Lord, and in the power of His might; and to put on the whole armor of God, that we may be able to stand against the wiles of the devil. The devil does not come to us with horns and a pitchfork; but he often comes to us as an angel of light. We must learn to discern who he is and whence the spirits are that would influence us.

But how can we test our own spiritual condition? There must be some measure by which we can determine. There are certainly some which we cannot use. Let us look at a few of these.

First of all, some would say that we can judge out spirituality by our good works. Surely we ought to be good workers in the Lord's kingdom. We will do good works if we are what we ought to be, but that alone is not a standard by which to judge. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not

\*Pastor's wife, El Dorado, Arkansas.  
Portion of paper read at Pastors' Wives' Retreat.

charity, it profiteth me nothing." In Matt. 7:22-23 Jesus cautioned us that good works alone are not enough.

Others might say that we could judge our spirituality by our zeal. The Bible encourages us to be zealous of good works. If we are "all out" for the Lord we will have zeal for His kingdom. But that alone is not a standard for our spirituality. Consider some of the false cults which demand extreme sacrifice of their people. They have zeal, but zeal for a false doctrine. The Communists are another example.

Some would like to judge our spirituality by our dress. Certainly we ought to be careful of the way we dress, but that alone is no indication of our heart condition. We might be all right on the outside and appear well to the people, yet have a need

in our hearts. According to the commands given in the Bible, I believe that we are to dress modestly, in Christian simplicity, and in such a way that we will not call attention to ourselves. But in it all, let us show a spirit of love which will reveal our true heart condition.

There are some who judge their own spirituality by feeling. When feeling is absent, they are afraid that they are not spiritual any more, and so are discouraged. But when feeling is gone, faith must take hold; and faith as a grain of mustard seed can remove mountains. Surely we can be spiritual and live close to God, even during those periods when we have no feeling.

Let us be sure that our spirituality is genuine and that which will stand the test of God's Word.

### **My Prayer for You**

Our Father, we come to Thee with thanksgiving and praise for all Thy wonderful gifts to us. We thank Thee for the gift of Thy Son, Jesus Christ, for the transformation in our hearts and lives since we accepted Him as Saviour and Lord. We yield ourselves to Thee in complete consecration, that Thy will may be done in us. We thank Thee for the indwelling Holy Spirit, to comfort, to cheer, to meet our every human need.

There are so many areas or facets in our lives—we are bewildered at times to know what course to take. Guide us, Holy Spirit, we pray. May we realize in dealing with our children in the home and our people in the church, that encouragement and not destructive criticism solves the greatest number of problems. We know that when one's ego is deflated too much, he is much like a flat tire on an automobile. Help us as wives, mother, and workers in the church, to know how to give constructive criticism without deflating the lives around us too much.

"Grant me, dear Lord, the serenity to accept the things I cannot change—courage to change the things I can, and wisdom to know the difference."

This we ask in Christ, our Redeemer's name. Amen.

**Mrs. R. T. Williams, Sr.**

Bethany, Oklahoma

# ONE MAN'S METHOD

## Steps to a Surging Sunday School

By H. F. Crews\*

SCRIPTURE: Josh. 6:1-5

TEXT: "Now Jericho was straitly shut up because of the children of Israel: *none went out, and none came in*" (Josh. 6:1).

### INTRODUCTION:

The scripture text details a military operation carefully planned and skillfully carried out. The word strategy means "the science of planning and directing."

The work of the Sunday school is somewhat like an army in combat—just like the ancient Israelites under Joshua. To succeed they followed some elementary but fundamental plans.

The text is a sad picture for the then prosperous city of Jericho—none went out and none came in. It had reached a state or condition of stagnation. Death was stalking in its streets.

This is a word picture of many Sunday schools. They are paralyzed because of no plans for certain conquest. Said a Sunday-school superintendent to a Nazarene pastor just on the job, "We want to do, but do not know what to do." Someone has to give the strategy, the plans, to put the church at work.

Using Jericho as a figure of speech comparable to the church of today, we would say that there was not much activity or personal visitation evangelism going on within. "None went

out, and none came in." They seemed to be satisfied with the same number—or just to hold their own.

### ILLUSTRATION:

A Nazarene Sunday school with fifteen or twenty in attendance most of the time had for a superintendent a man who directed the school from the front seat. He was a member of the sitters' family . . . probably had been in that position for years, yet he couldn't understand why the church didn't grow.

Another superintendent used to tell his school each Sunday morning that he just wanted the school to hold its own, not to grow.

These are schools with no life, little activity, and no spirit of enthusiasm.

Billy Sunday, the evangelist of the last generation, used to say to the thousands that thronged to hear him: "Enthusiasm is as good a thing in religion as fire is in a cookstove."

Jericho was not very enthusiastic, for "none went out, and none came in."

### I. THE PRIME NEED FOR THE CHURCH TODAY IS VISION.

#### A. What is vision?

"It is a mental picture of a complete task in the future toward which to strive or endeavor to reach." Dr. R. T. Williams defined it as:

"Seeing what needs to be done, seeing what can be done, and seeing a way to do it." No vision is complete

\*Pastor, Denison, Texas.

unless it sees a way to obtain its objective.

*B. A vision is very essential in the work of the Lord.*

Dr. James B. Chapman told of a minister and a boy. The preacher was leaving his hotel whistling, but without spirit. The boy asked: "Is that the best you can do?" "No," said the minister. "Well," retorted the boy, "let's hear you do better." Again the boy countered with a question: "If you can do that good, why didn't you do it in the first place?"

I believe all of us can do better if we try. We can build bigger and better Sunday schools.

A Sunday-school superintendent said when he was elected to the office he had a vision for 500 in attendance. They now have that 500. He believes they will reach 1,000. This is what we mean by vision. It is foresight linked to hard work in bringing that vision to pass.

## II. HOW CAN ONE CATCH A GENUINE SUNDAY-SCHOOL VISION?

### A. Negatively:

1. It is not caught accidentally—we don't go to bed one night and wake up the next morning with a real vision.

2. Not by feasting, wishing, or hoping. One of the church's greatest problems is that of people dreaming who will not wake up. The way to make dreams come true is to wake up.

### B. Positively:

1. By prayer, waiting before God. Joshua was praying when the Lord gave him his vision; "And the Lord said unto Joshua, See."

a. Men in the Bible who did great things for God had a vision . . . most of them got it while praying. Likewise in this age. Dr. Bresee was a man of prayer and look what God

wrought through him, the Church of the Nazarene.

b. It is amazing how much we look and how little we see. The priest and the Levite did not see what the Samaritan did. Quotation: "We have too many peepers and not enough seers."

c. So we must tarry before God and get a vision. Isaiah offered: "Here am I, Lord; send me." Most of us are like the little boy who said, "Here am I, Lord; send my sister."

2. By working. We see the needs of people as we get out among people. A good way to get a greater vision is to begin to work.

### C. We must inform ourselves.

1. Our lack of information as to better methods and plans causes failure.

2. Source materials are abundant and inexpensive, too.

a. Sunday-school publications, books, etc.

b. Conventions, rallies, staff meetings.

## III. WHAT A VISION WILL DO FOR US.

A. *No progress is made without it.* Our observation is that where pastors are not Sunday-school minded their churches do not grow.

B. *A vision will open eyes to many opportunities never seen before.* Many have been working in the department for years and have never caught the vision of its great importance. We are asleep on the job.

C. *Without a vision we glide along*—some people can't even ride decently; they drag their feet.

D. *A vision will inspire us to plan and work.* Joshua called his people together; he gave them the plan; they did the job well.

## IV. THE RESPONSIBILITY FOR A SUNDAY-SCHOOL VISION

A. *It rests on the leaders.* People will work if they have something to work toward.



A pastor went to a little church of the Nazarene . . . found a group of discouraged people . . . church had been organized almost ten years . . . population of the town was 6,000. The church free of debt . . . ten in Sunday school when the new pastor went there. Something was wrong. He began to make calls; the people followed. Soon the church moved forward. They needed a leader. No plans will work themselves; some are too lazy to work what plan they have.

*B. There is no substitute for hard work.* Joshua told his people to march around the city once each day for six days, then seven times on the seventh day. This was labor on their part.

1. We can go out once a week or more for Sunday-school calling.

2. Joshua and people were both willing and organized.

#### V. THE RESULT OF A SUNDAY-SCHOOL VISION IS VICTORY.

A. The day of victory came for Joshua and company; it will come for us.

B. We will not have empty pews.

C. We will have fruitful altars, not barren.

D. There will be money for the needs of expansion.

#### CONCLUSION:

Where there is a building Sunday school, there is a building church. The Sunday school leads the way to all-round expansion. Let us rise to the task!

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## The Pastor's Class

By Nelson Mink\*

WE WERE making house-to-house calls in a nearby town, where we later organized a new church. This area is predominantly populated by the people of an old denomination that is known for its solidarity among its members. Four out of five homes I had called on were all from this same church. One of the ladies of a home mentioned above made me think. As she answered the door, I told her I was a minister of the Church of the Nazarene, making a religious survey of the community, and . . . But when it came her time to respond, she raised her head high, closed her eyes, and then dropped her eyes down to my level and said, "Oh, I'm a ———," and she told me the

name of her denomination. Seeing she was so sold on her church, I asked her if her training as a child in catechetical classes had not solidified her in her faith. She replied, "I believe it did."

We cannot imitate everything done, by older church groups, but we have been slow to cash in on some of the things that have helped make them what they are. Because some churches have had "Membership Classes," preparing young children for membership, probably taking them in without a radical or definite experience, we have been tempted to shy away from the program altogether, and we are losing something very important by it.

I am conducting "pastor's classes"

\*Pastor, Oxford, Pennsylvania.

each year now in my ministry, and I am enjoying the exercise and believe that these youngsters are getting a foundation for their faith that will abide with them in all the days to come.

Older people in my church that have listened in on the courses, or were present at the "graduation" exercises, have said that they wished they could have had training like that in their younger days.

We can sell our children on our doctrine and our church just as well as the Catholics and some Protestant denominations have on theirs. I believe the idea of a pastor's class comes the closest to anything we have as yet.

I recently graduated two classes. One class was with the Junior boys and girls, ten, eleven, and twelve year olds. We met an hour before prayer meeting on Wednesdays. Parents seemed glad to get them there. We studied James H. Jackson's little text, *I Believe*, published from our own Beacon Hill Press. I used the companion volume for this work, the *Teacher's Guide*, by Hannah Groseth Arechuk, also from our Publishing House.

We took about ten weeks to go through this book; with it I worked in some Bible drilling, "Sword Practice." Then we had a public service, at which time they demonstrated to the parents what they had learned. I also presented to them certificates.

The other class conducted recently was with the teen-agers in the meeting time for teen-agers on Sundays, 7:00-7:45 p.m. The supervisor gave me this time for eight weeks. We studied Dr. D. Shelby Corlett's booklet, *ABC's of Holiness*. This little book is excellent for foundational work for a good, workable knowledge of holiness.

I am also using regular catechetical books from the Abingdon Press. They

have three grades, as follows: *A Catechism for Small Children*, *The Junior Catechism*, and *The Standard Catechism*. These three small texts can take care of children of all the ages: 6-9, 10-12, and 13-16.

Some pastors have the groups to come to their study or to their homes after school hours. Parents are easily sold on the idea of getting them there, and it is not difficult to arrange a time and place.

I asked a young teen-age boy in my class recently to explain the two ways in which we are to understand sin. (We were studying Dr. Corlett's book, *ABC's of Holiness*.) And he replied, "Inner and outer sin." I'm not sure the experts would accept this explanation, but it made it easy for us to grasp the ideas.

I find that older members of our church, who have the experience of holiness, and who are fully sold on the doctrine, find it almost impossible to explain the doctrine to somebody else. Why is there such a dearth of knowledge about our wonderful experience? It is because we have not had any technical study or training along this line.

Children are quick to catch on. They seem eager to learn. They seem glad to have a "pastor's class." It is something different. It is different from what we get in Sunday school or Bible school or anywhere else. And the pastor seems to be the key man to give out this storehouse of information.

*Open the door for the children;  
See, they are coming in throngs.  
Bid them sit down to the banquet;  
Teach them your beautiful songs.*

*Pray you the Father to bless them.  
Pray ye that grace may be given.  
Open the door for the children;  
Such is the kingdom of Heaven.*

## Values in Planning in Advance

By Fletcher Galloway\*

**T**REE-RIPENED FRUIT is tastier than that which is "force-ripened" by artificial methods. This principle applies in my sermon preparation. I have found that I can do much better work when I do not work too close to the deadline. My ministry has been entirely in the pastorate in the Church of the Nazarene—thirty-four years without an intermission—twenty years of this in one church. I still have all the sermon outlines I have ever prepared, dating back to 1921—a whole filing case full of them. However, I have rarely ever used the same outline twice. I have held at least six full-length revival campaigns in the churches of which I was pastor, and have given many other shorter preaching series like Holy Week messages, etc. So I have had the responsibility of preparing quite a few sermons. I can recall only a very few times when I felt unsure of the message for a particular occasion, or the preacher-killing panic of being unprepared. I think the key has been long-range planning. I have always kept myself open to the leading of the Spirit and have prayed constantly that He would guide me in every sermon. However, several times each year I would take time to plan at least the broad outlines of my preaching program, many months ahead. The pre-Christmas, the pre-Easter, and the pre-Pentecost seasons present wonderful opportunities for emphasizing certain lines of truth. Then, of course,

a Nazarene preacher would be remiss who did not give one or two series of sermons on holiness each year. The holidays present wonderful opportunities and challenging subjects. Expository preaching has been my special love, and when a preacher gets into this field it is almost impossible to avoid sermon series, even if one should want to.

My general preaching method has been to give sermons in series. Sometimes I have the entire series fairly well planned in advance. This gives the added advantage of preadvertising. At other times I have preached a sermon and, as it unfolded, I felt led to develop more fully the different points which it implied. There have been times when I have had a sermon series running concurrently in the morning and evening services. One such series I remember was based upon the Minor Prophets. I was reading my Bible through and the thought impressed me of my own lack of familiarity with much of what I was reading. I felt this same fact might be true of my congregation, so I ran a series for twelve Sundays with the text for the morning sermon and the evening sermon taken from the same book. These were textual sermons, although I use the expository method more frequently. There was a great wealth of illustrative material for these sermons in the historical setting and in the facts relating to the authors.

All of this is given to explain what to me is the strongest factor in my sermon preparation. My sermons,

\*Pastor, First Church, Grand Rapids, Michigan.

whether peaches or lemons, grow. Changing the figure slightly, I find my sermons developing constantly because there are some limbs on which the thoughts which come to me can be attached. It seems to me that I am developing sermons all the time I am awake, and my subconscious mind must keep at it while I sleep, because many times I have awakened at night and received some of my most effective preaching material—a few times I have developed an entire sermon outline while I lay there in the darkness. Other times I have arisen and spent the remainder of the night writing. When I have a number of sermons in process, I find that everything I read, or hear, or see, or experience has a way of attaching itself to one of the messages.

Church problems have to be dealt with. Many of these need correcting by a positive rather than a negative approach. Incidentally I have tried both. I drew one lady's picture so accurately that she came to me at the close of the service and to my embarrassment said, "Did you mean me?" Needless to say, I have learned better. Good illustrations are not easy to obtain just when you need them. However, if you are working on several different lines of thought it is surprising how many illustrations a person will pick up along the way. Last November I was sitting at the base of a big pine in the woods of northern Michigan with a rifle across my knees waiting for a buck to put in his appearance. I was thinking about the New Year's sermon I planned to preach, which would be a challenge to the church as it crossed the threshold of a glorious new opportunity. I was thinking about the tremendous importance of being able to work together, and all at once I found my illustration from the shell in my gun. On Sunday morning more

than a month later I said to the people: "Suppose I had here the powder that would normally go into making a 30-30 bullet. I could pour it out on the pulpit and strike a match to it. You would see a flash and hear a 'Wheesh!' and that would be all. Each little grain of powder would go its own way, like the little nursery rhyme, 'One flew east and one flew west and one flew over the cuckoo's nest.' But suppose all those little grains of powder decide to co-operate. All of them put their total influence back of a united project. Then see what happens! A lead missile can be driven through the heart of a big buck several hundred yards away."

My sermon preparation in its more definite form is something like this: The sermon subjects have been given to the press on Wednesday noon. The texts are decided on and much of the material has been accumulating. The first thing I always do when I go to my study is to get down on my knees and ask God to help me to think His thoughts and speak for Him to the people. I tell Him in earnest prayer that I am keeping my mind open for any last-minute orders. Following this I do more reading in preparation for the immediate subject of emphasis. I start with the Bible. What does God say about this? I refer to different versions if I think this might help to clarify any of the thoughts. I frequently use a Bible dictionary to refresh my mind in relation to places and people. I read what the various Bible commentators have said about the scriptures which I am using. Often I go next to the *Biblical Illustrator* and read many of the sermon outlines which are given based upon the text I am planning to use. It is not often that I get many new thoughts from this, but it seems to give me a greater feeling of confidence as I develop my own thoughts. The

actual sermon preparation now begins. I read the notes which I have been jotting down for many days or weeks. I begin making up an outline. Then I take a full sheet of paper for each point and develop it quite fully. I may use twenty or thirty sheets of paper in this rough draft of my material. I cut this down more and more until finally I have, as a rule, three points together with one or two illustrations.

Now begins the typewritten outline. I very carefully select the exact words of the text and the scripture lesson to be used. Then I write out the first sentence of my introduction. This usually requires several "tries." There is no part of my sermon which I prepare more carefully than the first sentence. I have found that if that first sentence really challenges the thinking of the people I have little trouble holding them from then on. If I am unsure of myself in the first few sentences, I find it hard to get my audience with me. I think an audience likes to feel that the preacher has a definite purpose in his message, that he knows where he is going, and that he proposes to accomplish something by it. The people quickly recognize any hesitation or faltering. Newspaper men have a slogan, "Say it all in the first sentence." That does not express the full purpose of a sermon introduction, but the opening words need to be sharp and clear and purposeful.

There are many things that can happen that affect the time element in relation to a service. Because of that fact I try to keep in mind the one central truth which I want to get across in every sermon. If I find it wise to cut down my message, even after I get on my feet, I keep the heart of my message uppermost and do not sacrifice it.

Next to the introduction, I give most careful preparation to my conclusion. Sometimes I close with an illustration, sometimes I repeat the text, sometimes I quote a related passage of scripture, and sometimes I give a challenging sentence or question. If I know just where I am coming out, I find it much easier to get results, either at the altar or in accomplishing other purposes. Dr. A. M. Hills, who was my homiletics professor in college, used to quote a little rhyme that went something like this: "The butterfly is soon forgot, for he flits about on careless wing. But the hornet is remembered and ignore we cannot, for his final point has a sting."

There is a sense of satisfaction when the outlines are complete and typed and in readiness. However this does not end my sermon preparation. After I go to bed on Saturday night and before I drop off to sleep, I go over my message in my mind and then spend my last conscious moments lifting my heart to God in prayer. My first waking moments on Sunday morning again are taken up with going over my message preparation. I formed the habit years ago of taking my outline book into the pulpit with me. It gives me confidence to have it there for reference in case of need. However, I do not use it very much. I am sure that I could get along without it.

Sunday night I try to think of ways that I might have improved my messages of the day. If I see where I could have improved the approach I made, I register this in my thinking for future reference. I very often write out the high point of my message on Monday, to be used on the radio or for publication.

# SERMON WORKSHOP

Contributed by Nelson G. Mink\*

## IF I WANTED TO—I WOULD

If I wanted to elevate and purify the spiritual atmosphere of my church, I would attend the Wednesday night meeting.

If I wanted to let people know that I was vitally concerned about religion, I would attend the Wednesday night meeting.

If I wanted to emphasize the value of prayer in the eyes of the world, I would attend the Wednesday night prayer meeting.

(Selected)

## SENTENCE SERMONS

"It is our duty to avoid, as well as to resist, temptation."

"The gift of God is unspeakable, but it is knowable."

"Wise men are instructed by reason; men of less understanding by experience."

"The unspeakable gift calls for spoken gratitude."

"Joy is the flag which flies from the castle of the heart when the King is in residence there."

(Selected)

## WHAT TO DO IN CHURCH

You are in the house of God—reverence it!

You are here to worship—do it!

God is here to bless—let Him!

There's a message for you—hear it!

Someone is sitting near you—pray for him!

Someone wants to talk to you—hear only God!

(Anon.)

## SHALL I MAKE MY CHILD GO TO SUNDAY SCHOOL AND CHURCH?

J. Edgar Hoover says: "Yes, we make him go to school, take a bath, and many other things. Why be timid about spiritual things?"

## I MUST HAVE:

A whole Christ for my salvation,

A whole Bible for my staff,

A whole Church for my fellowship,

A whole World for my parish.

(Source unknown)

## A MEDLEY OF BONES:

*The bones of the body are two hundred or more;*

*But for sorting out people we need only four.*

### Wishbone People

*They hope for, they long for, they wish for and sigh.*

*They want things to come, but aren't willing to try.*

### Funnybone People

*They laugh, grin, and giggle, and twinkle the eye.*

*If work is a joke, sure they'll give it a try.*

### Jawbone People

*They scold, jaw, and sputter. They froth, rave, and cry.*

*They're long on the talk, but short on the try.*

### Backbone People

*They strike from the shoulder. They never say die.*

*They're winners in life, for they know how to try.*

(Anon.)

\*Pastor, Oxford, Pennsylvania.

## WHAT IS EVANGELISM?

It is the sob of God.

The anguished cry of Jesus over a doomed city.

The cry of John Knox, "Give me Scotland or I die."

The sob of parents in the night over a lost child.

(Selected)

## THE REAL NEED

In the hospital, a woman who was very ill received the sacrament from the minister. Afterwards, turning to the woman in the next bed, she said: "I hoped it would do me more good," The other replied, "What you need is not 'it,' but Him."

—Free Methodist

# Sermon Subjects for March

From the Editor

Testimonies Around the Cross

### Subjects

1. THE STUMBLING APOSTLE
2. THE APOSTATE BETRAYER
3. THE APPEASING GOVERNOR
4. THE RILED MOB
5. THE DECADENT NATION
6. PILATE'S SUPERScription
7. THE MAN OF CYRENE
8. THE WAGGING WARFARERS
9. THE MOCKING RULERS
10. THE PENITENT THIEF
11. THE WONDERING BYSTANDERS
12. THE FAITHFUL WOMEN
13. THE LOYAL DISCIPLE
14. THE CONVINCED CENTURION
15. THE MAN OF GOD

### Scriptures

1. Mark 14:71, *I know not this man of whom ye speak.*
2. Matt. 27:3-4, *I have sinned in that I have betrayed the innocent blood.*
3. Matt. 27:24, *I am innocent of the blood of this just person: see ye to it.*
4. Matt. 27:22, *Let him be crucified.*
5. Matt. 27:25, *His blood be on us, and on our children.*
6. John 19:19, *Jesus of Nazareth the King of the Jews.*
7. Matt. 27:32, *They compelled him to bear his cross.*
8. Mark 15:29-30, *Save thyself, and come down from the cross.*
9. Mark 15:31-32, *He saved others; himself he cannot save.*
10. Luke 23:42, *Lord, remember me when thou comest into thy kingdom.*
11. Mark 15:35-36, *Let alone; let us see . . .*
12. John 19:25, *Now there stood by the cross of Jesus . . .*
13. John 19:26-27, *. . . Jesus . . . saith . . . Behold thy mother.*
14. Mark 15:39, *Truly this man was the Son of God.*
15. Luke 24:51-52, *This man . . . begged the body of Jesus.*

**March 4, 1956**

**Morning Subject: PRAYER PETITIONS**

**SCRIPTURE:** Col. 1:9-13, 18-19

**INTRODUCTION:** Christ has ordained all Christians to be priests unto God. In these verses we have the burden of Paul's prayer for the Colossians.

- I. "THAT YE MIGHT BE FILLED WITH THE KNOWLEDGE OF HIS WILL IN ALL WISDOM AND SPIRITUAL UNDERSTANDING"  
This wisdom can be achieved:
  - A. By taking God's will into our considerations.
  - B. By seeking God's will in our associations.
  - C. By accepting God's will in our negotiations.
- II. "THAT YE MIGHT WALK WORTHY OF THE LORD"  
This walk can be demonstrated:
  - A. By production in outer fruitfulness.
  - B. By extension in greater knowledge.
  - C. By strengthening in inner might.
- III. THAT YE MIGHT GIVE THANKS UNTO GOD.
  - A. For our glorious inheritance.
  - B. For our mighty deliverance.
  - C. For Christ's grace in abundance.

E. S. PHILLIPS

**Evening Subject: IGNORANCE OF AN IMPORTANT ISSUE**

**TEXT:** Acts 16:30

**INTRODUCTION:** Give something of the historical significance of Philippi.

- A. Named after Philip of Macedon.
- B. Center of ancient learning and culture.
- C. Yet in such a center people were ignorant of vital salvation.—  
People of the twentieth century asking:
- I. THE QUESTION—"WHAT MUST I DO TO BE SAVED?"
  - A. Salvation is a deliverance from an inward frustration. Unregenerate man lives amidst frustrating pursuits.
  - B. Salvation is a deliverance from sin's guilt. Not simply a release from guilty feelings—but sins have been forgiven.
  - C. Salvation is a conscious awareness of rightness with God. The object of salvation is not happiness—but rightness.
  - D. Salvation is a transformation in the inward life. It has a corresponding transformation in the outward life.
- II. THE ANSWER—"BELIEVE ON THE LORD JESUS CHRIST."  
Belief signifies "hand" or shaking hands in agreement. Placing self in the hands of another. This involves:
  - A. Renouncing of all past alliances.
  - B. Restoration of all past misappropriations.
  - C. Reception of Christ's forgiveness.
  - D. Response to all Christ's demands.

E. S. PHILLIPS



**March 11, 1956**

**Morning Subject: The GREAT COMMISSION**

SCRIPTURE: Matt. 28:18-20

**INTRODUCTION:**

- A. At the Cross, the disciples became victims of abandoned hopes.
- B. After the tomb they became vicegerents of a new commission.
- C. To successfully fulfill the commission, Christ gave them:

**I. THE ASSURANCE OF AN ACCOMPANYING PRESENCE—**

“I will be with you always.”

- A. Without Him, seeming success will eventuate in final failure.
- B. With Him, disheartening defeat can eventuate in vaulting victory.

**II. THE SECURITY OF A SETTLED PHILOSOPHY—**

“Teach what I have commanded.”

- A. Christ is the ultimate Authority.
- B. His Word is the ultimate in power. Its precepts provide an active philosophy.

**III. THE ACCELERATION OF AN AGGRESSIVE PROGRAM—**

“Go to all nations”

- A. Program is necessary to success.
- B. We are related to Christ’s program for His Church.
  - 1. Related to program of the Church universally.
  - 2. Related to program of the church denominationally.
  - 3. Related to program of the church locally.

E. S. PHILLIPS

**Evening Subject: AID FOR THE TEMPTED**

TEXT: Heb. 2:18

**INTRODUCTION:**

- A. The world has drastically changed in 2,000 years—emotionally, geographically, commercially.
- B. Basically mankind has remained the same. Man’s heart remains the battlefield of great moral issues.
- C. Jesus, the Representative, was tempted as we are. Notice some factors in His temptation:

**I. THE PLACE OF TEMPTATION**

- A. In the wilderness.
- B. Greatest temptations fought when alone.  
Moses, Elijah, David, Samson.

**II. THE PERIOD OF TEMPTATION**

- A. Immediately after baptism.
- B. Spiritual advancement always encounters Satan’s assailment.

**III. THE PURPOSE OF TEMPTATION**

- A. His temptation was involved in His redemptive plan.
- B. He was tempted that He might aid us in our temptation. Only three areas where we can be tempted—physical, mental, spiritual.

**IV. THE PROVISIONS OF TEMPTATION**

- A. Victory through His achievement.
- B. Moral courage through inner strengthening.

E. S. PHILLIPS

**March 18, 1956**

**Morning Subject: FULLNESS IN CHRIST**

**SCRIPTURE:** Col. 2:9-10

**INTRODUCTION:**

- A. Paul dealt with principles, not peripheral issues.
- B. Here he deals with the heart of theology—the person of Christ.
- C. It was a needful message, because the Colossians were having a theological struggle with Jewish traditions and Oriental philosophies.
- D. In refutation of heresies Paul sets forth Christ in His fullness.
- I. **HIS FULLNESS IS EVIDENCED BY HIS DIVINITY.**
  - A. Christ was not an emanation from God. He is God.
  - B. Christ was not a product of time. He was before time.
- II. **HIS FULLNESS IS EVIDENCED BY HIS HUMANITY.**
  - A. Mythology always had a man changed into the form of god.
  - B. In Christ we have a God in the form of man.
- III. **HIS FULLNESS IS EVIDENCED BY OUR LIBERTY.**
  - A. Apart from Christ all men are in captivity.
  - B. Apart from Christ all men must pay sin's penalty.
- IV. **HIS FULLNESS IS EVIDENCED BY HIS ABILITY.**
  - A. Ability to supply all man's needs—here.  
Three basic needs—light, water, bread—Christ typifies all.
  - B. Ability to present us faultless—there.

**E. S. PHILLIPS**

**Evening Subject: CHRIST BEFORE PILATE**

**TEXT:** John 19:22

**INTRODUCTION:**

- A. There is a famous painting in Wanamaker's store in Philadelphia. It is entitled "Christ Before Pilate." It depicts the scene in Pilate's judgment hall.
- B. Pilate's life should teach some important lessons.
- I. **IMPORTANT DECISIONS ARE THE PRODUCT OF MANY FACTORS.**
  - A. Environment, heredity, training.
  - B. We act according to the character we have formed.
  - C. Life is not series of disconnected actions, but life is a whole.
    - 1. Past influences present—present influences future.
    - 2. What we will be we are fast becoming.
  - D. Pilate acted according to character he had formed.
- II. **EVERY DECISION MUST HAVE TWO ALTERNATIVES.**
  - A. Pilate had two alternatives.
    - 1. He had power to release Christ. We also have this power.
    - 2. He had power to crucify Christ. We also have this power.
  - B. Every choice has its consequence.
    - 1. Tradition states that Pilate lost position, died a suicide.
- III. **DANGER OF DECISION BECOMING FINAL.**
  - A. Pilate said, "What I have written I have written." Writing indicates a man's character.
  - B. Pilate was begged to change his writing, but refused. People today hear same exhortation, some repent, others reject.

**E. S. PHILLIPS**

**March 25, 1956**

**Morning Subject: A PAEAN OF PRAISE**

**TEXT:** Rev. 1:5-6

**INTRODUCTION:**

- A. John on Patmos gets a vision of Christ.
- B. Instructed to write to churches.
- C. Begins to set forth Christ in His completeness.
- D. Begins to get blessed and bursts forth in this paean of praise and sets forth what Christ does for a soul.
- I. **HE LOVED US—"UNTO HIM THAT LOVED US."**
  - A. Love begins with God.
  - B. But no limits can be set to the extent of God's love.
    - 1. It is all measureless—height, length, depth, breadth.
    - 2. It is all-inclusive; all may share it.
    - 3. It is nondependent upon race, occupation, or position.
- II. **HE LOOSED US—"FROM OUR SINS."**
  - A. John was in a condition of physical serfdom. But within his heart he was free.
  - B. The tenor of Christ's message is freedom. No sin, habit, or fetters by which we must be bound.
- III. **HE LIFTED US—"AND HATH MADE US."**
  - A. Kings unto God. Kingship implies wealth, power, and authority.
  - B. Priests unto God. Priesthood implies sacrifice, intercession.

**E. S. PHILLIPS**

**Evening Subject: FAITH HEALING**

**SCRIPTURE:** John 3:14

**INTRODUCTION:** Today begins the great week of the Christian Church known as Passion Week. In memory we relive again the chapters of "The Greatest Story Ever Told"—the story of the life, works, death, and resurrection of the Son of God.

- I. **THE PURPOSE OF HIS LIFE**
  - A. To save His people from their sins.
  - B. His announced purpose implies a needy humanity.
    - 1. Today we are living in a "sick" world.
    - 2. Sick economically, politically, morally, and spiritually.
- II. **THE PROVISION OF HIS GRACE**
  - A. He diagnoses the world's malady as sin. The moralist, religionist, philosopher, and psychiatrist also diagnoses.
  - B. He provides the healing remedy. Christianity is first of all a religion of redemption.
- III. **THE PRODIGALITY OF HIS OFFER**
  - A. As the antitype of the brazen serpent, He heals all who look.
  - B. Like bitten Israelites, there are four attitudes we can take toward our sin.
    - 1. It is not serious.
    - 2. God is unjust to permit it.
    - 3. We are beyond remedy.
    - 4. We can look and live.

**E. S. PHILLIPS**

## AGAINST THE SKY

TEXT: John 19:17-18

INTRODUCTION: When pastoring in San Francisco, I visited a young man who had sinned against grace and goodness. I talked and prayed as best as I could. The psychiatric ward of the County Hospital was a far cry from the warm Christian home in which he was reared. As I walked down the long, glass-enclosed corridor, I glanced to the west, where the startling brightness of the sky belied the late afternoon. The massive, cold cross on Mt. Davidson was stark and naked against an incredibly clear sky. I thought of the cross the young man had brought to his parents—and of the three crosses when Christ died.

I. THE CROSS OF OUR OWN MAKING

Someone said, "If only I had two lives—one for practice, and one for keeps!" But this one is for keeps.

A. We make it by despising warnings.

1. Especially youth. We like to think that those who warn are narrow and bigoted.

B. We make it by insistence of a "phony" freedom.

1. True freedom releases from slavish habit.

2. True freedom releases from guilt.

C. We make it by putting the accent on what is useful—not what is good and true.

1. The question most ask is, "Is it advantageous to me?"

2. Even in religious matters it has been well said, "Utilitarians become futilitarians."

~~The nails of unused light.~~

The thorns of missed opportunity.

The jeering of an outraged conscience.

II. THE CROSS WE MAKE FOR OTHERS

A. You are your brother's keeper.

1. The men who betrayed America's atomic secrets will add row upon row of small white crosses in our national cemeteries.

B. The cross placed on children.

1. Your sins affect them.

2. Your indifference to spiritual matters.

3. Your example of where your real love lies.

4. The merchants in souls, liquor, gambling, dope.

C. Remember you are not your own. You either help or hinder.

The nails of neglect.

The thorns of selfishness.

⑦ The jeering of, "I don't care, it's my life."

III. THE CROSS FOR CHRIST (Heb. 6:6)

A. Every falling away crucifies Him.

1. In spirit, in coldness, lack of enthusiasm and burden for lost mankind.

2. Once interested, now take it or leave it.
3. Once loyal, now let someone else carry the burden.
- B. Puts Him to an open shame.
  1. He has His enemies tonight. Will you join them?
  2. The world has forgotten His Word, His day; His deeds, His spirit. "Will ye also go away?"
- C. Remember that when you bear your cross proudly you lift up Christ so that all men may see Him in His glory and power.
  - The nails of broken promises
  - The thorns of preoccupation
  - The jeering of spiritual cowardice.

WILSON R. LANPHER, *Pastor.*  
Hutchinson, Kansas

## THE STEWARDSHIP OF RIGHT DIRECTIONS

SCRIPTURE: Acts 9:1-6

INTRODUCTION: Story of the conversion of Saul from a persecutor to a lover of Christ. Saul does an "about-face." We are naturally wicked, and need to turn around.

- I. FOLLOW GOD: NOT KNOWING WHERE HE LEADS.
  - A. Unknown paths
  - B. Uncharted courses
 

ILLUS. Abraham, Isaac; God intervenes
- II. A CHRISTLIKE DETERMINATION TO FOLLOW THAT FAITH.
  - A. Good and bad seasons
  - B. When weak and strong
  - C. As will of God directs
 

ILLUS. Children of Israel—cloud by day, pillar of fire by night
- III. COURAGE TO ABANDON WRONG PATHS.
  - A. "I was wrong," hardest words
  - B. Not always right
 

ILLUS. Jonah, Nineveh, Tarshish.
- IV. LAY ASIDE EVERY HINDERING THING
  - A. Circumstances
  - B. Devil is great hinderer
  - C. Legitimate things; yet hindering
 

ILLUS. Gideon, "yet too many"
- V. GET ACTIVE IN RIGHT WAY.
  - A. Lost in a cause.
 

Edison—the incandescent lamp

Columbus—sail to India

We—the cause of Christ
  - B. Find right direction, then act!
 

ILLUS. Peter loses self in a misdirected cause and cuts off high priest's servant's ear. Peter again loses himself in a cause when he preaches on Day of Pentecost and many are saved. The former in wrong direction and the latter in right direction.

KLINE F. DICKERSON, *Pastor*  
Detroit, Bethel, Church

## REDEMPTION

**TEXT:** *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons (Gal. 4:4-5).*

**INTRODUCTION:** The coming of Christ in the flesh was the greatest event of all time.

- A. It has been called "the sunrise of history."
- B. It marked the beginning of a new creative epoch, the great turning point in the life of men.
- C. It took place in "the fulness of the time."

### I. HOW DID HE COME?

- A. He came in the ordinary human way—"born of a woman."
- B. He took on Him, not the nature of angels, but "the seed of Abraham."
- C. "The Word was made flesh," that He might bring God within our little horizon.
- D. He incarnated himself in a human single life, that He might incarnate himself in the whole of humanity.

### II. WHENCE DID HE COME?

- A. Jesus himself answers this question when He says: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."
- B. His coming was a "visitation," something brief and fleeting, a momentary disclosure of the eternal secret.

### III. WHAT WAS THE OBJECT OF HIS COMING?

- A. This is the point of supreme interest. Yet how many dwell on the fact of His coming and overlook the purpose of it!
- B. When Jesus was born in Bethlehem, the angel proclaimed to the shepherds: "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."
- C. Incarnation was the first step in Christ's redemptive mission; the Cross was the last.
  - 1. He came to die for men.
  - 2. The shadow of the Cross lay across His pathway from the beginning to the end.
  - 3. The manger and the cross have the same meaning, the same message, and the same object.
  - 4. The message of each is that of redemption.

**CONCLUSION:** The cross of Christ brought the world a saving power that can transform lives and make all things new. He came to give, in place of fetters, freedom to every soul which had in it the spirit of adventure which would follow Him in the masterful employment of redeeming, through sacrifice and love, a world out of bondage and into the liberty of the sons of God.

T. O. WEATHERBY, *Pastor.*  
*Hayward, California*

## THE FRUITS OF HOLINESS

TEXT: *Wherefore by their fruits ye shall know them* (Matt. 7:20).

PROPOSITION: The test of any Christian doctrine is in the life and character which it produces.

INTRODUCTION: Holiness is both an experience, wrought instantaneously through faith in the shed blood of Jesus Christ, and an ethic. The life which is produced is known as the ethical aspect of holiness. One cannot live a holy life, that is, bring forth the fruits of the sanctified life, without having the experience of heart holiness. One must have the inward sanctifying experience to purify the inner springs of life: our motives, our desires, our actions.

Let us apply our proposition to our theme:

- I. IT IS A LIFE OF VICTORY OVER ALL SIN (Rom. 6:22; 6:17-18).
- II. IT IS A SEPARATED LIFE (II Cor. 6:17-18; 7:1).
- III. IT IS A LIFE WITHOUT BLAME (not without fault) (I Thess. 5:23; Eph. 5:25-27).
- IV. IT IS A LIFE OF CONSISTENCY (I Thess. 5:23; John 17:15-17).

Christ does not propose to take us out of the world when He sanctifies our hearts; but He does propose to keep us from evil.

About the last thing they do to the great cargo vessels that are to travel through enemy waters is to demagnetize them. The great hulk of steel and iron will draw mines of explosives which the enemy has placed in the ocean; but when properly demagnetized they can sail safely through these enemy waters. We are like this great hulk of steel and iron. We draw mines of temptation to us. Sanctification is the demagnetizing system. It will enable us to go through this world of sin and evil without one pull toward it. Thank God, we can have pure hearts that feel no pull toward sin and evil.

- V. IT IS A LIFE OF ONE SINGLE PURPOSE (Jas. 1:8; 4:8; Rom. 8:5-6).
- VI. IT IS A LIFE WITHOUT BITTERNESS (Heb. 12:14-15).

This "root of bitterness" is the stump of carnality which remains in the heart. The leaves and foliage are removed in regeneration; but the root must be removed by the baptism of the Holy Spirit. If it is not removed it will spring up "trouble you, and thereby many [will] be defiled."

- VII. IT IS A LIFE OF PEACE (I Thess. 5:23; Heb. 12:14).
- VIII. IT IS A LIFE OF LOVE (divine charity) (I Cor. 13:1-8).
- IX. IT IS A LIFE OF FRUITFULNESS (John 15:2; 15:5; Gal. 5:22-24).

CONCLUSION: One life in which the fruits of the sanctified life are plainly seen will do more to bring conviction to the unsanctified and a desire for the experience of holiness than many, many testimonies where the fruits are not possessed. "What you are speaks so loud, I cannot hear what you say" (Emerson).

WM. A. TALBERT, Pastor,  
Loudonville, Ohio

## THE PATHS OF MEMORY

TEXT: Matt. 26:75; Acts 11:16; II Pet. 3:1

INTRODUCTION: The marvel of the human faculties. Memory is a tool of great blessedness. While the Bible shows us wisely how to forget some things, it also shows the blessedness of remembering some things. "Thou shalt remember that thou wast a bondman in Egypt." If the Israelite had always remembered this, what heartache and eternal woe it would have spared him!

Tell the story of Peter's declension up to the text.

## I. PETER REMEMBERED HIS SIN.

- A. This is a merciful ministry.
  - 1. "And when he is come, he will convict the world of sin."
  - 2. It is the devil's business to make us forget this.
- B. He may use different instruments but the Spirit is faithful to make us remember this.
  - 1. Paul on the Damascus road. His testimony in after years, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy" (I Tim. 1:13).
  - 2. Nathan to David, "Thou art the man."

## II. PETER REMEMBERED THE WORD OF PARDONING MERCY.

- A. Jesus' teaching made an indelible stamp on Peter.
- B. God's forgiving grace takes the sting out of the memory of sin.
- C. "But I obtained mercy." Paul's language indicates a definite past experience. Peter's language indicates the same: "According to his abundant mercy hath begotten us again" (I Pet. 1:3).

## III. PETER REMEMBERS ANOTHER WORD.

- A. What are the experiences that lead up to this verse?
  - 1. His unstable Christian experience before Pentecost.
  - 2. Christ's promise at the Ascension.
  - 3. Pentecost itself.
  - 4. What happened at Cornelius' house? "This is that."
- B. How did Peter interpret this at the Jerusalem Council? "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

## IV. HE WOULD STIR OUR OWN MEMORIES.

- A. The words of prophets and apostles.
- B. Remember the kind of life demanded in the great day (II Pet. 3:11, 14).

CONCLUSION: A day when memory will be full-orbed: "Son, remember." Will you let God minister to the paths of your memory now?

GEORGE GRAWBURG, *Pastor,*  
Corning, California



## WHAT IS CRUCIFIXION?

TEXT: I Cor. 2:2

INTRODUCTION: Great symbols and their meaning. "The Stars and Stripes." The cross is the principal symbol of Christianity. The central fact about Christ is not the earthly life or the teaching, as important as those are in our holy religion, but *death* and *resurrection*. We must come to the Gospels through the Epistles. Let us look at the Cross through history and see what it means for our own experience.

### I. IN THE FATHER'S HEART

#### A. What do the Scriptures say?

1. I Pet. 1:18-20
2. Eph. 1:4-9
3. Acts 20:28

#### B. Sacrifice in an earthly father's heart.

1. A son or daughter is given for the mission field.
2. A boy is sacrificed on the field of battle to safeguard the homes of loved ones.

### II. ON CALVARY

#### A. The historical Cross is the final expression of the Father's heart as well as the Son's willing love.

1. Sufferings from broken friendships.
2. Sufferings from rejection of those closest to Him.
3. Sufferings from final torture on the hill.

#### B. More than suffering, death, and martyrdom (Isaiah 53).

#### C. The radiance and glory of that Cross.

*In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time . . .*

### III. IN THE CHRISTIAN'S HEART

#### A. Begins to be seen when first under conviction.

1. Christ died *for* our sin.
2. Christians are called *to die to* sin.

#### B. Flowers out in all of its beauty when the Christian climbs the Calvary of consecration and utter abandonment.

1. There is crucified the false ego.
2. There he finds true identification with Christ (John 17:21, 23; Gal. 2:20).
3. Test it. Is Christ the Chiefest among ten thousand? Should God upset your well-laid plans, what then?

#### C. What makes the Christian determined to make this Cross the permanent pattern of his life and experience?

1. The hunger for holiness and purity.
2. The beauty of the crucified and risen Christ.

CONCLUSION: The experience of Thomas Cook in his book, *New Testament Holiness*, p. 153.

GEORGE GRAWBURG, Pastor,  
Corning, California

# BOOK BRIEFS

## Book Club Selection for March

### HOW TO PREACH TO PEOPLE'S NEEDS

*By Edgar N. Jackson* (Abingdon, \$2.75)

A practical handbook for the working preacher which relates, with concrete examples, how psychology helps the minister preach to his people's needs.

It would be well to emphasize that the "practical" angle is much more stressed in this book than is the evangelical tone. You will repeatedly wish that the author had taken off his gloves and struck out fervently against sin.

But, having said that, I must insist that there are honest values and a slant to the ministry that has not appeared in my reading of late. Sift the material through your screen and there will be nuggets of worth. "Preaching to the Tense"—how many there are like that! "Preaching to the Immature"—another populous category! "Preaching to the Insecure"—these we all have with us!

Your Book Man just wishes that a holiness preacher had done this book with the punch and vitality it deserves.

### HOLY FIELDS

*By J. Howard Kitchen* (Eerdmans, \$2.50)

An excellent geographical study of the Holy Land. With ten maps, many of particular localities, anyone can become better acquainted with the land which became the habitat of Christ. Any preacher, any Sunday-school teacher will find rich and rewarding material for both the pulpit and the classroom. All the way through, the discussion of the geography is saturated with scriptural references. The Bible will take on new color as it is geographically located by a master of the trade. The concluding chapter, "Palestine Past and Present," will give you a picture of current happenings in this troubled land.

You will be amazed at the sheer immensity of material brought within the compass of the book of 154 pages.

### VICTORIOUS CHRISTIAN LIVING

*By Alan Redpath* (Revell, \$3.00)

This is a sad mixture of confused theological thinking and deep spiritual yearning. The author most surely knows more about the life of victory than he is able to point out to the wayfarers who will read his treatise. Every little while Redpath points out a high peak of spiritual victory—even a life of holiness; then before you could clearly discern the path leading to that peak, he clouds the issue with his theological recipe consisting partly of eternal security and Keswickian "victory in Christ."

This should be said, however. To read this for its value as a study in the Book of Joshua will be thoroughly rewarding. That is, if the doctrinal relationships are carefully screened.

Your Book Man was often forced to sigh as he read it, "Oh, that this man could have known Brengle or Steele or Chapman, and been instructed more clearly in the way!" His leadership toward Canaan is altogether too wavering.

## **BILLY GRAHAM: A MISSION ACCOMPLISHED**

*By George Burnham (Revell, \$2.00)*

A newspaperman's running account of the events of the historic revivals in Europe. This is not preaching material, but thrilling history of the working of God in sin-blighted London, Glasgow, and the Continent.

## **BIBLE PRIMER**

*By Ray Freeman Jenney (Harper, \$2.50)*

One would assume from the title that here is a simplified explanation of Biblical materials, the kind to place in the hands of new converts. Well, your Book Man comes with this review just to remind you that this is distinctly liberal regarding Biblical interpretation, calls Bible stories "tales," and denies the Genesis account of creation.

It is a case where the historical value of the book does not warrant its purchase in the light of the hazards it presents.

## **THE CHRISTIAN IMPERATIVE**

*By Max Warren (Scribners, \$3.00)*

A man who has traveled widely throughout the world, and done a lot of missionary work, looks at the task of the gospel on a world-wide scale. Chapter One is an excellent treatise on preaching. The remainder of the book is quite strongly social gospel in its implication, and "baptismal regeneration" is assumed. A heavy load of academic straw to thresh for a small portion of wheat.

## **POWER TO MANAGE YOURSELF**

*By Harold B. Walker (Harper, \$3.00)*

The title is appealing, and so is most of the book. It deals in a realm where thousands are seeking for help—self-management. Who is there who cannot manage other people's affairs better than his own? Are we honest enough to read a book distinctly aimed at our own selves?

The doctrinal it not the dominant note, and where it does crop out it is the suggestion of daily sinning and daily forgiveness. But clothing this unfortunate theological position is a great array of fine counsel at the point of personal helpfulness. "Your Responsibility for You" is the first chapter and sets the tone of the book. In "Get Rid of Your Guilt" the author reveals his doctrinal deviation from the Wesleyan position. But in such discussions as "Putting Trifles in Their Place" and "You Can Worry Wisely" he offers some of the soundest advice to ministers read by your Book Man in some little time.

## **THE SPIRIT OF LIFE**

*By Tom Rees (Moody, \$2.50)*

Seldom have I found a book in which a man stood on the brink of deep need, then set out to deny the possibility of any solution. Having stoutly criticized others who pointed the way to spiritual victory, he roundly laughs at them, then concludes the book with a wistful look at the very solutions he earlier derides.

The work of the Spirit is presented in a confused and illogical manner. The author adroitly side-steps scriptures which clearly promise a life of spiritual victory and freedom from inner sin. He flatly asserts that cleansing is a gradual growth rather than an instantaneous work of grace. He fails to differ between "sanctification" and "entire sanctification" and overlooks the fact that all holiness groups teach a growth in the sanctified life.

All in all, this is about the poorest presentation of the work of the Holy Spirit to come before me for attention in many a day.



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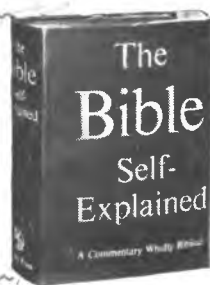
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charity, peace, with them that call on the Lord out of a pure  
heart. 2 Ti. 2. 22.

15 But the Lord said unto him, Go thy way :  
for he is a chosen vessel unto me, to bear my  
name before the Gentiles, and kings, and the  
children of Israel :

The Holy Ghost said, Separate me Barnabas and Saul for the  
work whereunto I have called them. Ac. 13. 2.—He said unto  
me, Depart : for I will send thee far hence unto the Gentiles.  
Ac. 22. 21.—The Gentiles, unto whom now I send thee, to open

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